

THE  
CHURCH MISSIONARY INTELLIGENCER.

*A MONTHLY JOURNAL OF MISSIONARY  
INFORMATION.*

---

VOL. XLVI.

VOL. XX. NEW SERIES.

---

"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

---

PRINTED BY  
JOHN W. PATERSON, 10, ST. MARK'S PLACE, LONDON.

LONDON:  
CHURCH MISSIONARY SOCIETY, SALISBURY SQUARE.

---

1895.

LONDON:  
PRINTED BY GILBERT AND RIVINGTON, LIMITED,  
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

UNIVERSITY OF TORONTO  
LIBRARY



# CONTENTS.

## LEADING ARTICLES, &c.

	PAGE
HISTORY OF THE CHURCH MISSIONARY SOCIETY. By the Rev. C. Hole	17, 249, 340, 568, 743
THE ALLEGED DRAIN OF MEN TO THE FOREIGN FIELD. By the Rev. H. Sutton	81
DR. CUST OF MISSIONS AND MISSIONARIES	103
MISSIONARY EXHIBITIONS: THEIR PLACE AND POWER. By the Rev. G. C. Williamson	110
CREEDS AND CONTRASTS. By the Rev. G. Ensor	161
THE WAR IN THE EAST. By the Ven. Archdn. Moule	170
THE REFORMING SYRIANS OF TRAVANCORE AND COCHIN. By the Rev. W. J. Richards	182
NOTES ON TIBET. By the Rev. Herbert Brown	256
THE RELIGIOUS HISTORY OF CHINA: AN OBJECT LESSON. (With Appendix.) By Dr. W. P. Mears	321
THE REPORT OF THE ROYAL COMMISSION ON OPIUM. By the Ven. Archdn. Moule	335, 440, 490
THE UNEVANGELIZED COUNTRIES OF ASIA. By Dr. A. Neve, Kashmir	347
THE STUDENT VOLUNTEER MISSIONARY UNION. By the Rev. C. D. Snell	354
SOME THOUGHTS AFTER THE ANNIVERSARY. By E. S.	441
MR. CURZON'S "PROBLEMS OF THE FAR EAST." By the Rev. G. Ensor	491
THE COLONIAL CHURCH MISSIONARY ASSOCIATIONS. By E. S.	501
DR. MILLER'S MADRAS LECTURE. By H. E. P.	561
BUDDHISM AND ITS MORALITY. By the Rev. J. Ireland Jones	574
C.M.S. AND C.E.Z.M.S. By E. S.	582
WHAT IS WANTED STILL. By the Rev. H. Percy Grubb	641, 733
"LORD, WHAT WILT THOU HAVE US TO DO?" By the Ven. Archdn. Moule	651
THE ANNUAL REPORT. By the Rev. G. Ensor	726
FOREIGN MISSIONS AT THE CHURCH CONGRESS. By the Rev. J. D. Mullins. (With Address of the Rev. B. Baring-Gould, and Paper by the Rev. H. E. Fox)	850
FIFTY YEARS' PROGRESS IN EAST AFRICA. By the Rev. T. A. Gurney	881
BIRKS' LIFE OF BISHOP FRENCH. By B. H. B-P.	880
<b>Sermons, Addresses, &amp;c.</b>	
ACTIVITY AND ADORATION. By the Ven. Archdn. Moule	1
HOW BEST TO AWAKEN THE CHURCH TO HER MISSIONARY RESPONSIBILITIES. By the Rev. A. J. Robinson	21
TWO LADY MISSIONARIES OF WOMAN'S WORK IN THE MISSION FIELD:—	
I. The Need and Scope of Women's Work. By Mrs. A. E. Ball	40
II. Dangers and Difficulties of Missionaries. By Mrs. Piper	43
THE CAMBRIDGE UNIVERSITY CHURCH MISSIONARY UNION. By the Rev. J. Barton	94
CATECHUMENS, AND THE RIGHT TIME FOR BAPTISM. By the Rev. R. Bateman	98
HIGHER EDUCATION AS A MISSIONARY AGENCY. By the Rev. J. P. Haythornthwaite	173
THE PERPETUAL OBLIGATION RESTING ON THE CHURCH TO EVANGELIZE THE WORLD. By the Rt. Rev. Bishop Moule	241
THREE QUALIFICATIONS FOR SOUL-WINNING. By the Rev. Dr. Bruce	281
MISSIONS A REVELATION OF THE MYSTERY OF GOD. The Annual C.M.S. Sermon. By the Right Rev. Bishop of Durham	401
DIVINE AND HUMAN INTERCESSION. An Address. By the Rt. Rev. Bishop of Down, Connor, and Dromore	495
OUR PERSONAL RESPONSIBILITY. An Address. By the Rev. W. E. Burroughs	578
"N. J. UNTO DEATH, BUT FOR THE GLORY OF GOD." In Memoriam, August 1st, 1895. Sermon. By the Rev. J. W. Marshall	721
THE DEVELOPMENT OF THE MISSIONARY SPIRIT IN INDIAN CHRISTIANS. By the Rev. W. G. Peel	801
THE BEARING OF THE DOCTRINE OF THE SECOND COMING OF OUR LORD ON THE MISSIONARY WORK OF THE CHURCH. An Address at the Norwich Church Congress. By the Rev. Dr. H. O. G. Moule	894
THE MISSIONARY APOSTLE'S PRAYER. An Address to Departing Missionaries. By the Rt. Rev. Bishop Rayment	893
(See also, "Foreign Missions at the Church Congress," p. 850.)	
<b>Biographical and Obituary Sketches.</b>	
FROM ISLAM TO CHRIST. Some Memories of the late Rev. Jani Ali. By the Rev. P. Ireland Jones	7
(See also, "Birks' Life of Bishop French," p. 889; "A Life of A.L.O.E.," p. 925; "Robert and Louisa Stewart," p. 928.)	

## MISSIONARY INTELLIGENCE.

<b>Africa (General).</b>	
AFRICAN NOTES. By G. E.—	
The Biskra-Uagaa Railway	46
The North-West African Company	46
Roman Catholic Missions in Abyssinia	46
French Interests in Abyssinia	46
The Rev. H. Waller on the Civilization and Regeneration of Africa	47
The Uganda Railway	47
Details on the Ba-Siba	47
British Central Africa	47
The American Mission on the Congo	48
The Swiss Romande Mission	47, 238
German Enterprise in Africa	285
Herr Merensky on German East Africa	285
Moravian Missions in Africa	288
The Work of the Livingstonia Mission	288
German East African Missions	288
Attacks on Mission Stations in Ngao	288
The Basel Mission on the West Coast	288, 695
France and Protestant Missions	287
The Liquor Traffic in West Africa	287
The Rhenish Missionary in South Africa	288
Missions in Madagascar	289
The North German Mission	289
Africa's Prominence at the Geographical Congress	695
The Position of the Mahdist	695
The Brandy Trade in South Africa	696
Religious Toleration in the French Colonies	697
Administration of British East Africa	698
Work among Lepers in South Africa	699
Indifference of Wa-Kamba to the Gospel	699
The Visitation of Locusts in Ukamba	698
<b>Sierra Leone Mission.</b>	
MISCELLANEOUS PARAGRAPHS:—	
Sierra Leone Native Pastorate	49, 376
Health of Missionaries	49
Missionary Efforts of a Congregation	49

298635

	PAGE
Bishop of Sierra Leone's Arrival . . .	130
"Swearing in" of Colonel Cardew . . .	130
The Rev. J. A. Alley's Translations . . .	130
Arrivals, Locations, and Journeys . . .	130, 852
Ecclesiastical Appointments at Freetown . . .	203
The Gambian Pastorate . . .	203
Visit of Bishop Ingham to Kiseey . . .	203
Death of Lady Carter . . .	204
Ordination by the Bishop of Sierra Leone . . .	376
Visit of Bishop of Sierra Leone to the Gambia Colony . . .	376
Temperance Fête at Bishopscourt . . .	376
Confirmation of West Indian Soldiers . . .	376
Grant for Technical School . . .	376
Fourah Bay College . . .	527
Fire at Port Lokkoh . . .	527
Visit of Bishop of Sierra Leone to the West Indies . . .	547, 791
Offer of Africans for Evangelistic Work . . .	708
The late Mrs. Brierley . . .	852
Committee Interview with Colonel Cardew . . .	918
<b>Yoruba Mission.</b>	
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
The Lagos Native Pastorate . . .	49, 203
Return Home of Missionaries . . .	130
Confirmation by Bishop Oluwole at Ota . . .	130
Abeokuta Native Pastorate Anniversary . . .	130
Ibadan Native Church Pastorate . . .	130
Visit of Sir Gilbert Carter to Ode Ondo . . .	130
Movements of Missionaries . . .	130, 201, 292, 527
Bishop Tugwell's Return to Lagos . . .	203, 291
The Rev. F. Melvill Jones at Lagos . . .	290
Anniversary of Lagos Church Missions . . .	290
Movements of Bishop Oluwole . . .	290, 527
Condition of the Church at Abeokuta . . .	292
Ordination of Messrs. Oyebo and Okuseinde . . .	376
The Rev. S. S. Farrow's Visit to Ilorin . . .	376
Visit of Bishop of Sierra Leone to Lagos . . .	527
Confirmation by Bishop Philips at Ibeju . . .	527
Visit of Bishop of Sierra Leone to Leke . . .	527
The Abeokuta Church Council . . .	527
Death of Miss Goodall . . .	528, 543, 590
Visit to the Lovers' Camp at Abeokuta . . .	528
Bishop Tugwell and Sir G. Carter on the Liquor Traffic . . .	545, 712
Heavy Native Mortality at Lagos . . .	708
The Drink Traffic . . .	852, 914
<b>Niger Mission.</b>	
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
Bishop Tugwell at Bonny . . .	49
The Delta Pastorate . . .	49
Memorial Tablet to the late Rev. E. W. Mathias Unveiled . . .	67
A "Quiet Day" at Brass . . .	130
Bishop Tugwell's Movements . . .	214, 699, 852
News of the Rev. C. H. Robinson's Party . . .	204
Movements of Missionaries 130, 204, 376, 529, 799 . . .	202
Work commenced at Akoka . . .	291
Return Home of Missionaries . . .	291, 699
Death of Messrs. Gowan and Kent . . .	377, 384
The Disturbances at Brass . . .	528
Opening of a Training Class at Asaba . . .	529
Death of the Rev. C. E. Watney . . .	597, 629, 768
A Week's Special Mission at Obotshi . . .	699
<b>Eastern Equatorial Africa Mission.</b>	
<b>UGANDA: JOURNAL AND LETTERS. (With Map) . . .</b>	
THE GOSPEL IN THE ISLANDS OF VICTORIA LAKE. Journal of the Rev. E. Millar . . .	116
WORKING MISSIONARIES IN EAST AFRICA. ANNUAL LETTERS FROM LADY MISSIONARIES THE MISSION IN MOMBASA. The Rev. W. E. Taylor's Annual Letter . . .	189
THE FAMINE IN USAGARA. Letters from Bishop Tucker and the Missionaries . . .	275
LETTERS FROM UGANDA. Letters from Arch- deacon Walker, Mr. G. L. Pilkington, Rev. E. Millar, and Extracts from the Rev. G. K. Baskerville's Journal . . .	361
BISHOP TUCKER'S VISIT TO TAVETA AND TAITA. Letter from the Bishop . . .	450

<b>LETTERS FROM THE VICTORIA NYANZA.</b>	
From Archdeacon Walker, the Revs. J. Roscoe, W. A. Crabtree, and E. C. Gordon . . .	681
EX ROUTE TO UGANDA. Letter from Bishop Tucker . . .	761
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
The late Rev. E. A. Fitch . . .	50
Movements of Bishop Tucker . . .	50, 529
Itinerary Tour of the Rev. A. N. Wood . . .	50
Lady Missionaries for Uganda . . .	60
Illness of Bishop Tucker . . .	130, 202
Death of Mr. B. Ward . . .	131
Des ruption of the Church at Mengo . . .	131
The Work in Uganda . . .	132, 468, 940
Mission Services at Mengo . . .	132
Support of the Uganda Native Agents . . .	153
Movements of Missionaries . . .	204, 205, 292, 529, 597, 704
Waganda at Mombasa and Frere Town . . .	204, 205
Work among Liberated Slaves at Kilindini . . .	205
Narrow Escape of the Revs. T. S. England and H. K. Binns . . .	205
Death of the Rev. J. C. Price . . .	216, 225, 293
The Famine in East Africa . . .	309, 384, 598, 940
Ordinations by Bishop Tucker . . .	292, 606
Evangelistic Work at Jilore . . .	292
The Mission at Taveta . . .	292, 529
Translations in Taveta . . .	292
Some Residents at the Upwapa Station . . .	293
The Work at Nassa . . .	291, 378, 853, 915
Schoolrooms at Namirembe . . .	293
The Rev. G. K. Baskerville's Journal . . .	293
The Visitation of Locusts at Rabai . . .	317
The Victoria Nyaza Steamer . . .	385
Baptisms at Rabai . . .	529
Earthquake Shock at Mombasa . . .	597
The Journey of the Uganda Party . . .	597, 853, 936
Extracts from Miss Ackerman's Journal . . .	597, 852
Visit to Mr. Tytherleigh's Grave . . .	598
Temporary Withdrawal from Jilore . . .	609, 852
The First Issue of the <i>Taveta Chronicle</i> . . .	609
Death of the Rev. Nikodemus Sebuwato . . .	609
The Daily Engagements of the Taveta Missionaries . . .	706
Mr. V. V. Verbi taken into Local Con- fession . . .	852
Spiritual Blessing on the Work at Kisukwe . . .	853
(See also, "Fifty Years' Progress in East Africa," p. 681.)	
<b>Egypt Mission.</b>	
Chained New Testament at Cairo . . .	294
<b>Palestine Mission.</b>	
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
Conference at Salt . . .	51
Ordination by Bishop Blyth . . .	132
The Mission at Kerak . . .	132, 898
The Rev. J. R. L. Hall's Visit to Nablos and Nazareth . . .	291
The Value of Mission Schools . . .	291
The Gaza Medical Mission . . .	294
Arrival of Dr. Cropper at Jerusalem . . .	699
Illness of the Rev. J. G. B. Hollins . . .	916
Death of the Rev. A. Liggins . . .	915
Movements of Missionaries . . .	916
Attack on the Mission at Nablos . . .	942
<b>Persia Mission.</b>	
<b>THE PERSIA AND BAGHDAD MISSION:—</b>	
I. GENERAL REPORT OF THE MISSION FOR THE YEAR 1894 . . .	243
II. BISHOP STUART IN PERSIA . . .	266
PERSECUTION OF A PERSIAN CONVERT. Letters from Bishop Stuart and the Rev. W. St. C. Tisdall . . .	684
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
Baptisms at Julfa . . .	378, 521
Movements of Missionaries . . .	378, 700
Cheering Aspect of the Work . . .	526
Bishop Stuart's Proposed Visit to Bagh- dad . . .	700, 770
Persecution of a Female Convert . . .	700, 711
Departure of the Rev. A. R. Blackett . . .	791

	PAGE
<b>India (General).</b>	
<b>INDIAN NOTES. By H. E. P. :—</b>	
European Supervision of Funds of Heathen Temples . . . . .	126
The "Home" Charges on the Revenue . . . . .	126
The Mistrust of the Natives . . . . .	126
The Native Indian Christian Association . . . . .	127
Thrift among Native Christians . . . . .	127, 526
"Native Christian Gospel Propagating Association" . . . . .	128
The Disproportion of Mohammedans in Government Service . . . . .	128
The Cost of Mission-schools . . . . .	128
Social Customs among Native Christians . . . . .	129
The Question of Burial Reform . . . . .	129
Efforts to check Cholera, &c., among Pilgrims . . . . .	371
Institution for Comparative Theology . . . . .	372
The Bishop of Calcutta on Christianity . . . . .	372
The Growth of Conferences . . . . .	372
The Breaking-down of Caste . . . . .	373
The Independence of Native Christian Communities . . . . .	373, 526
A Hindu's Work for Christian Missionaries The Lord's Supper and the Emancipation of Women . . . . .	374
Caste in Christian Communities . . . . .	374
Movement towards Christianity among Lower Classes . . . . .	375
Travancore Grant-in-aid Regulations . . . . .	375
Religious Attitude of Educated Hindus . . . . .	522
The Spectator on the Self-contradiction of Hindus . . . . .	522
The Two Sides of Hindu Life . . . . .	523
The Power of Superstition . . . . .	523
The Heathen's Need of the Gospel . . . . .	523
Sunday-school supported by Indian Christians . . . . .	524
The Freedom of the Press . . . . .	524
Efforts to Check Religious Riots . . . . .	524
The "Hemp Drugs Commission" . . . . .	525
Expenditure of English and American Societies on India . . . . .	525
The Adulteration of Food . . . . .	525
The Critics of Missions . . . . .	526
Simplification of the Liturgy . . . . .	763
Eura-ians as Missionaries . . . . .	764
Sunday-schools in India . . . . .	764
Discipline . . . . .	765
Non-Christian Unorthodoxy . . . . .	765
Village Missions . . . . .	766
Good Advice . . . . .	767
Asceticism as an Evangelistic Agent . . . . .	767
(See also, "Notes on Tibet," p. 258; "The Report of the Royal Commission on Opium," pp. 335, 446, 490; "The Development of the Missionary Spirit in Indian Christians," p. 831.)	
<b>Calcutta and Bengal Mission.</b>	
A VISIT TO THE SANTAL MISSION. Extracts from Miss Gollock's Journals . . . . .	177
CALCUTTA DISTRICT CHURCH COUNCIL. Extracts from the North India Gleaner . . . . .	201
THE VALUE OF MEDICAL MISSIONS AS AN EVANGELISTIC AGENCY. Letter from Mr. James Monro, C.B. . . . .	277
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
Conference of Bengal Missionaries . . . . .	51
Quiet-Day at Kistapore . . . . .	51
Minute of Calcutta Corresponding Committee on the late Rev. Jani Ali . . . . .	133
Death of Mrs. E. T. Sandys . . . . .	133, 205
Movements of Missionaries . . . . .	134, 293, 379, 702
Baptism of Taljhari Schoolboys . . . . .	134
Illness of the Rev. R. B. Marriott . . . . .	206
Accident to the Rev. C. H. Bradburn . . . . .	206
Baptisms at Krishnagar . . . . .	206
Meeting of the Nuddoa Church Council . . . . .	206
Ordinations by the Bishops of Calcutta and Chota Nagpore . . . . .	204
Prize-giving at the Old Church Day-school . . . . .	204
Leave-taking of the Rev. F. B. and Mrs. Gwinn . . . . .	204

	PAGE
Outbreak of Cholera at Agarpura . . . . .	379
Restoration of Backsliders at Bahawa . . . . .	379
Special Mission Services at Meliapotah . . . . .	379
Baptism of a Brahman at Calcutta . . . . .	700
Christ Church, Calcutta, Girls' School . . . . .	701, 916
Special Mission at Thakurpukur . . . . .	701
Death of a Teacher from Hydrophobia . . . . .	702
Baptism of a Woman at Burdwan . . . . .	702
Special Mission Agents at Taljhari . . . . .	702
Our Duty towards Native Converts . . . . .	703
The Results of a Convert's Example . . . . .	853
Dedication of Christ Church, Calcutta . . . . .	916
Ranaghat Medical Mission . . . . .	916
(See also, "From Islam to Christ," p. 7.)	
<b>North-West Provinces Mission.</b>	
UNEVANGELIZED MILLIONS IN THE NORTH INDIA MISSION. (With Map.) By the Rev. A. I. Birkett . . . . .	437
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
The late Rev. W. A. C. Fremantle . . . . .	51
The late Mr. E. E. Jackson . . . . .	52
N.W.P. Conference at Secundra . . . . .	52
Death of Mrs. Leupolt . . . . .	66
Arrivals, Locations, and Journeys . . . . .	52, 134, 379, 854
Baptism of a young Goorkha at Meerut . . . . .	134
Meeting of the N.W.P. Church Councils . . . . .	134
Illness of Miss Bunston . . . . .	135
Transfer of the Rev. R. J. Kennedy . . . . .	135
St John's College, Agra . . . . .	207, 703
Day of Intercession at Allahabad . . . . .	295
Confirmation by the Bishop of Lucknow . . . . .	529
The Mission at Annfield . . . . .	529
Appointment of the Rev. J. P. Haythornthwaite as a Fellow of Allahabad . . . . .	529
An "At Home" for Indian Christians . . . . .	599
Baptism of a Brahman Pundit and a Carpenter . . . . .	599
Reception of the Rev. J. J. Johnson . . . . .	702
Baptism of a Buuya at Agra . . . . .	703
Associated Evangelists at Work . . . . .	770
Persecution of Inquirers at Bulandshahr . . . . .	770
Report of the Bhil Mission . . . . .	771
<b>Punjab and Sindh Mission.</b>	
TWO WINTER PREACHING TOURS IN THE SOUTH PUNJAB. By the Rev. T. Bomford . . . . .	112
LADIES' DEVOTIONAL CONFERENCE AT AMRITSAR. (From the Punjab Mission News) . . . . .	303
<b>MISCELLANEOUS PARAGRAPHS:—</b>	
Report of the Association for Higher Education . . . . .	52
Arrivals, Locations, and Journeys . . . . .	208, 599, 854
Return Home of Missionaries . . . . .	52, 633
Report of the Kashmir High School . . . . .	135
Ordinations by the Bishop of Lahore . . . . .	207, 549
Dedication of a New Church at Tarn Taran . . . . .	207
Memorial Hospital at Jandiala . . . . .	207
Clarkabad Girls' Orphanage . . . . .	208
Disappointing Baptism at Bannu . . . . .	208, 390
Dr. Imad-ud-din's Translation of the Koran . . . . .	325
Progress of the Mission since 1873 . . . . .	281
The Punjab Mission News on Self-support . . . . .	293
Visit of the Lieut.-Governor to the Baring High School . . . . .	295
Prize-givings at Multan and Peshawar Schools . . . . .	295
The Charge against a Native Convert . . . . .	295
The Mission at Bannu . . . . .	379
The Arya Samaj . . . . .	389
Confirmation by the Bishop of Lahore . . . . .	530
Death of the Rev. W. Rebsch . . . . .	530
The Unevangelized Countries of Asia . . . . .	545
Illness of the Rev. E. F. Robins . . . . .	703
Request for Hughes' Dictionary of Mohammedan Terms . . . . .	713
C.M.S. Meeting at Simla . . . . .	854
(See also, "The Unevangelized Countries of Asia," p. 347.)	

Western India Mission.		PAGE
MISCELLANEOUS PARAGRAPHS:—		
Baptism of three Brahmans at Nasik	296	773
Return Home of Missionaries	296	773
Baptisms at Bombay	599	771, 773
Lectures to Parsees at Bombay	599	772
Baptism of a Mohammedan Family	772	
Poona Divinity School	916	
Cheering News from Poona	916	
Baptism of a Parsee at Poona	917	

### South India Mission.

AN INDIAN PASTOR'S PAROCHIAL REPORT.		489
Annual Letter of the Rev. W. D. Clarke		
MISCELLANEOUS PARAGRAPHS:—		
The Tinnevely College	52	136
The Rev. M. G. Goldsmith at Hyderabad	54	
Election of Mr. J. M. Henemann as Fellow of Madras University	136	
Jubilee of the Palamcottah High School	136	
The Madras Divinity School	208	600
Visit of the Preachers' Association to Pulicat	258	
Result of the Peter Cator Examination	269	
Memorial to the late Mrs. S. Sauthianadhan	296	
Anniversary of the Madras Juvenile Association	297	
Renunciation of Christianity by Mr. S. E. Chitty	297	
Visit of the Rev. A. H. Arden to Tinnevely	297	
Furlough of the Rev. E. Sell	390	
Tinnevely District Church Council	390	
The Work at Palamcottah	533	
Ingathering Service at Chintadrepetah	600	
Educational Statistics of the Madras Presidency	600	
Death of two Native Clergymen	601	
Changes in the Madras Native Pastorate	854	
The Tinnevely Native Pastorate	854	
Health of the Rev. A. H. Sheldon	854	
The Opening Services at the Bhushanam Memorial Church	854	
Death of Mrs. M. S. Carr	870	
Accident to the Rev. A. H. Arden	917	
Harvest Festival at Sachiapuram	917	
Cyclone in the Telugu Country	917	
Baptisms at Polsanipalli	917	
(See also, "Dr. Miller's Madras Lecture," p. 561.)		

### Travancore and Cochin Mission.

SPECIAL MISSION SERVICES IN TRAVANCORE.		197
By the Rev. J. H. Bishop		
TAMIL EVANGELISTS IN TRAVANCORE. A "Mission" to Syrian Christians. Letters from the Rev. J. H. Bishop		
		587
MISCELLANEOUS PARAGRAPHS:—		
Report of the Jones Fund Evangelists	210	
Jubilee of Mrs. Baker's School	210	
Cottayam College	298	299
Return Home of the Rev. A. J. F. Adams	381	
Report of the Travancore Church Council	391	
Half-yearly Conference at Cottayam	531	
Dedication of a New Church at Alwaye	531	
Ordination by Bishop Hodges	531	
Cambridge Nicholson Institution	531	
Confirmations by Bishop Hodges	531	918
Death of the British Resident	531	
Transfers by the Conference	703	
Crime among Native Christians	918	
(See also, "The Reforming Syrians of Travancore and Cochin," p. 182.)		

### Ceylon Mission.

MISCELLANEOUS PARAGRAPHS:—		
Arrivals, Locations, and Journeys	53	
Statistics of Southern Ceylon	53	
Conference of Missionaries at Kandy	299	
St. John's College, Chundicully	381	
Jaffna Native Christian Association	382	
Deaths of Native Clergy	532	601

Providential Escape of the Rev. E. T. Higgins	71
Prize-giving at Trinity College, Kandy	71
(See also, "Buddhism and its Morality," p. 574.)	

### China Mission.

HOW THE MISSION-HOUSE AT CHONG-PA WAS CAPTURED. Letter from the Rev. J. H. Harshburgh, of the Si-chuen Mission		5
LETTERS FROM MR. HORSBURGH AND HIS PARTY.		6
THE MASSACRE AT KU-CHENG. Letters, Shanghai, &c.		656, 7
THE TROUBLES IN SI-CHUEN. Letters from Missionaries		6
CHINA: VINDICATION OF TREATY RIGHTS:—		
I. THE BRITISH ULTIMATUM REGARDING THE SI-CHUEN RIOTS		8
II. OFFICIAL INQUIRY INTO THE KU-CHENG MASSACRE		8
III. TROUBLES IN HOK-CHIANG		8
MISCELLANEOUS PARAGRAPHS:—		
Death of Mrs. Phillips	1	
The Plague at Hong Kong	1	
The War in China	54, 136, 137, 210, 211, 2	
Preaching Tour of Mr. E. B. Varley	1	
Mr. C. T. Gardner on the Anti-foreign Feeling	1	
Movement towards Christianity in Hok-chiang District	1	
The Rev. H. and Mrs. Baring-Gould's Visit to the Chu-ki District	1	
Opportunities for Extension	2	
Attempt to Open a Book-shop in Fu-ting	5	
Disturbances at Ku-cheng	5	
Baptism of Lepers at Pak-hoi	534, 6	
Ordination by Bishop Burdon	5	
Return Home of Missionaries	5	
Persecution and Opposition	534, 7	
Outbreaks against Missions in Si-chuen	54	
Advance in the Dande District	772, 7	
Trouble at Wang-lyao	6	
Occupation of An-Hsien and Shih-ts'uen Hsien	6	
Safety of the Si-chuen Party	601, 620, 9	
The New Diocese of Western China	626, 7	
Death of Miss F. E. Turner	704, 8	
The Women's Hospital, Hang-chow	7	
THE KU-CHENG MASSACRE:—		
Prayer for the Church Militant	7	
Missionaries and Treaty Rights	7	
Allusion in the Queen's Speech	7	
Prayer Meeting for China at Exeter Hall	7	
The Condition of the Fuh-Kien Province	7	
Details by Mail of the Ku-cheng Massacre	7	
Reception of the News in Australia	7	
The Title of "Martyr"	7	
The Bishop of Salisbury's suggested Prayer	7	
Ku-cheng Memorial Fund	7	
Letters of Sympathy	791, 871, 9	
Memorial Service at Melbourne	807, 9	
The Health of the Wounded	8	
Memorial Fund among Merchants	8	
"Memorial Number" of the Dublin University Magazine	8	
Irish Memorial Fund	863, 9	
The Question of Compensation	9	
Gratitude to Col. Hixon	9	
The Rev. R. W. Stewart's Biography	7	
A Fresh Appeal from China	7	
Consecration of the Rev. W. W. Cassels	7	
The Governor of Hong Kong's Report	8	
The Presentation of a New Testament to the Dowager Empress	8	
Anxious Times at Shih-Ts'uen Hsien	8	
Pakhoi Mission Hospital	9	
Persecution in Hok-chiang	9	
Bishop Cassels' Commissary	9	
(See also, "The War in the East," p. 173; "The Religious History of China," p. 321; "The Report of the Royal Commission on Opium pp. 335, 446, 490; "Lord, what wilt Thou have us to do?" p. 651.)		

	PAGE		PAGE
<b>Japan Mission.</b>		<b>THE MISSION TO THE ESKIMO OF CUMBERLAND SOUND.</b> Extracts from Journal of the Rev. E. J. Peck . . . . .	
<b>A TOUR IN HOKKAIDO (YEZO), JAPAN.</b> Journal of the Rev. D. Marshall Lang . . . . .	592	<b>MISCELLANEOUS PARAGRAPHS:—</b>	
<b>THE DIOCESE OF KIU-SHIU, SOUTHERN JAPAN.</b> Annual Letters from the Missionaries . . . . .	812	Itinerating Tour of Archbishop Vincent . . . . .	55
<b>MISCELLANEOUS PARAGRAPHS:—</b>		Ordination by Bishop Bompas . . . . .	56
The Effect of the War . . . . .	139	First Meeting of the Rupert's Land Synod . . . . .	213
Movements of Missionaries . . . . .	139, 211, 383, 774	News from Fort George . . . . .	383
Statistics of Missions in Japan . . . . .	163, 623, 789	Visit to Canada of Bishop Newnham . . . . .	635
Ordination by Bishop Evington . . . . .	212	The Rev. J. Lofthouse at Churchill . . . . .	735
Thanksgiving Service at Fukuoka . . . . .	212	St. Matthew's Mission, Peel River . . . . .	602
A Native Christian's Memo. on the Mission . . . . .	382	Encouraging News from Bishop Bompas . . . . .	602
Some Recent Converts . . . . .	382	The Mission Party at Buxton . . . . .	704
An Incident of the War . . . . .	383	Trouble at the Blackfoot Reserve . . . . .	704
The Rev. D. M. Lang's Tour in Hokkaido . . . . .	774	Visit of the Canadian Governor to Blackfoot Reserve . . . . .	877
Destruction of the Church at Oyamada . . . . .	774	The Rev. J. W. Tims appointed Archbishop of Macao . . . . .	877
Encouraging Report from Fukuoka . . . . .	774	Movements of Missionaries . . . . .	857, 859
First Baptism in the Loo Choo Islands . . . . .	774	Visit of the Rev. V. I. O. Stringer to Herschel Island . . . . .	857
(See also, "The War in the East," p. 170.)		The Proposed Mission on Herschel Island . . . . .	859
<b>New Zealand Mission.</b>		Arrival of the Annual Ship at Fort Churchill . . . . .	919
Consecration of Archbishop W. L. Williams . . . . .	225, 299	Ordinations by Bishop Young . . . . .	919
Death of Mrs. Davis . . . . .	299		
Ordination of Maoris by Bishop Williams . . . . .	857	<b>North Pacific Mission.</b>	
<b>North-West America Mission.</b>		<b>MISCELLANEOUS PARAGRAPHS:—</b>	
<b>THE NEW ARCTIC MISSION.</b> Letter from the Rev. K. J. Peck . . . . .	39	Journal of the Rev. J. B. McCullagh . . . . .	56
<b>A JOURNEY TO THE NORTH OF THE MACKENZIE.</b> Letter from the Bishop . . . . .	934	The Work at Alert Bay . . . . .	56
		Letter from Archbishop Collison . . . . .	602
		News of the Rev. J. H. Keen . . . . .	603
		Report of the Work at Metlakatla . . . . .	774
		Death of a Native Teacher . . . . .	919

## MISCELLANEOUS.

<b>BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1893.</b>	62	<b>Joseph Sidney Hill.</b> By Rose E. Faulkner . . . . .	139
<b>APPROPRIATED CONTRIBUTIONS.</b> By D. Marshall Lang . . . . .	227	<b>Story of the L.M.S.</b> By C. S. Horne . . . . .	141
<b>TRAINING OF WOMEN MISSIONARIES.</b> By D. H. D. W. . . . .	310	<b>The Beacon of Truth.</b> Translated by Sir W. Muir . . . . .	142
<b>THE NINETY-SIXTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.</b> . . . .	412	<b>Letters and Sketches from the New Hebrides.</b> By Mrs. M. W. Paton . . . . .	143
<b>THE FIRST LADIES FOR UGANDA.</b> By J. D. M. . . . .	463	<b>Bearers of the Lamp of Grace.</b> By the Rev. T. Lloyd Williams . . . . .	213
<b>MEDICAL MISSIONS.</b> Annual Meeting of the C.M.S. Medical Mission Fund . . . . .	604	<b>Protestant Missions: Their Rise and Early Progress.</b> By A. C. Thompson . . . . .	214
<b>THE UNITED PRAYER-MEETING IN EXETER HALL.</b> By J. D. M. . . . .	677	<b>Grace and Godliness.</b> By the Rev. Handley C. G. Moule . . . . .	300
<b>HOME AND FOREIGN CLAIMS.</b> Letter from Mr. James Monroe, C.B. . . . .	776	<b>The Official Year-Book of the Church of England.</b> . . . .	301, 306
<b>THE VALENTINE MEETINGS</b> . . . . .	828	<b>The Missions of the World.</b> . . . .	301
<b>THE GLEANERS' UNION ANNIVERSARY.</b> By J. D. M. . . . .	920	<b>The Religion of the Crescent.</b> By the Rev. W. St. Clair Tisdall . . . . .	536
<b>THE WOMEN'S DEPARTMENT, C.M.S.</b> By G. A. G. . . . .	947	<b>The Teaching of the Vedas.</b> By Maurice Phillips . . . . .	538
<b>POETRY:—</b>		<b>Pioneer Life and Work in New Guinea.</b> By the Rev. J. Chalmers . . . . .	539
<b>NON NOBIS, DOMINE.</b> By A. E. M. . . . .	411	<b>The Founders and First Three Presidents of the Bible Society.</b> By Henry Morris . . . . .	624
<b>IN THE DARK EAST.</b> By Sir Lewis Morris . . . . .	840	<b>Reminiscences of Andrew A. Bonar, D.D.</b> By his Daughter . . . . .	624
(See also, "The Student Volunteer Missionary Union," p. 354; "Some Thoughts after the Anniversary," p. 441; "The Colonial C.M. Associations," p. 501; "C.M.S. and C.K.Z.M.S.," p. 782; "What is wanted still," pp. 641, 733; "Lord, what wilt Thou have me to do?" p. 651; "The Annual Report," p. 726; "Foreign Missions at the Church Congress," p. 859.)		<b>Another Glimpse of England, Home, and Beauty.</b> By the Rev. H. B. Macartney . . . . .	624
		<b>After Thirty Years.</b> By Mr. Hudson Taylor . . . . .	624
		<b>Rambles in Japan.</b> By the Rev. Canon Tristram . . . . .	773
		<b>The Dominion of Christ.</b> By the Rev. W. Pierce . . . . .	779
		<b>Twenty Years in Khama's Country.</b> By C. H. Lyall . . . . .	780
		<b>Madagascar of To-day.</b> By the Rev. W. E. Cousins . . . . .	780
<b>Chronicles of Uganda.</b> By the Rev. R. P. Asho . . . . .	57	<b>A Life of A.L.O.E.</b> By Agnes Gibberne . . . . .	923
<b>Amongst the Tibetans.</b> By Mrs. Bishop . . . . .	58	<b>Robert and Louisa Stewart.</b> By Mary E. Watson . . . . .	928
<b>By Fire and Cloud, or Life Experiences in India and South Africa.</b> By M. S. Osborn-Howe . . . . .	58	<b>Women in the Mission Field.</b> By the Rev. A. R. Buckland . . . . .	929
<b>The Exhaustive Concordance of the Bible.</b> By James Strong . . . . .	59	<b>Life of John Livingstone Nevius.</b> By H. B. O. Nevius . . . . .	980
<b>A Broken Journey.</b> By Mrs. G. T. Bee . . . . .	59	<b>Roberts of Tientsin.</b> By Mrs. Bryson . . . . .	980

	PAGE
Miscellaneous Works . . . . .	143, 781, 931
(See also, "Mr. Curzon's 'Problems of the Far East,'" p. 481; "Birke's Life of Bishop French," p. 889.)	

### Letters to the Editor.

The Opium Question. From J. G. Alexander	144, 215, 783
"The C.M.S. Contribution List." From the Rev. J. Milner . . . . .	146
The Younger Clergy Unions. From the Rev. J. D. Mullins . . . . .	218
Special Winter Missions for India. From the Rev. E. N. Thwaites . . . . .	219
"Self-Denial." From M. . . . .	221
A "Nibble" from a Parochial Secretary. From "A Mouse" . . . . .	302
A Good Use for C.M.S. Publications. From the Rev. J. S. Collins . . . . .	392
An Appeal to Missionaries. From the Rev. H. Sutton . . . . .	510
Women Missionaries, Married and Single. From "A Missionary's Wife" . . . . .	549
St. Matt. xxviii. 19. From the Rev. W. J. L. Sheppard . . . . .	623
Missionary Mission to Men. From Messrs. Arbuthnot, King, and Hughes . . . . .	781
Are Missionaries' Wives "Missionaries"? From "One of Them" . . . . .	932
A Hint to Recruiters. From Gleaner No. 53472 . . . . .	931
"Missionary Missions" and "Missionary Weeks." From the Rev. W. J. L. Sheppard . . . . .	934

### Miscellaneous Paragraphs.

The Close of Another Year . . . . .	63
New Special Deputations . . . . .	63, 149
Episcopal Authorization of Lay Agents . . . . .	65
Mr. Arden's Return to the Mission Field . . . . .	66
Training of Women Fund . . . . .	66
S.P.G. Meeting at Exeter Hall . . . . .	67
The C.M.S. in Wales . . . . .	68
The Rev. B. Baring Gould's Tour . . . . .	68, 151, 224
Miss Gollock's Tour . . . . .	69, 226
The Islington Clerical Meeting . . . . .	147
Home and Foreign Missions . . . . .	147
Ridley Hall Missionaries . . . . .	148
Changes in the Secretariat . . . . .	148, 306, 709
The Assistant Lay Secretary's new Title . . . . .	149
The Development of Women's Work . . . . .	150, 224, 626, 943
Association Secretaries' Conference . . . . .	150
The Younger Clergy Union . . . . .	150, 226
Departure of the Rev. E. A. Causton . . . . .	151
Deaths of Friends of the Society . . . . .	161, 226, 307, 469, 547, 626, 712, 791, 870
The Bishop of London on Foreign Missions . . . . .	162
Acceptance of Offers of Service . . . . .	163, 226, 306, 390, 468, 548, 712, 871, 944
The Missionary Outlook . . . . .	223
Appropriated Contributions . . . . .	224
The Friend on C.M.S. Work . . . . .	224
Questions to Missionaries regarding the Liquor Traffic . . . . .	226
The Society's Income . . . . .	305, 385, 543, 937
Contributions to Missions from Ireland . . . . .	306
The Year-Book of the Church of England . . . . .	308
The First Lady Missionaries for Uganda . . . . .	307, 380, 468, 628
Recruits from the Colonial Associations . . . . .	307
The Ninety-sixth Anniversary of the Society . . . . .	308, 396, 466
Zenana Societies' Meetings . . . . .	308, 713
Women's Work for the C.M.S. . . . .	309
Sir T. Powell Buxton's Resignation . . . . .	388
The late Dr. Payne Smith and the new Dean of Ripon . . . . .	389
Gleaners' Union "Own Missionaries" . . . . .	389
C.M.S. Friends at the Cape . . . . .	389

	PAGE
Intelligence Articles and Current Events . . . . .	389
The Church Missionary Atlas and Story of the Year . . . . .	390
Health of the Rev. F. E. Wigram . . . . .	445
New Treasurer of the Society . . . . .	466
The Statistics of Baptisms during the Year . . . . .	466
Locations and Wants . . . . .	467
The New Honorary Governors for Life and Honorary Life Members . . . . .	468
The Church Missionary College . . . . .	469
Reinforcements urgently needed . . . . .	469
The Railway to Uganda . . . . .	543
The Lower Exeter Hall Meeting on May 27th . . . . .	546
The Summah at the Crystal Palace . . . . .	547
Medical Mission Auxiliary Annual Meeting . . . . .	547, 629
Ordinations on Trinity Sunday . . . . .	549
The C.M.S. Annual Report . . . . .	549
The Story of the Year and A Winter's Mail . . . . .	549
Resignation of the Rev. F. E. Wigram . . . . .	625, 709
Resignation of the Rev. E. Lombe . . . . .	625
The Relations of C.M.S. and C.E.Z.M.S. . . . .	626
Changes in the Office Staff . . . . .	627
"Is C.M.S. becoming a Women's Society?" . . . . .	627
C.E.Z.M.S. Necessary Reinforcements . . . . .	629
New Mission-buildings urgently needed . . . . .	628
Archdeacon Farrar's Speech . . . . .	629
The Valedictory Dismissal of Missionaries . . . . .	713, 793
The Committee Meeting of August 13th, 1895 . . . . .	709
New Honorary Secretary . . . . .	710
The Bishop of Exeter and Foreign Missions . . . . .	711
The C.M.S. Deputation to Canada . . . . .	712, 868, 943
Missionary Mission to Young Men . . . . .	713, 869, 949
Ninth Anniversary of the Gleaners' Union . . . . .	792, 876
Departure of Missionaries . . . . .	784, 872
The Autumn Reinforcements . . . . .	785
The late Rev. W. Gray . . . . .	786
Dr. Cust's Statements at the British Association Meeting . . . . .	788
The late Mr. O. Stokes . . . . .	790, 940
New and Recent Publications . . . . .	791
Clerical Luncheon at Norwich . . . . .	792
New Offices of the Hibernian Auxiliary . . . . .	792
Our Dismissal Gatherings . . . . .	866
Biography of Thomas Valpy French . . . . .	866
Christians in China and Constantinople . . . . .	866
The British Ultimatum to China . . . . .	866
Mis-statements concerning the Society . . . . .	866
The "Wigram Scholarship Fund" . . . . .	869
Foreign Missions at the Norwich Congress . . . . .	870
"Reunion and Foreign Missions," from a Roman Catholic Standpoint . . . . .	870
The Losses of the Universities' Mission . . . . .	871
Consecration of Bishops Cassels and Talbot . . . . .	871
Day of Intercession for Foreign Missions . . . . .	871, 937
The Zenana Societies' Reinforcements . . . . .	871
Interviews with returned Missionaries . . . . .	939
Single Women Missionaries . . . . .	941
The Mission in Madagascar . . . . .	942
Training Home for Laymen . . . . .	943
Rugby-Fox Memorial Fund . . . . .	943
Death of the Rev. C. Marson . . . . .	943
Sermons at St. Bride's, Fleet Street . . . . .	944
NOTES ON OTHER MISSIONS. By J. D. M. . . . .	60,
221, 3-3, 541, 621, 705, 783, 935	
EDITORIAL NOTES . . . . .	63, 147, 223, 305, 385, 465, 626, 707, 786, 865, 937
HOME DEPARTMENT . . . . .	60, 154, 229, 311, 391, 471, 549, 630, 714, 795, 873, 945
SELECTIONS FROM PROCEEDINGS OF COM. MITTEE . . . . .	75, 157, 236, 317, 397, 478, 556, 637, 718, 798, 877, 949
TOPICS FOR THANKSGIVING AND PRAYER . . . . .	69, 153, 239, 309, 390, 477, 548, 636, 713, 792, 872, 944
NOTES OF THE MONTH . . . . .	60, 159, 240, 319, 399, 479, 556, 639, 719, 800, 879, 951
PUBLICATION NOTICES . . . . .	60, 160, 240, 320, 400, 480, 563, 640, 720, 800, 880, 962

# THE CHURCH MISSIONARY INTELLIGENCER.

---

## ACTIVITY AND ADORATION.\*

BY THE VEN. ARCHDEACON MOULE.

---

"And go quickly, and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word."—*St. Matt. xxviii. 7, 8.*

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—*Eph. iii. 18, 19.*



**D**ESIRE to bring before you to-day, in dependence on the Eternal Spirit of God, two thoughts in connexion with our special work for God and our Anniversary to-day,—thoughts familiar to you all, but which will not only bear repetition, but which seem even to demand reiteration, so completely do they embrace the ideal of a life lived for God's glory.

The first thought is the prompt, and speedy, and instantaneous response with which we should meet our Lord's loud call for service, and the untiring activity and the continuous energy with which our service should be marked. Christian activity, and the multiplicity of Christian works in these stirring days, do not necessitate bustle, and haste, and confusion, and worry, but they *do* imply life, and energy, and speed.

The second thought is the absolute necessity for prayer and communion with God; the adoring contemplation of the wonder of salvation; and the patient study of that blessed Book which has revealed to us this wonder. Time deliberately set apart and taken for prayer and meditation does not mean—God forbid the idea—idleness, or lazy ease, or the absorption of hours which might be given to active work. Such an occupation implies sometimes, for our sluggish earthly natures, more effort and sterner determination, than active work of exhortation or of charity; but it is absolutely essential if our activity is to please God, and if our work for Him is to glorify Him.

The object of the Gleaners' Union is twofold—prayer and work; not work and prayer, but in this true order, prayer and work; for though prayer, intercessory prayer for Missions, is one great division of our work, yet private prayer and meditation form also the one true preparation for all work for God. But to-day I speak first of the activity, and secondly of its source and Divine sustenance.

We spend our short lives on earth like clouds which pass across

---

\* An Address delivered at the Communion Service at St. Dunstan's Church, Fleet Street, on the occasion of the Eighth Anniversary of the Gleaners' Union, All Saints' Day, 1894.

the firmament. Here or there, as the Divine Spirit wafts us, we may bring fertilising and refreshing showers of blessing to the parched and weary world. We are constantly moving, but if we lie cradled continually through that blessed Spirit's grace, by the Sun of Righteousness, in our very movement there will be rest.

The double thought is illustrated with very different figures, but figures capable, I think, of somewhat similar application, in Micah v. 7, 8, where we are told first of all that the remnant of Jacob shall be among the nations, in the midst of many peoples, as dew from the Lord, as showers upon the grass; and then that they shall be as a lion among the beasts of the forest, as a young lion among the flocks of sheep.

Now first as to Christian activity. Look for a short time on the blessed and familiar twenty-eighth chapter of St. Matthew's Gospel. With what lightning speed the brief twenty verses carry us from the tomb to the throne of the Saviour; from apparent defeat and extinction to the Church of the Crucified going forth to conquer, guided and upheld by the almighty, ever-present Hand of the enthroned and reigning Son of God. And see how the word *quickly* seems almost to ring through the chapter. "Go *quickly*," says the angel to the women—"Go quickly, and tell His disciples that He is risen. And the women departed *quickly* from the sepulchre with fear and great joy: and they did *run* to bring His disciples word." The watch and the chief priests and the elders, meanwhile, were prompt and active in their hopeless counsels of falsehood. And the Devil and all the confederate foes of God's Truth are active, and quick, and untiring in their malicious designs. But now sounds the great missionary command, "Go ye therefore, and teach all nations." And does not the word *quickly* pass into this great word as it reaches us? The Apostles were to tarry a few days till power from on high had fallen upon them. And after that Almighty Spirit had come in love and power, persecution seemed necessary to force them into active evangelization. But no tarrying is commanded for us, for the Comforter has come; no delay of *will* is allowable, for the world is dying, and during our quiet service here, souls unenlightened, unsaved, are passing into eternity. There may be delays of Providential restriction in the immediate departure of many of us to teach all nations; but no delay, I repeat it, is conceivable for a loving Christian heart in willingness to go, if God will permit such an honour, such a privilege, such a joy. The sense of utter unworthiness, which will but intensify as the years go on, is the *only* reason for hesitation; but God's command, which includes God's promises, overrules and stills even that profound sense of unworthiness. It is an age of restless activity. There seems no time for deliberation and delay in war: sharp, swift, prompt blows and shocks and conflicts seem destined to characterise all future wars. Activity, thank God, characterises all branches of Christian work in England now. Activity and expanding life, thank God again, have marked the short years of our Union's life, and our numbers have so increased that the great total of 68,904 have been enrolled in eight years and three months, though not all are now to be counted as



members. Let us resolve, then, that the year which lies before us till our next Anniversary comes round, shall, through God's mercy, find us working untiringly and unremittingly in His vineyard at home, or His greater harvest-field abroad. Be not weary in well-doing; you shall glean—yes, you shall *reap*, if you faint not. The long rest of heaven's blessed activity lies before you.

But now turn for a moment and notice the true source and motive of all Christian activity. Look at the third chapter of the Epistle to the Ephesians, that marvellous chapter full of overflowing with the wonder of the Gospel, the unsearchable riches of Christ, of which the Gentiles are partakers: Christ Jesus our Lord, in whom Jew and Gentile, bond and free, Englishman and Red Indian, have boldness and confidence by the faith of Him; a chapter also which contains two of the principal usages of the precise word which gives the name to the sacred day on which we meet—*All Saints' Day*. It occurs again in the sixth chapter of this same Epistle, ver. 18, where St. Paul exhorts to continued prayer and supplication in the Spirit, and for "watching thereunto with all perseverance and supplication for all saints"; and once again, in the Epistle to Philemon (ver. 5), St. Paul thanks God for His "love and faith toward the Lord Jesus, and toward all saints." And now in this third chapter of the Epistle to the Ephesians he says (ver. 8): "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ"; and (ver. 18), "May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Are not my two subjects mentioned here? Is this grace given to us, though we must indeed rank ourselves lower than St. Paul?—*ἐλαχιστότατοι*, we are, "the least below the least"; not *ἐλαχιστότεροι*, "less than the least" alone; not merely, as the Speaker's Bible translates the word to show the anomalous comparative formed from a superlative, "*leaster* than all saints," but "*leastest*" I am. Yet the lower we are in our own just estimation, the higher is the privilege of making known the riches of the Gospel in person, or by helping those who can go to Heathen lands. Remember how St. Paul's humility only deepened with his activity, and with his work for God—first, "least of the Apostles," then "less than the least of all saints," and finally, as life was closing, "the chief of sinners." Is not this the experience of all saints, that, with advancing years, and thickening strife, distrust of self deepens; distrust of resolutions, and resolves, and self-effort, intensifies; and the one hope for victory in the little world of my soul, as in the great world of men, is for my Captain to hold my hand, and teach my fingers to fight. In the inner conflict, as in the outer war, it is still this, and this alone—"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Our China Mission owed its initiation, under God, more than fifty years ago, to the donation of 6000*l.* from one who wished to be known only as "less than the least"; and the life and healthy growth of the Mission will depend on the willingness of all its agents to keep thankfully the

same rank. And how active we must be with such a commission! for *all* men are to see what is the fellowship of the mystery. But see, I may be, I *am*, the least below the least of all saints, but through God's infinite grace, I am of that blessed company, sanctified by God the Father, preserved and sanctified in Jesus Christ, called to sanctification of the Spirit and to obedience and sprinkling of the blood of Jesus Christ. And with the name comes the privilege, the privilege which is the secret but unfailing spring of all active service for God: "That ye may be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith, and then that ye, being rooted and grounded in love, may be able *with all saints*"—observe the word again—able to be lost in that astonishing contemplation of love which stretches beyond the bounds of time and space,

"Higher than the highest heaven,  
Deeper than the deepest sea,"

setting myself and my sins farther apart than the for ever sundered east and west; the love of Christ which passes knowledge;—and thus satisfied, and refreshed, and filled with all the fulness of God, ye may rise from the beatific vision, but not lose sight of it; and bring glory to God by Christ Jesus in the Church.

In the great Missionary Psalm, the sixty-eighth, and the eighteenth verse, we find, if I mistake not, a striking anticipation of the deep and marvellous words of Ephesians iii., and the different interpretations of that verse do not, I think, destroy the comparison. "Thou hast ascended on high," says the Psalmist—and St. Paul tells us that it is the Lord once crucified and buried, who ascended thus in glory—"Thou hast led captivity captive; Thou hast received gifts for men," or as St. Paul expresses it, "Thou gavest gifts unto men." And *what* a gift was His unspeakably precious gift! Hear St. Peter on the great primal day of Pentecost: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." And through the power and inspiration of that Blessed Spirit, and through His grace alone, apostles, prophets, evangelists, pastors, teachers, are God's gifts to Christendom and to Heathendom, for the work of the ministry, and for the edifying of the body of Christ. And by the converting and regenerating power of the same Spirit, gifts of men are given back to God—aye! of once rebel men, changed into loving, humble, active soldiers and servants of the Lord. Let us not despair of the Mohammedan World. Rebels dwell there, stern, relentless enemies of the Incarnate Son of God. But those rebels, by the almighty power of the Spirit of God, shall become saints; and joining the blessed company of all saints, shall join us in the contemplation of that which well-nigh blinds the eager sight of faith, and in that knowledge which passes knowledge. And the remarkable article in the November *Intelligencer* by Dr. Martyn Clark assures us that this blessed offering to God of once rebel hearts in the Mohammedan World has begun, and is growing in power and number.

And you see the force of the parallel, and how widely it stretches the circle of all saints. Strengthened the saints must be with might by the Holy Spirit in the inner man. And the ascended Lord gives this great gift to men—even to the rebellious. The result of the Holy Spirit's Divine strength within is that Christ may dwell in our hearts by faith. And the result of God's great gift even to rebellious man is that the Lord God may dwell amongst them.

It seems as though St. Paul, after bowing his knees in prayer, and offering up for the Ephesian Christians, and for all saints, this great prayer,—and after it was written down by his secretary,—looked again at the words scarcely dry on the paper, and was startled at first at the breadth and length and depth and height of the thoughts he had been thinking, and the blessings he had been asking. But he checks the distrust at once, by lifting his eyes to heaven and ascribing glory to Him who is able to do exceeding abundantly above all these great petitions, above all these soaring thoughts. And we, too, must not shrink from thinking these thoughts, and praying this prayer. In the contemplation of this great wonder of the love of God, in the answer to these majestic petitions, lies the secret of all activity, and of all fruitful work for God. For surely fruitful work for God is that which loses sight of self, and has the worker's gaze fixed on the Lord, and the worker's will identified with the Lord's will. How happy, how blessed, how fruitful, to be able to cease telling about *our* work, and *our* plans, and *our* enterprise; and whilst devoting all activity and pains and thought to such work, to hear by the sure hearing of faith the Lord adopt that personal word, and say of *our* work and plans and enterprises, of *our* Union, and all the work it is meant to support and to stimulate,—“It is *Mine*.”

I draw your attention as I close to one subject only in the unsearchable wealth of wonder which lies before our gaze in this love of God. It is a thought which rivetted the attention, and filled the heart, of a poor Buddhist nun at Shanghai, six years ago. She died one short week after her baptism, quite suddenly, but with this wonder still before her soul's gaze, and this great truth on her lips: “Father, Father,” she said, as she died. “To think that I, a poor sinful woman,” as she used to exclaim, “and with no knowledge of the great God in heaven,—banished by my foolish vow from even earthly home and relationship, can now, through the Saviour's grace, call God my Father, and think of heaven as my home. Wonderful, wonderful!” But this is true, and this is what you and I believe. For the Father of our Lord Jesus Christ is the Blessed Head of the one family whose upstairs breezy rooms are the heavenly mansions; the same family with those who tarry for a while downstairs on earth;

“One family we dwell in Him,  
One Church above, beneath”;

almost within sight and hearing of the blest in the upper storey, for the Son of Man Himself is the connecting ladder with the skies. “Knit together in one communion and fellowship in the mystical body of the Son of God, Christ our Lord.” Heaven is not a strange place, but my home. God is not far off, but my Father

in Christ Jesus. Is it not for our soul's health to make time, yes, much time, to bow our knees in prayer to our Father in Him; and strengthened by the Holy Spirit, to contemplate with adoration His surpassing love? Will not that love constrain our love to Him and will it not operate with electric, energising power on all the activities of our minds and bodies, constraining us to live, not to ourselves, but to Him who died for us and rose again; and to live to Him so that glory may be brought to Him in a daily expanding Church; striving by all the means in our power to open the eyes of the nations of the earth, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance among all them that are sanctified through faith in the Lord Jesus? Yes! that we, less than the least of all saints, may have this grace given, to lead rebels to join the blessed company of all saints.

And so now round the Table of the Lord let us remember His love, and thank Him for His grace, and gather strength, by meditation and communion, for the wars of the Lord, and the activities of work for Him; He evermore dwelling in us, and we in Him.

## FROM ISLAM TO CHRIST.

SOME MEMORIES OF THE LATE REV. JANI ALLI, C.M.S.

"It is in the electric religious atmosphere of India that the two faiths, Christianity and Mohammedanism, which each claim all mankind as their due heritage, by Divine ordinance, now confront each other, face to face, as they have never met before throughout history, in one great neutral country of Paganism."—*Sir Alfred Lyall, Asiatic Studies.*

"The presence in a Heathen or Moslem district of a man who, filled with the missionary spirit, exhibits in his preaching, and, so far as may be, in his life, the self-denying and the Christian virtues, who is charged with sympathy for those amongst whom his lot is cast, who is patient of disappointment and failure, and of the sneers of the ignorant or the irreligious, and who works steadily on with a single eye to God's glory and to the good of his fellow-men,—is, of itself, an influence for good and a centre from which it radiates, wholly independent of the number of converts he is able to enlist. By the influence of such a man, humbly following his Lord and Master, many a Moslem may be truly Christianised, may drink in the Spirit of Christ, who may not indeed call himself a Christian, or be entered on any record of missionary successes, but whose name may, nevertheless, well be entered in the Book of Life."—*Mr. R. Bosworth Smith, at the Anglican Missionary Conference, May, 1894.*



WHEN Mr. Jani Alli returned to India from England in 1893, he received a brief telegram of welcome home from the present writer, from Calcutta, and in a letter to a friend in England alluding to this, speaks of "the new Calcutta Secretary, my old friend." The sentence takes memory back to the days of 1873, when he was an undergraduate at Cambridge, and I had some years of school-life still to run. A close friendship of twenty-one years may permit me to accept the privilege of bearing this witness, for my part, to the worth of him who has been called away, so lately, from among us. There are other living friends who would have done the task more worthily—and one whose body

sleeps hard by the waters of the Victoria Nyanza, would have done it best, who, under God, ever attributed his response to the missionary call to the word and example of Jani Alli—the faithful and loved Bishop Parker.

The pages of the *Intelligencer* have recorded recently the entrance into the Kingdom of Christ of young converts from Mohammedanism, in Amritsar. The brief record of Jani Alli's life will strengthen our faith to pray earnestly for these "babes in Christ." Like Daniel, Jani Alli "lasted" (Dan. i. 21). May they also! The life-story is a remarkable one. A letter of the Rev. Robert Noble to the C.M.S. Committee dated March, 1855, announces the conversion of two Brahmin students in the Mission-school at Masulipatam, and of "a superior young Mussulman, about seventeen years old, Jahni Alli." A later letter of May 29th records their baptism (see *Annual Report*, 1856, p. 140):—

"Our dear young friends have been carried safely through the surf, and are well afloat on their Christian voyage. The three were baptized by Mr. Darling the Sunday before last, the 20th. May the Spirit of Jesus unite them to Him! No outward bond of iron even, or brass, or silver, or gold, will suffice."

When writing in 1887 of the death of the Rev. M. Ratnam, one of the first converts of Robert Noble, Mr. Alli said:—

"Ratnam and Bushanam were baptized in 1852, and both were ordained in 1864. Bushanam died in 1877, and Ratnam on November 10th. The third convert was drowned in the cyclone of 1864" [that was Mulaya; his wife also perished, and Mr. Alli himself narrowly escaped]. "The fourth is the pastor at Ellore (Rev. G. Krishnayya), and I am the fifth; so I am the second surviving one. God knows whose turn will be the next."

In those early days the influence upon him of his Mohammedan upbringing, combined with some natural traits of character, which mellowed with advancing years, required all the wise discipline and loving patience of Noble, the man of "iron will" (as his biographer describes him), to enable him to train and guide wisely the strong-minded young convert from Islam. They did not always see eye to eye. But the respect and affection of the pupil for Mr. Noble were very genuine. Mr. Alli visited Masulipatam at the Jubilee celebration of the Robert Noble College in 1893 as an "Old Boy." We quote an extract from a brief record of his address given in the Jubilee issue of the *Robert Noble College Magazine*:—

"Mr. Noble had his faults, his failings, his angles, his oddities, but he had laid them all on the altar of Christ. God had consecrated his peculiarities to His service. He was not an angel, but a consecrated man. His influence was very great with every one. He himself felt inclined to take Napoleon's words at St. Helena, when he said, 'Probe deep into my heart and you will find "France" written there,' and say, 'Probe deep into my heart and you will find "Noble" written.'"

But he did not wait till 1893 to bear his witness to Noble, of whom we have often heard him speak with enthusiasm and gratitude.

After Noble's death, at the Memorial meeting held in November, 1865, we are told that among a large gathering, "Jahni Alli Sahib, one of Mr. Noble's best pupils, read the English address, prepared for the occasion, in a clear tone and an extremely impressive manner." An

appeal was then issued, in the name of the Madras Corresponding Committee, November 28th, 1865, by the Rev. W. Gray, Secretary, for the erection of the Noble School Hall.

But we must resume the thread of our record. For some time Jani Alli had aided Mr. Noble in his school, but subsequently he taught in another Christian school. A letter which the Rev. T. Y. Darling has kindly written fills up an interval in the story here:—

"Jani Alli became a very efficient teacher in the school. Afterwards, he took employment under the Indian Government in the Postal Department. One of the stations in which he was located was Aurangabad. While there he exercised a marked Christian influence among the officials, Native and Eurasian, of the service. This fact was told me by an English gentleman, a Commissioner, whom I afterwards met. Jani Alli was the happy instrument of leading his own grandmother to Christ. It was while in the Government service that Jani Alli obtained the means to carry him, at his own charges, through his course at Cambridge University."

The Rev. J. Sharp, then of C.M.S., now Secretary of the Bible Society, was another who knew Jani Alli well in those early days. In April, 1873, Jani Alli came to England, intending, like many Indians, to study for the Bar. But God had other purposes for him. In a letter of July, 1889, he writes:—

"I have just seen the death of the Rev. W. Knight, of Tiverton; what recollections have crowded my mind! He was one of the oldest friends I had in England; a college friend of Henry Fox. It was he who gave a turn to my life-work. You may not have heard that I first came to England to study for the Bar, and went to stay with him this month sixteen years ago, when I first met Gem and Faithfull. Talking over the subject with him led me to decide for the ministry. Gem suggested Cambridge, and I chose *Corpus*, to be with him. 'God moves in a mysterious way.'"

Henry Parker was then at *Trinity*. The two friends met first at 5, Brookside, the home of those well-tried friends of Mission work, Professor and Mrs. Babington, who have been such loving "helpers in Christ Jesus" to Mr. Alli for the past score of years. Writing to Cambridge in January, 1887, Mr. Jani Alli says:—

"Your allusion to Parker is touching. God did make use of me at Cambridge, His was the agency, and His will be the glory, and I only an instrument in His all-powerful hand."

He was alluding to what Cambridge friends had said:—

"In H. Parker, second Bishop of E.E. Africa, we have a link strong and bright, with our beloved friend, Jani Alli, in Calcutta. Thus has India been permitted in the good providence of God to reach forth the hand of practical sympathy with the 'Dark Continent.'"

But we must not linger in those Cambridge days; they were the brief interval in a busy life, before new activities in the service of His Lord opened before him. His ordination, an ever-remembered anniversary, with much self-examination, was on May 27th, 1877, in St. Paul's Cathedral, London. "I am His, in spite of my unworthiness," he wrote twelve years later. "What goodness and faithfulness on God, my loving Father's part, what unprofitableness and sin on mine. The return of that day makes me tremble to think how insufficient and unfaithful I have proved. All the glory is His."

He offered his services to the C.M.S., and it was at first proposed that he should take up work in the High School at Hyderabad, Sindh.

But his own thoughts turned to Bombay, where he had been engaged in the Public Works Department before his visit to England. He there desired to open a hostel for Native Christian students. Some warm Christian friends of C.M.S. in Hertfordshire, interested in Jani Alli, kindly offered the necessary funds for three years, and Mr. Alli was allowed to proceed to Bombay, where he carried on effective work up to 1882.

In a letter from Bombay, dated January 1st, 1881, Mr. Alli gave some account of his hostel for Christian students and school-work in that city :—

"In January, 1878, I began with one boarder; at the close of 1879 there were nine. Since the hostel was opened fifteen have been in it. The hostel has grown every year in numbers and efficiency. Mrs. Babington has been the great helper of our Hostel fund, and without the aid and co-operation of many friends in England I could never have carried on the work of the hostel for these three years."

He also taught for three hours a day in the Robert Money School. His heart yearned over the lads of the school :—

"One longs to see some of these dear youths come out boldly to make an open profession of their faith in Jesus Christ. But I want more faith, more patience to bide God's time, and earnest pleading for the outpouring of His Spirit to bless the reading and teaching of His own Word, which is quietly working its way."

For part of 1882 and 1883 Mr. Alli was in England, seeking to win new interest among friends on behalf of India. But fresh plans for the future were maturing for him. The Decennial Conference of Indian Missionaries in Calcutta urged upon the Home Societies the claims of Mission work among Mohammedans in Bengal, to whom no missionary was then assigned. Few realise the number of adherents of Islam in that Province. Sir Charles Bernard, writing to Mr. Alli in 1892, said :—

"Calcutta has the largest Moslem population of any city in Asia; indeed, so far as I know, Constantinople and Cairo are the only cities in the world that contain more Mohammedans than Calcutta. Your work among the Calcutta Moslems is therefore of the greatest importance, and its effects will radiate into Bengal with its 33,000,000 of Mohammedans."

Mr. Alli was very reluctant to leave Bombay. But the call was urgent, and he could not bring himself to turn from it. We are thankful to learn from his letters, looking back, in 1892, his conviction that his transfer to Calcutta was wholly according to God's Providence. "After my experience of eight and a half years in Calcutta, I can say truly that God led me there, and it was God's will that I should go there." It was *en route* to Calcutta in January, 1884, that he revisited the old scenes in Masulipatam, and during the happy days spent there, one of his former pupils in the Sunday-school was ordained deacon. "You will understand how I rejoiced to be present," he wrote to a friend. He addressed also the students :—

"I spoke out of a full heart for nearly an hour, standing before Mr. Noble's tablet. I pray that words spoken in weakness were not in vain, but that God would bless them to not a few. In the afternoon I had tea with the eldest son of my Persian tutor: the first time he saw me after my baptism, he cursed me to my face. Now he said to his friends he considered it an honour to entertain me!"

Arrived in Calcutta, work soon began to open out before him. Mohammedans, for various reasons, had long neglected Western

culture, and had in consequence fallen far behind their Hindu fellow-countrymen in the race for learning and official preferment. Writing, now some years ago, of the then state of things, Sir W. Hunter stated his opinion that "there is now scarcely a Government office in which a Mohammedan can hope for any post above the rank of porter, messenger, filler of ink-pots, and mender of pens." There has been advance in this respect lately, but still very much remains to be done. Mr. Alli threw himself with characteristic energy and devotion into school-work for Hindus and Mohammedans. The latter branch of his work had a special interest to him, for he ever remembered with sympathy his "kinsmen after the flesh." At the time of his conversion, we understand, he had at first a reluctance, which we can probably enter into, as to personal Christian effort on behalf of Moslems. But the power of God's grace changed all that with advancing life, and made their conversion a mastering, holy desire in his heart and labour. Generous friends at Cambridge and elsewhere, the Master of Corpus, Professor Cowell, Revs. J. T. Lang, J. Barton, H. C. G. Moule, C. Lea Wilson, H. L. Mallory, C. and A. Howard, W. F. T. Hamilton, and many more (who, through the *Cambridge Jani Alli Fund*, have been the steadfast helpers of all his manifold work) provided scholarships and other welcome aid, and blessed possibilities of usefulness continually appeared around him. Assured, as he wrote to Cambridge, that "the Best of friends is with me to help and cheer me in His own work," he added,—

"The longer I live, the more I feel my utter unworthiness to be called out to believe in Christ and to follow Him, and also to be made His ministering servant. . . . He not only spares a cumberer of the ground, but crowns him with tender mercies."

The Garden Reach School was already in existence ; but the opening of the new docks at Kidderpur necessitated its demolition. The Mohammedan school at Matyaburj, which started its career with two pupils, "in a narrow, dirty lane," was Mr. Alli's own plan. Rival schools started up, mushroom-like, from time to time, and the pupils were drawn away more than once from the C.M.S. schools. But they soon returned, having come to learn something of the worth of their friend, whose life's ambition was, "May I love God supremely, trust in Him confidently, and be faithful to Him to the end. May I truly humble myself in His sight, that God my Saviour may be exalted." The two schools prospered well. With the compensation-money from the Port Commissioners, and the help of many friends, an excellent school-building, quite a prominent feature on the Garden Reach Road, was erected, the foundation-stone being laid by Lady Bayley, April 15th, 1890. There were over 300 pupils attending. At Matyaburj there were over 150, very many being Mussulman boys. The princes of Oudh have taken an interest in the school, and though the king's death has much broken up the colony of Oudh notables, pensioners of the British Government, in and near Kidderpur, educational and Zenana Mission work are still vigorously carried on. During his last visit to England, in 1892, Mr. Alli made a special appeal for funds for a suitable school-building at Matyaburj. He also earnestly desired to establish a Hostel, similar to that in Bombay, "where the boys may



be brought under Christian influence day and night, and, by God's blessing, be led to Christ." Some 900% were gathered with much effort. About 400% are still needed to carry out the scheme which was so near his heart. Will some of those who love his memory, aid generously a good work for which he did so much?

Higher education had ever an ardent advocate in Mr. Alli. He owed his conversion, under God, to that method of missionary labour, and he recognised the great importance of Christian missionaries doing their utmost to bring the hallowing influence of their Faith to bear on the lives of the eager young students, left otherwise to the darkness of a Godless education. He loved "the daily contact, the regular religious instruction, and that to minds unbiassed and impressible." "This is what is wanted in India in the present day," he wrote—"the education of the whole man, head, mind, and heart, and the Christian missionary need not be at all afraid of it, but on the contrary should be in the forefront." He permitted the *Koran* to be taught in his school. Many of his missionary brethren questioned the wisdom of such a course. Mr. Alli's view was that, while such a concession disarmed Mohammedan prejudice, the Bible and the *Koran*, if taught side by side, by Christian maulvis, enabled the scholars to see for themselves the contrast between Light and darkness, the human and Divine. "If a Christian maulvi can be got," he writes, "I shall willingly allow even the *Koran* to be taught in the school by him, so that the boys may compare its teaching with that of the New Testament; and with God's blessing it must tell—I am sure of it." But nothing would induce him to lessen his Bible-teaching. A good illustration of his conviction as to this was seen on his visit to Madras in 1884. The Harris School, under the brothers Goldsmith, was passing through one of those periodic crises, when parents take alarm and remove their boys wholesale, in fear of conversions. The numbers had fallen from 200 to 20, and the parents declared their resolve that unless Bible-teaching and daily prayer were at once discontinued, no boy should return. Jani Alli was there, and he tells us how he begged "the brothers *not to give in*. I am thankful to find them so firm. The boys were returning to school."

But school-work, though so engrossing, was only a part of our friend's manifold labours. He had other methods, of which we might say much. House-to-house visits, a most unattractive duty in many cases, to cold and proud Moslems of high rank or official position; bazaar-preaching; public discussions, when his courteous patience and ability in the give-and-take of eager debate were remarkable, when often as a Shiah he had at the very outset to calm the opposition of the Sunnis, and overcome their reluctance even to listen to his arguments and appeals—I have sat beside him at such times and seen him at it; the regular ministry to the Hindustani-speaking Christians connected with the Old Church, Calcutta. These claims on time and strength made large demands on a single labourer, with a staff of Native fellow-workers never too numerous. But amid all this he had thoughts for others, and a fairly large correspondence, and never-flagging interest in the life and work of friends. For example, we read: "Noel Hodges, of Masulipatam, was breakfasting with me this

morning. Poor H.! poor Masulipatam! As his wife's health would not allow her to return to India, he goes to England for good. Noble College is without a Principal. How sad I feel to think of it." And now in the Providence of God the Noble College has three graduates, and Travancore has Bishop Noel Hodges and Mrs. Hodges. In a later letter he speaks of his joy at the tidings of Mr. Aitken's Mission services for undergraduates. In another, he tells of his interest in the progress of the new and growing district round St. Barnabas, Cambridge, where so many of the G.E.R. *employés* now live.

Mr. Wigram's visit to Calcutta in 1887 gave him much cheer and encouragement. Father and son spoke to the boys in the schools, and were present at the Holy Communion at the Hindustani service at the Old Church. Mr. Alli wrote:—

"It is very encouraging and consoling to know that Mr. W. approved every arrangement for the work. His visit has been very helpful. This is what we want in the midst of our trials and difficulties. True we have One above, Who knows all, enters into our feelings, understands our motives; still, we are flesh and blood as well as spirit; so when one comes, as Mr. W., into our midst, and speaks sympathetically and encouragingly, it is a real help and solace."

It was about the same time that a son of Lord Polwarth, whom he had met in Cambridge during his furlough, was in Calcutta, and Mr. Alli was glad to show him all his work. The news of the death of Professor Keith-Falconer at Aden, on the threshold of work of bright promise, much distressed him. He rejoiced over Bishop Westcott's three sons being missionaries to India. "*His* interest in and advocacy of Mission work is real."

It was in this same year that Mr. Alli had a merciful deliverance, in the violent cyclone which raged in the Bay of Bengal in May, 1887, when the *Sir John Lawrence*, a crowded pilgrim-ship, and the *Retriever*, foundered near the Sandheads. Mr. Alli was returning on a sea-trip from Rangoon, and for many hours they were in great peril. The passengers were kept below; many times it seemed impossible for the ship to recover herself; but the God Whose he was, and Whom he served, delivered them in their distress. The old captain made his way at once to Jani Alli's cabin, when hope returned, exclaiming, "Thank God, the worst is over." We remember seeing the *Peshwa* making her way up the Hoogly, boats broken or gone, her bulwarks battered down, the funnels white with sea-foam.

And thus the years passed on with "patient continuance in well-doing," the daily round of school-work, which gave much encouragement, visits, Old Church services. Baptisms were occasional. Young converts from Islam and others sometimes resided with him in Elliott Road. He took an active part in the Diocesan Boards, specially as a member of the Board of Missions, and was also a regular attendant at the monthly meetings of the Calcutta Missionary Conference, and at the weekly Bible-readings at 10, Mission Row. The lady missionaries of the C.E.Z.M.S. connected with the Mohammedan Mission, Miss S. Mulvany, Miss Harding, and others, ever found in Mr. Alli a wise and sympathetic counsellor and friend. More detailed records would be interesting, did space permit. We can quote only one sentence to

illustrate the spirit of his work. He had received letters from Dr. Westcott and Sir Charles Elliott, the latter regretting not seeing him during the Calcutta season, and his comment was, "What am I that these great people should take notice of a poor Native missionary? It is my Heavenly Father, Who knows my special circumstances, and sends me special help when He knows I stand in need of it. What shall I render unto the Lord for all His benefits towards me?"

In 1892 Mr. Alli again visited England, with the main purpose of raising funds for the new buildings at Matyaburj, to which reference has been already made. He returned to India early in 1893, coming by way of Bombay and Allahabad, where he stayed with his old friends, Bishop and Mrs. Clifford, and much enjoyed, among other things, his visit to the Cathedral, and also, if we may add it, a drive in the "Episcopal brougham" for the first time, it having arrived from Calcutta that morning." Returning to Calcutta he was welcomed back with enthusiasm by Christian and non-Christian friends. There were Mussulmans to greet him at Howrah before dawn, on February 3rd, 1893, as the E.I.R. mail steamed in. He made his home with us at well-loved Mission Row, for several weeks, a welcome guest. But he felt that he must be nearer to his work. The old house in Elliott Road was too far away. At length he found convenient quarters in Hastings, in the west of the city, on the road to Garden Reach. There he gathered round him some of his agents, and was looking forward to another term of active service. But the will of God has been otherwise. Looking back now, amid so much cause for thanksgiving, it is impossible not to feel regret that in all those long and busy years of widening work and fresh opportunities, Mr. Alli laboured on single-handed. No fellow-worker came to join him, with hand and heart in the work. He looked wistfully for aid. "A second man at Calcutta for the Mohammedan work"—that has been the burden of his appeal for many a year. "I see several Cambridge men have been accepted by the C.M.S. I wonder if they mean to take into consideration the needs of the Calcutta Mohammedan Mission." He waited eagerly. But the response did not come; perhaps could not come. In July, 1893, he wrote, "I am not alone, having the abiding presence of Him Who said, 'I will never forsake you.'"

"Lo! amid the press,  
And close beside my work and weariness  
I discern Thy gracious form, not far away,  
But very near, O Lord, to help and bless."

Like heart-moving appeals reach Salisbury Square by almost every mail from all parts of that harvest-field to which the eyes of the Lord are ever turned with compassion. May we still hear Him saying, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He may thrust forth labourers into His harvest." There are others, too, overburdened as Jani Alli was. He is blessedly beyond the need of our help now. But there are many others whom we may seek to aid, and aid soon. It was in this past summer that Mr. and Mrs. Mylrea (who need our prayers) were at length assigned to Calcutta for this work. Mr. Alli, we thank God for it, heard of their coming ere he was stricken

down. He rejoiced at the tidings of their appointment. But all this time, he had thought for others, he could "look upon the things of others." His letters are full of this. He alludes to

"The death of H. Williams, Clifford's brother-in-law, and a devoted missionary, a real friend of the Natives. . . . The departure of Gill from Bengal, another valued missionary, who has again broken down. Bengal is much weakened. Our only consolation is to realise that the work is God's, and He is ordering everything, so nothing can go wrong. . . . You see how the missionary candidates have been distributed. None for Calcutta Mohammedan work. I don't at all complain."

*Fugaces labuntur anni.* We did not think Mr. Alli an old man. He was older than we thought. A brief reference in a letter tells of his meeting a friend of Cambridge days: "M. and I stood looking at one another for some seconds. We had altered so much and had grown so grey." And some years later he wrote, "I am no longer young, and am not equal to the work of Calcutta." But his hand was on the plough, and there was no looking back.

"As long as God permits me health and strength I shall not spare myself. I have no right to do so. I am His entirely to spend and be spent in His service. My only prayer is that He will use me to the utmost." So he wrote seven years back. But it was his purpose to the last. "Oh, to end well!" was Bishop Wilson's often prayer, in Calcutta. It was Jani Alli's life and work, to the same purpose.

What can be said in a few sentences of some prevailing features of his character? He was a man of a very affectionate nature, drawn strongly to friends. His humility was sincere. "I pray to be more diligent, more humble, more dependent, less self-reliant." He had a keen sense of humour; to see him merry with our young-hearted Associated Evangelists was always pleasant. There was a delightful interest in little children. He ever urged sympathy with the people of India, and looked for it as *the* mark of a true missionary, and was most keenly sensitive to a shadow of their disparagement in manner or tone. At times even there was over-tenderness in this respect, when in the hurry and bustle of daily life and conversation, the Western sometimes forgot that his well-loved friend was after all of the East and not of the West; although, so remarkably had he caught the spirit and mode of our Western ways, that it was difficult always to recall the fact that nevertheless, our brother, so closely one in Christian love, was Indian and not English. Later years in the work of grace were manifestly softening and hallowing. His early associations made him scrupulously careful in his expression of some Christian doctrines, specially as to the Unity of God, and the Holy Trinity of the Divine Persons. The Blessing in the Name of "God, Father, Son, and Holy Spirit," he always carefully uttered in that form. He pressed on Moslem hearers the attribute of the Love of God, so unknown to them, as he said.

The following brief reference to an address by Mr. Jani Alli will give very briefly some idea of his views on Islam, and the best method of missionary work among the adherents of Mohammed.

In 1877, at the Croydon Church Congress, there was an important discussion on *Mohammedanism in its relation to Christianity, and the prospects of Missionary Enterprise towards it.* Bishop Steere, Professors Monier-Williams and E. H. Palmer, Sir W. Muir, and Mr. Jani Alli

were among the speakers. In Mr. Alli's valuable address—not omitting to state plainly what may be of good in Islam, and any good it has done—he dealt specially with four separate lines of inquiry: How far does Islam agree with Christianity? In what points do they differ? Is Islam the ally of Christianity? Is it potential to satisfy the wants of man's spiritual nature? To the two latter questions, Mr. Alli, speaking with a fulness of knowledge and experience which some English apologists for Islam cannot claim to possess, answered emphatically, "No," and we would commend his calm, strong statements for the study of any who desire information given with the authority of an expert, and the moderation of a true friend of his people. He also bore remarkable testimony, speaking as one from within the bosom of Islam, as to the confessions made by professing and even strict Moslems as to the hopelessness of their own creed to give life and peace. He closed his speech with an earnest appeal for the manifestation of the best attributes of the true-hearted missionary to the Moslems, which he considered to be faith, sympathy, love, and perseverance, even more than zeal and learning, and he quoted the words of "General Lake, who loved the Mohammedans of India": "The Mohammedan quarry, so to speak, contains materials which only require the touch of the Master Builder to form out of it pillars for that Temple which is being raised to His glory in this earth." The whole debate repays careful reading, and Mr. Alli's address won respectful attention from many experienced hearers.

Letters have reached us from several bearing witness to the high esteem felt for our friend. We can quote only one, from an English clergyman, who, on tour in India, visited Mr. Alli in Calcutta. He writes of their parting:—

"Before I started by the night mail for my journey across the continent, he chose and read Pss. cxxi., cxxv. We knelt together, and he commended me and my journeying to God's care. Presently he went with me to Howrah, and saw me comfortably settled in my carriage. I have often thought of that commendatory impromptu service of Jani Alli's in Calcutta; it has happened by the Lord's will to be our last converse on this side Jordan. There will be universal regret among those who knew him."

He was the last friend we saw in India. We—Mr. Bradburn and ourselves—had moved out from the Calcutta jetties at dawn, in the good ship *Clyde*, March 17th, 1893, and an hour later were lying at anchor in Garden Reach, opposite his Matyaburj School. We were busy trying to put our cabin in some sort of order, when to our surprise he ran in to say once more Farewell, and wish us "God speed." "As I approached," he wrote to a mutual friend, "the officer of the watch gave orders to lift the ladder. I begged of him to stop a minute, and rushed up, and then down to the saloon, shook hands with them and left." It was like Jani Alli, ever thoughtful for others. It was our last meeting here.

Letters during the past months from himself, and from friends such as Bishop Clifford, with whom he had been staying at Naini Tal, did not give cheering reports. We feared he was seriously unwell. Paralysis suddenly developed itself. He was for a time in the General Hospital, and later on under the care of Mr. and Mrs. Williamson, at Mission Row. The end was long delayed, and for weeks there was

apparently unconsciousness. There was life, but no intelligence as to the things of life. At length, on the evening of October 15th, as we learned in letters from Mr. Gouldsmith and Mr. F. Bourdillon, he passed away peacefully to his Rest. The next evening, after a brief service in the Old Church, was the burial, at Manicktollah, that "God's acre" where so many faithful labourers of C.M.S., Indian and European, now sleep. Three much-loved Indian clergymen, the fruit of the preaching of the Gospel of Jesus Christ in India, whom it has been our great privilege to know, are laid to rest there: Pyari Mohun Rudra, Raj Kristo Bose, and now Jani Alli—two converts from Hinduism, one from Islam, blessedly one in the Faith of Jesus Christ. And as we think of these, we recall also honoured David Mohun of Allahabad, T. Edwards of the Punjab, and, from Western India, Appaji Bapuji and Sorabji Kharsedji, and others in Travancore and South India, such as W. T. Sathianadhan, who have recently been taken from the ranks of our brethren of the Indian clergy. For the grace of God manifested in each, for the record of their faithful lives, spent in the faith and fear of God, we thank Him. The labours of such men fill us with hope for the future of the Indian Church.

"For all the Saints who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesus, be for ever blessed.

Alleluia!

"From earth's wide bounds, from ocean's farthest coast,  
Through gates of pearl streams in the countless host,  
Singing to Father, Son, and Holy Ghost,

Alleluia!"

Let us pray fervently that many like them may be raised up from among their own people. Jani Alli in a way differs from the rest of his brethren in some of the incidents of his life-story, now thus briefly told; his remarkable energy in acquiring Western education, so unusual for a Moslem by birth; his being the only English University graduate in the ranks of C.M.S. Indian clergy (we have had African graduates of Durham). He is like to them in his life-work since his conversion, full with manifold labours in the Gospel of Christ, on behalf of his own people. We are thankful to have among the living still many true and able ministers of the Gospel, of Indian birth, in the various provinces. May their number be multiplied, and may the example of their fellow-labourers called to their rest ever inspire those who remain to follow in their steps, to share their faith, and to labour as they did. The Committee, in placing on record their thankfulness for the life and work of their brother Jani Alli, added these words, which our readers will remember in their prayers on behalf of India: "They pray fervently that the seed of Eternal Life sown by their brother, in season and out of season, in word and life, may bring forth fruit abundantly in the hearts of many of his Mohammedan fellow-countrymen by the Divine blessing on his labours and prayers, and that many like him from among India's own sons may be raised up by God to be His evangelists, pastors, and teachers in the wide-spreading field of Indian Missions."

P. I. J.

## THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

*(Continued from page 736 of 1894.)*

## ORIGIN OF CHURCH MISSIONARY ASSOCIATIONS, 1812.



OUR previous article introduced us to a movement for obtaining such a modification of the East India Company's charter as would give the Christian missionary access to its territories in India. Before the next stage of that movement opened, the Church Missionary Society commenced an effort for extending itself through England by the establishment of Associations. The Charter movement and the Association movement, soon uniting their streams, proceeded simultaneously, one acting on the other; and before we can appreciate fully the interest of this combination, it becomes necessary for us to trace the origin of the Associations, which now becomes the subject in hand.

The idea first suggested itself in the Committee of Funds on May 29th, 1812, which was soon after the Anniversary day. The matter, however, was obliged to stand over until September 17th, when the same Committee recommended that Mr. Pratt should draw up a plan of Missionary Associations, which should be established generally through the country, with the object of raising weekly contributions of a penny and upwards.

The number of missionaries now under employ, or in preparation, made it imperative for something to be done if the Society was to keep on its feet. While the income was stationary at two or three thousand a year, the work was developing; for it was not only that Africa was opening, but new projects were constantly springing up on all sides, and there was above all the grand possibility of India. Already had they actually pledged themselves to that magnificent field. The special meeting of April 13th, followed by deputations to the King's Ministers, meant nothing less than that; and should the gate open in the coming session of Parliament, and find them, after such vigorous exertions to force it, prepared to do nothing else than salary a number of public Native readers in the market-places of India, the Society would be humiliated indeed; its new array of dignitaries, President and Vice-Presidents, the crowds at St. Ann's, the aristocracy at Bentinck, the ideas of Buchanan, the eloquence of Melville Horne, the earnestness of Basil Woodd, would appear truly ridiculous to East India proprietors, and the rulers of the Church would hold more aloof than ever. The income must not creep on by forties and fifties; it must double or treble itself, and that in a very short space of time. Hence this weekly penny all over the land. It was indeed that humble scheme which worked the miracle. It quickly covered England with a network of Church Missionary Associations, and in fact brought about the Society's second birth.

On September 24th, in consequence of information that Bristol was ready to come forward more generally if called upon, the Committee of Funds recommended that Mr. Biddulph should be communicated with. On October 1st, when the same Committee met again, Mr

Pratt read the outline of a plan for forming Church Missionary Associations, and this he was requested to present in its more perfected form to the General Committee on the following day. He also mentioned a letter he had received from Mr. Biddulph in reply to one asking what more could be done at Bristol. It announced that several Bristol clergymen had resolved on forming an Association in aid of the Society, and the Secretary was invited to go down to Bristol and preach the Tuesday, Wednesday, and Thursday evening lectures on the occasion of it. The Committee of Funds resolved to recommend to the General Committee that they should ask the Secretary (Mr. Pratt), the Chairman of the Committee of Correspondence (Mr. Budd), and Mr. Daniel Wilson, to be the preachers at Bristol, and that arrangements for an early week should be made.

On October 2nd the General Committee heard Mr. Pratt's "plan of Church Missionary Associations throughout the Empire"—so the Minutes worded it—and requested the Committee of Funds to give it every possible publicity.

The *Plan* as printed may be seen in the *Missionary Register* of January, 1813, headed, "Plan of Church Missionary Associations." Although "throughout the Empire" is omitted in this title, that language is used in the text, and was always afterwards meant to apply in practice. Two objects were in view, the promoting of a missionary spirit by the circulation of missionary intelligence, and the augmentation of the Society's funds by procuring congregational collections, benefactions, and annual subscriptions, and promoting weekly and monthly contributions, small or large. It was recommended that those friendly to this design should form themselves into a "Church Missionary Association in aid of the Church Missionary Society for Africa and the East." In large towns comprehending several parishes it would be expedient to appoint a president, vice-presidents, a treasurer, a secretary, with a pretty numerous committee. In parochial Associations a treasurer, secretary, and smaller committee, under the presidency of the clergyman, would be better. Every member of a committee should associate himself with a few others who would each engage to collect a shilling a week at least in weekly penny contributions.

That the Bristol clergy should have been found so responsive to Mr. Pratt at this time is in no way surprising. They had already been forward in Missions—as forwardness was then reckoned. Mr. Biddulph, to say nothing of his London sermon in 1804, had preached annually at his own church, St. James's, from 1805, though without collections; Mr. Emra, in 1808, had preached and collected in his church of St. George, Gloucester; then came Buchanan's *Star in East* at St. James's in 1809. Now in 1812, as though Nonconformists were ever more ready than Churchmen at catching the tide, the London Missionary Society was at Bristol; and at that very moment when Pratt had written, the first campaign was being advertised, the Castle Green Baptist Chapel taking the lead, and noble St. Mary Redcliffe following suit, under its vicar Mr. Whish, with a London clergyman, John Wilcox of Ely Chapel, to occupy its pulpit; Rowland Hill too being promised. On October 6th, 7th, 8th; the



Bristol public, Churchmen as well as Dissenters, Churchmen in St. Mary Redcliffe, were appealed to by a strong staff of preachers and speakers in favour of the L.M.S., and at a large meeting on October 8th, a Bristol Auxiliary to it was formed. A resolution of that meeting specially thanked the Vicar of St. Mary Redcliffe for granting the Society his pulpit; it was the only one belonging to the Church of England that was so granted in Bristol. On October 9th, the day after that great success, which was duly made known by advertisement in London, Mr. Vaughan, who represented the Church Missionary Society in Bristol, wrote to Mr. Pratt detailing a plan for an Association of their own there. That movement it might be easy to attribute to Churchmen's jealousy of Dissenters. But there should be no mistake as to that. Vaughan, Biddulph, and their friends, had no atom of jealousy of the missionary success of Dissenters on their own ground; but to see Dissenters, who had broad fields of their own, coming to gather a harvest out of Church fields, must certainly have made them, and ought to have made them, extremely uneasy, not against their dissenting brethren, whose zeal they must have admired, but at their own past remissness. Vaughan, Biddulph, and their brethren at Bristol, surrounded by critics ever ready to tax them and their congregations, on any pretext or on none, with Nonconformity, and unable on that account, if on no other, to unite with the London Missionary Society, after seeing the finest and largest parish church in Bristol thronged with Churchmen giving it their support simply because they were not asked to send out missionaries of their own Church, deemed that the time was fully come for a Bristol Church Missionary Association, which should at all events keep the Church flock moving in one direction towards the same great object. That there were Churchmen thus resolved to keep their fellow-members interested in the rising missionary cause within their own lines, and without the temptation to act second in a powerful Nonconformist organisation, was something for which the Bishops of the Church of England had much reason to be thankful, whether at that moment they realised it or not.

Let it then be fairly granted, and the dates will scarcely allow us to deny it, that with zeal for the diffusion of the Gospel, there was combined, among the Bristol supporters of the Church Missionary Society in 1812, an ambition to behold the great Church of England, to which they were thankful to belong, taking its due place in Christian enterprise, exerting its proper influence in it, and reaping the honour of it, to which her principles and history entitled her.

On October 27—28th, Mr. Vaughan wrote to advise that the Bristol Association should be deferred until the spring of 1813. That was no doubt wisely done, more time being thus secured for maturing measures on the spot, and a longer period allowed after the visit of the other Society.

Leaving now Bristol, where we have lingered somewhat long in consequence of the leading importance its Association assumed when in due time established, we return to London. On November 6th the Committee discussed a plan for forming Associations throughout the metropolis; and it was resolved to invite the London clerical members

of the Society to meet at Seeley's and digest a plan for exciting and extending a missionary spirit in the metropolitan parishes.

Meanwhile Mr. Pratt's *Plan* had been, as directed by the Committee of October 2nd, sent about to friends in various parts of the country, and when the Committee met again on December 4th, replies from the following clergymen and laymen were produced:—

The Rev. William Williams of Carmarthen, dated Nov. 7th, 13th, 26th; Mr. Edward Bickersteth and Mr. Thos. Bignold, jun., of Norwich, Nov. 17th; Mr. Bickersteth again, Nov. 19th; the Rev. H. J. Maddock of Bonsall, Derbyshire, Nov. 17th; the Rev. J. Garton Howard of Bunwell in Norfolk, Nov. 17th; Mr. Hey of Leeds, Nov. 19th; the Rev. Wm. Marsh of Reading, Nov. 23rd; Mr. Joseph Wathen of Woodchester, near Stroud, Nov. 23rd.

At this same Committee, December 4th, it was announced that an Association for the metropolis was in preparation, and when it met again on December 11th, it was reported that meetings of the clergy had been held to form a Church Missionary Association in the metropolis; that they had expressed an earnest wish that the meetings of the Committee of the Society might be held at noon on the second Monday of every month, in order that the Committee of the Association might meet at eleven on the same day. The information as to date does not seem absolutely explicit, but we are apparently to understand that the *London Church Missionary Association*, which was in preparation on Friday, December 4th, 1812, was formed this day, Friday, December 11th. Following the plan laid down, but only in part, it had its Treasurer, Mr. W. H. Hoare of Fleet Street, banker; its Secretary, Mr. John Poynder of Bridge Street, Blackfriars; its Committee, consisting of all clergymen favourable to the Society's objects in and near the metropolis; but no President nor Vice-Presidents. Those clergy were engaged to form committees and sub-committees in their respective circles and to preach sermons in aid of the funds. They were to meet on the second Monday in each month at eleven o'clock at Mr. Seeley's. We also observe the following rule, which should be remembered hereafter, when we come to the mention of *Breakfasts*: The members of all committees and sub-committees will meet at the New London Tavern, Cheapside, at eight o'clock on the morning of each Anniversary of the Church Missionary Society, when the accounts of the year will be adjusted and a Report agreed to, to be made by a Deputation to the said Anniversary Meeting (*Missionary Register*, January, 1813, p. 30).

Here, then, in the metropolis, as was fitting, the earliest of the Associations was formed. In action it seems to have been a central committee for promoting parochial Associations rather than such an Association as we are accustomed to see in the provincial towns, a bundle of independent Associations, in fact, as London is a bundle of towns. Everything is now in train for the general formation of Associations in the spring of 1813. Then, likewise, the Parliamentary discussions on the charter will return. Thus the Society will be contending for the legal opening of India, and spreading their Associations concurrently. The two movements gave one another a marvellous impetus.

## HOW BEST TO AWAKEN THE CHURCH TO HER MISSIONARY RESPONSIBILITIES.\*

BY THE REV. A. J. ROBINSON.



HIS is essentially a practical question. It takes for granted that the Church requires to be awakened. By the Church, we, here present, mean, I suppose, the Church of England. The Church, as it exists in our land, is a large "allotment system," as Dean Champneys called it. England is divided out into some 14,000 parishes. To awaken the Church at large, I take it, you must wake each parish. Now, men of all schools of thought, men of all religions and no religion in England, consider the clergyman to be the centre of spiritual life in each parish. As he is, so will his parishioners be, to a great extent. It is a tremendous responsibility. This being the case, and I do not think any one will deny it, there is no need to be beating about the bush. Are the Clergy sufficiently awake to their duty in this matter? If not, is it likely the people will be?

But again, has the Church any responsibilities to any but her own members? Of course, the question has only to be put thus, and the answer is clear. Why did God in His infinite love choose the Jews to be His peculiar people? Was it to make them spiritual aristocrats, and to minister to their spiritual pride? It is written, "I will bless thee, and thou shalt be a blessing." Again, "In thee shall all nations of the earth be blessed." Why did our Lord Jesus Christ choose the early disciples? Was it that they as Christian Jews should exult in their precious privileges? We have the answer in Acts i. 6—8. The Lord's last command was, "Go ye into all the world, and preach the Gospel."

But here is a strange thing. For eighteen centuries Christianity has existed in the world, and yet the Gospel has *not* been preached everywhere. Christians talk as if they could pick and choose in this matter. Clergy and congregations look upon the cause of Foreign Missions as one of a hundred institutions which clamour for aid, and if any so-called charity has to go to the wall, it is too often the missionary one. Any claim is to come first and prior to the claims of the Heathen. But who allowed us the right thus to pick and choose? Not our Lord. The Church exists for this purpose, to spread the knowledge of God's love in His dear Son. The story of the Duke of Wellington and the officer who sneered at Foreign Missions is said to be a myth. But the words the Duke is said to have uttered contain our duty in a sentence: "These, sir, are your marching orders; Go, and do your duty." Soldiers are to obey. We sing, or shall sing probably more than once, and until we are hoarse,—

"Onward, Christian soldiers,  
Marching as to war."

But we don't go onward. We stay at home. We don't obey. We say, "We will do garrison duty." We like our state parade,—our autumn manœuvres. But there, before us, are 800,000,000 under the bondage of sin, serving the Devil; waiting to be released from the burden and power of sin. And the Lord intends us to do it; if we don't go, no one else will. But what do we do? Do we send out a battalion, a regiment, or a company? No, a handful. A Native of Uganda heard that there were 24,000 clergy in England, and the dear, innocent man asked, "Why do not more of them come out to teach us?"

What then are the facts? An ardent soul goes down from one of our great

---

\* Speech at the Church Congress at Exeter, October, 1894.

Missionary Societies, and asks to be allowed to plead the missionary cause. The Vicar answers, "Yes, you can occupy my pulpit and get what you can, and I will go for a holiday; I want very much to get a Sunday off." Is it not clear that when such is the case—as a rule, not always—as a rule, it shows that the clergyman has no interest whatever in the matter. Is it likely the people will respond heartily? Or supposing the collection or offertory should be a fair one, owing to the earnest pleading of the deputation, will there be any real interest excited? Whatever there was would probably die out.

Again I ask, Has a clergyman a true and right sense of the importance of the subject, if this sort of thing shows in the balance-sheets of the parish for the year?—

For the Music of the Church, i.e. for singing the praises of our Saviour God	£1000
For sending the Gospel to the Heathen in other lands, i.e. for telling dying sinners of that Saviour God about whom they sing so frequently and so beautifully	£13

Have the clergy a right sense of the *proportion* of things when they ask, encourage, and allow thousands to be lavished on decorations and the mere ornamentation of their churches, and are not the least unhappy when perhaps scarcely 50*l.* per annum are spent on trying to tell the Heathen of that very Saviour whose figure they have been so anxious to have carved in stone and painted on glass?

You will tell me, perhaps, that we must take care of God's house and God's worship. Yes, I agree with all this. But I ask solemnly, How much is for God's glory of all that is done and spent? How much is for self-gratification, or mere childish rivalry to beat a neighbouring church? Perhaps you will tell me there are so many poor parishes and home calls. Humbly, may I say I know something of this. For many years I have had the care of two of the largest and poorest parishes in South and East London, and I say deliberately, there is *no* excuse for doing nothing.

Now let me quote some words of one whose utterances always and everywhere command attention. I mean Dr. Westcott, Bishop of Durham. "Our zeal in spreading the Gospel is necessarily a test of our appreciation of its scope, and of our belief in its power. If we try ourselves by that criterion we must confess that as a *body* we have not duly recognised either our general duty as Christians, or our general opportunities and obligations as English Churchmen." Fellow-Churchmen, fellow-Christians, my brother clergy, if our souls were filled with the conviction that every man, every woman, and every child that has never heard of Christ as a Saviour, and never accepted Him as their own personal Redeemer, is, as it is written, "without God, and without hope in the world," could we be content to give the trifle we do to send the Gospel of salvation to that world?

What is wanted? This first, this above all, an outpouring of the Holy Spirit of God, to make us all, Bishops, clergy, and laity, ourselves to know experimentally more and yet more of "the length, the breadth, the depth, the height of that love which passeth knowledge," and *then* there would indeed come a change, and a blessed change, for our beloved Church, and we should all seek to obey our Lord's last command. This is the *first*, the chief thing; without this all organisations and plans are worth nothing.

But let me suppose a clergyman is thus aroused: he will of course seek to set others on fire, and if he is a wise man he will certainly begin to teach the children; but time will not allow me to speak of them.

Secondly, he will certainly instruct the confirmees in this matter. Let me

ask, How many confirmees are instructed that if they are true Christians they too must take their part in spreading the Gospel, that it is the Lord's command, and they must obey it? On the other hand, how many are taught that their whole duty consists in coming with frequency and regularity to the Lord's Table? Yes, this they ought to do, this they will do if true Christians, but they will not leave the other undone.

There are two last commands of our blessed Lord, uttered by Him, if I may express it so, at two specially appointed meetings. The last command to the Christian, as regards his own soul, is, "Do this in remembrance of Me." The last command to the Christian, as regards other people's souls, is, "Go ye into all the world, and preach the Gospel to every creature." Both are binding.

Then, the men and young men amongst the confirmees should be welded into a Missionary Band. For particulars of these let me refer you to Mr. Hughes, the Secretary of the Lay Workers' Union of the Church Missionary Society. Don't be afraid, *these* are the men who will be the backbone of your parish for hard work, and if some should go abroad, as I hope they will, God will send you others to take their places.

Of course you will thus soon leaven your communicants, and the fire will spread, and you will be able to have a "*missionary week*." What, upset all my parochial organisations? No, upset nothing, but give every single meeting, whether for women or children, a missionary flavour. Let the first Sunday be a Sunday of preparation only, to enforce and explain the plain duty. The week that follows will instruct your people, and on the Sunday after, you will have an interest aroused that will culminate in a good collection! Yes, and also in a true spirit of prayer and true spirit of devotion. You and your people will know more of the power of the Gospel yourselves, and be more eager to spread it. If any of my reverend brethren are "Rural Deans," you may do much by trying to get all the clergy in your deanery to have their sermons on one fixed Sunday in the year, and try to have one great meeting. Don't think me impertinent. Now, I am only an ordinary clergyman, but it was but three years ago that I held that "rather reverend" office in the rural districts of Spitalfields, Whitechapel, and Bethnal Green, in the East End of London, and so successful has been this movement under my successors, that I believe not a single church now stands out from that missionary effort.

Much more might be said. Something has been done; much still remains. It was only two hundred years ago that England began to awake to her responsibilities, and God has wonderfully blessed our very late and very partial obedience to His last command. But besides the command, may I not ask, Are we sufficiently mindful of the Christian's "blessed hope," even the coming of our Lord and Saviour? We meet week by week around the Table of the Lord to show forth His death "*till He come*." Many and many a time have we prayed at the open grave "that it may please God shortly to accomplish the number of His elect, and to hasten His Kingdom; that we, with all those that are departed in the true faith of His holy Name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory." Thus, as Christians and as Churchmen, we long and we pray. But it is also given *to us* to hasten "that coming." We can do it. How? Our Lord said, "This Gospel shall be preached for a witness to all nations, and then shall the end come."

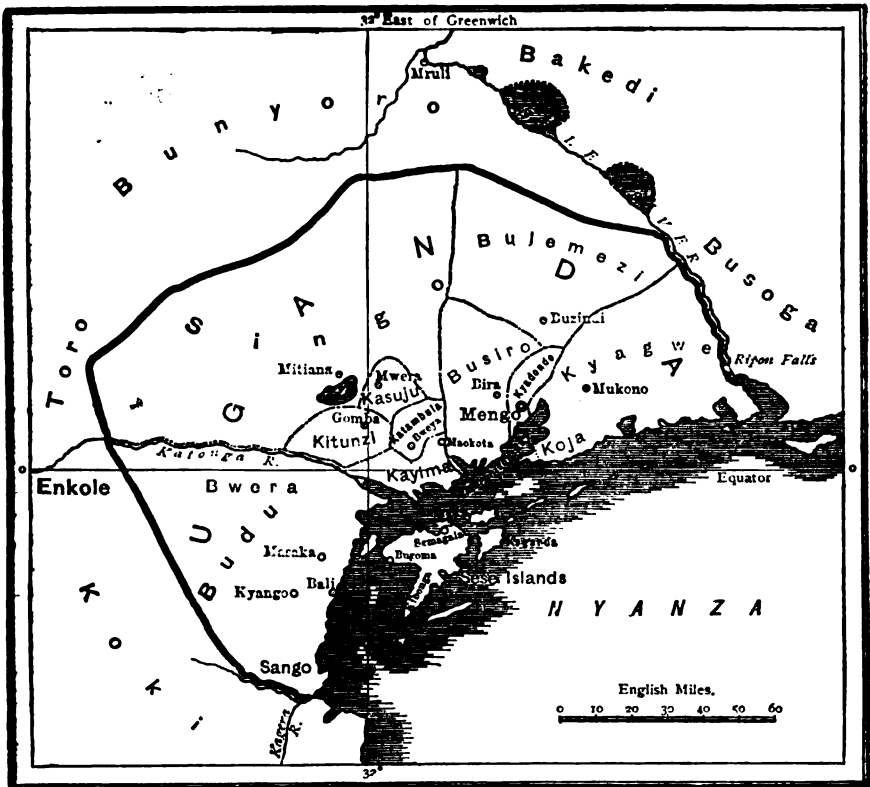
Once again, then, while we try every plan to arouse and sustain interest, we must pray. We must pray that God would pour out His Holy Spirit upon us all, clergy and laity, to live as those who cherish the "blessed hope" of our Lord's return, and to work for it night and day, in loving obedience to our Lord's last command.

## UGANDA: JOURNAL AND LETTERS.



THE following extracts from despatches bring forward the story of events from January, 1894, where it was left by the letters published in the *Intelligencer* for May and June last, to the end of August. They describe or refer to the work being done in the Provinces of Kyagwe, Bulemezi, Singo, Kitunzi, and at Mengo, the capital, and its neighbourhood.

It had been arranged that the Rev. G. K. Baskerville and Mr. Pilkington should come home on furlough in the spring or summer of 1894, but after the return of the latter from Bunyoro to Mengo in March, having passed



MAP OF UGANDA.

en route through Singo and observed the plans for instructing the people through Native teachers which Mr. A. B. Fisher had organised there, he made proposals at a meeting of the missionaries that similar plans, so far as possible, should be at once set on foot for the other provinces open to C.M.S. operations. This necessitated deferring his and Mr. Baskerville's furloughs in order that the effort might be made with some measure of European supervision. Mr. Pilkington undertook to superintend the work of the Native teachers in the Gabunga's country along the coast, and in the Sese Islands. Mr. Baskerville agreed to look after the work in Kyagwe. Mr. Leakey was requested to visit Bulemezi and promote the work

there. The Rev. H. R. Sugden and Mr. Fisher were already stationed at Mitiana in Singo. The journal of Mr. Baskerville and letter of Mr. Leakey which follow, and the journal of the Rev. E. Millar, which we hope to publish next month, mainly relate to itinerations in pursuance of the above plans. They refer also to work outside the limits of Uganda, carried on by Native teachers, for the support of some of whom the Society has accepted the responsibility, as the resources of the Native Church, cheerfully as they are given, find ample scope in maintaining the hundred and more teachers in Uganda itself. These teachers have gone, not only to Busoga, to the east of the Nile, and to Nassa at the south of the Victoria Lake, where there are European missionaries; but they have also, on the invitation of local kings or chiefs, settled in Koki and Ankoli, to the south-west and the west of Budu (the Roman Catholic province), and in Toro under the Ruwenzori Mountains.

We present the letters, &c., in the following order:—

I. Extracts from Mr. Baskerville's journal, which are a continuation of the extracts we published in May and June last. Nearly the whole of this journal relates to the work in Kyagwe. A part of April and nearly the whole of May (seven weeks) was spent by Mr. Baskerville in a district in the western part of Kyagwe, which is called the Kikabya, extending some fifty miles from north to south, and which is under Thomas, a Christian chief, who was one of the earlier members of the Church Council, and was in Budu when Mr. Baskerville was there in 1891. Three weeks after his return to Ziba (the station), Mr. Baskerville set off again, this time in an easterly direction, crossed the Nile into Busoga, visited the chief Luba, proceeded northward down the right bank of the Nile until he reached the point opposite Mulondo's, where he recrossed the river into Kyagwe. Mulondo's district, Bulondogonya, extends from the Nile to the River Sezibwa, which separates it from Kikabya.

II. Mr. R. H. Leakey's letter, written from Bulemezi, the head-chief of which is Zakariyo Kizito, one of the two permanent deacons (the Sekibobo, head-chief of Kyagwe, Nikodemo Sebwato, is the other). This chief's official title is the Kangao.

III. The Rev. H. R. Sugden's letter, referring to the baptism of a number of adult converts in Singo.

IV. Letters from Archdeacon Walker, the Rev. J. Roscoe, and Samwili Mukasa.

### I. KYAGWE AND BUSOGA.

#### *Journal of the Rev. G. K. Baskerville.*

*Ziba, January 27th, 1894.*

From the war I hear that a fort is being built in Kabarega's capital. Kabarega has bolted and is in hiding. I hear, too, that Rowling has arrived, from Nassa with the boat, so that I suppose that in a short time he and Crabtree will leave to open the station in Kavirondo.

*February 3rd.*—To-morrow afternoon there will be fifteen adult baptisms, the first lot for this year.

*7th.*—Last Saturday there was a terrible catastrophe in Mengo; to-day I have heard particulars. There has been a great fire at the Mission; it began in a room behind Roscoe's kitchen, the cause being that some of

the men were burning out biting-ants which had got into the house. In a few minutes the kitchen, the neighbouring store, and the house of Roscoe, Millar, and Leakey were burnt down. It was in the afternoon, about two or three o'clock, and Roscoe and Millar were about to have their classes in the church. Very little was saved; the loss is estimated at over 1000*l.*; it includes thirty-nine loads of Luganda books and ten of medicine, besides all the personal property of Roscoe, Millar, and Leakey. Crabtree was also sleeping in Roscoe's house, and lost all his things except a bucket with which his boys had gone to the well for water. I hear that the Bakopi (or peasants) stole a great

many things from the burning houses. Millar had a narrow escape; he had gone in to try and save his bed, and was overpowered by the smoke and had to be dragged out, having fallen down.

17th.—Crabtree is here; he arrived last Tuesday, having come in canoes from Mengo. Rowling paid me a visit on the Wednesday, and has now gone on by the Lake to Luba's. Crabtree will go by land, no more canoes being forthcoming, and porters are the easiest to get.

22nd.—Crabtree, after having some fever last week, got off on Monday afternoon, and reached Luba's in Busoga on Tuesday evening. From here it is eight hours to the hill, and two hours across to Luba's, where I suppose the "river" can hardly be said to have begun. Crabtree found Rowling there. He (R.) had arrived Tuesday morning.

26th.—Crabtree and Rowling are likely to be at Luba's three weeks, waiting for canoes to take them on.

News has at last come from the war, though not from the Baganda section, who have separated from the Nubian section, so that we have as yet nothing from Pilkington, who keeps to the Baganda. He had, though, we hear, been seedy, but was better when they separated. The letter was from Zakaria who had again gone as Muganda "aide-de-camp" to the white men, as he did before when Captain Lugard went to Bunyoro. They had had several engagements, and in one killed the Bunyoro general. They knew of the king's whereabouts when the letter was written.

March 6th.—The people are back from Bunyoro. Some have stayed there with two Englishmen, but I have not yet heard who; nearly all the Kyagwe chiefs who went have got back to their gardens, and have sent to greet me.

13th.—Pilkington got back last Thursday, looking, so I hear in letters, the very picture of health; he had been only seedy for two days during the whole time. Yesterday they were to have a meeting to talk over some means of extension. Pilkington had some plans to ventilate.

20th.—Each morning this week I am expounding the Gospel for the day in church, and have a longer service than usual, thus hoping to impress the season (Passion Week) on the people.

Yonazani has gone to Mengo, and also Misaka, who came in Nua's place, so I am alone. To-morrow, Nicodemo is coming to live for a time in Crabtree's house. After Easter I am to go itinerating for three or four months, during which time Gordon will be here. I shall not, though, be much on the move, being a month in each place founding "synagogues," or reading-rooms, at each of which are to be placed two teachers, one old and one young. The teachers are to be changed every six months, and will teach six months and then be taught for six months in Mengo. I shall not be coming home so soon as I thought. Crabtree and Rowling having gone to Kavirondo, we are terribly short-handed. Men ought to have been sent out specially for Kavirondo, instead of which we had to take from our already too inadequate forces. Pilkington also will not be going home yet. We were to have left together next month, but now we shall both probably wait till the autumn party arrives. I trust it will be *large*; we ought to have at least ten men. That is usually fewer than the Roman Catholics get up regularly each year.

26th.—Yesterday (Easter Day) we must have had over 200 people in the morning, and very few did not stay for the afternoon service. All last week we had specially good and solemn services. I had made a special appeal, and the people responded very well. Each day we must have had nearly 100, and on Good Friday we had more than an average Sunday congregation both morning and afternoon.

27th.—It is somewhat novel to hear that "Job" was the one who helped Joseph of Arimathea bury our Lord, yet such was the answer I got from a candidate for baptism a few days back.

Unless I hear from Mengo to the contrary, I hope to leave here next Tuesday for Mukabya's, passing through Mengo and sleeping there two nights. Samwili, who was Mulondo, now is located in the Kikabya, and Thomas, an old Budu friend, is the Mukabya. They have built, I hear, a large church. I do not think any white man has been there, although it can only be about fifteen miles from Mengo.

31st.—Yesterday old Isaya Mayaiya arrived on a visit. He is a wonderful old man, and has just been a long round



and is now on his way back to Mengo. He is a relic of the old days, being one of the first to learn to read the Arabic character in Mtesa's time; was afterwards led to embrace Christianity under the influence of Sembera Mackay, who was at that time his slave.

*April 1st.*—I am full of joy this evening. This afternoon I have been privileged to baptize four women and thirteen men and boys. One had been a Mohammedan, and one is the chief of the king's brewers, and quite a young fellow, hardly emerged from boyhood. Of these people I have every reason to believe that all are truly converted. I think I got better answers than ever before. Next Sunday I hope to spend in Mengo. I have been looking forward to this itinerating, but now the time has come I feel loath to go. Yesterday we marked out the new station at the Sekibobo's; the name of the hill is Engogwe. It is a much superior site to this.

*20th, Misindye, en route to the Kitabya.*—Pilkington got back from Gayanza on Wednesday evening; he had had a very encouraging time. The chief, who had been baptized by the Roman Catholics, professed conversion; for some time he had been reading the New Testament. In the old days he was a very bad character and a great favourite of the king. He is still a favourite, and is the chief of one of the king's finest gardens. Pilkington estimated that on this garden there must be at least 10,000 people. The population of the country is, I believe, far larger than has been lately stated. I do not believe that we really have any idea of the numbers. Here is *one* garden with an enormous population. A site was chosen for a church on a hill called Bulamu (life), just three hours from Mengo. I have been delayed in Mengo by the illness of Tomasi Mukabya, the chief at whose place I am hoping to spend the next month. To-day we got off by 1 p.m.: we arrived here at 4.45, and have about three hours' march left for to-morrow morning.

*21st, Nakanonyi, Bukoba (Mukabya's country place).*—We reached here at 10 a.m., and by 11 all the loads were in. They have built a large church here and have begun a house for an European or Native teacher, but it is only just begun. The church will hold, I should think, 700 or 800 (a

rough guess). At 4 p.m. we are going to meet there for a short service.

(Later.) We had fifty-eight at the service, and I took St. Luke v. 1.

*22nd (Sunday).*—We have had two happy services to-day; I preached each time, Tomasi reading the prayers. I should think we must have had 200 in the morning, rather more in the evening. During the morning service some chiefs arrived, on their way to Bunyoro, some going to join the army and others to take possession of a part of the country. Of these latter the Kimbugwe is the chief; he will be away two or three months. Tomasi to-day brought me thirty-two names of candidates for baptism who have learned a short catechism which was printed while the Bishop was last in the country; he says there are some more, but they are away just now. To-morrow they are coming early to build a hut over my tent. To-day I have been all but roasted.

*23rd.*—Eight people professed to accept eternal life at the service this morning, for which I praise God and take courage. People have since bought a few books. The war parties who slept here have all left, and others have passed this morning. At both morning and evening services we had about 100 people. After twelve months' work at Ziba we are only just averaging now from eighty to ninety, which will show you what a particularly dark part Ziba is. In the afternoon about twenty besides my boys came to a Bible-reading.

*25th.*—I have just got back from Musigula's. It is under two hours' walking and must be nearly seven miles. We had a congregation of some sixty (perhaps seventy). I took John iii., and several professed to find salvation.

*27th.*—I have got into the hut, but I have not pitched the tent in it. Tomasi has partitioned off a piece with bark-cloths, and so I am very cosy. The floor is still practically a pond. Last night was very heavy rain, and it poured in at the doorway, flooding the house, however, now they have banked up earth all round. Three of my boys sleep with me, the others in a little cook-house they have put up. I am thankful to be out of a tent and in a house once more. When you have not been in a tent for a long time it is very trying, for you are nearly baked at midday.

30th.—Yesterday we had a crowded church, both morning and afternoon. I preached in the morning from the Gospel, and Thomas in the afternoon. After the morning service we met at the Lord's Table, seven—myself, four boys, and two from this part. After the afternoon service I assembled the Christians, and they appointed a Church Committee of six members to control Church matters here; they also arranged the regular teaching each morning to be carried on by these six and two others.

I have arranged with Thomas, after next Sunday, to go with him all round his country, and he says it will take us ten days to visit the principal underchiefs. It is a very large bit of country, and it takes a Native two days from north to south of it, so it must be some fifty miles or so long. I do not know the breadth.

May 4th.—We have had the same routine each day this week:—Rise at 6 (a little before possibly); prayers at 7, hymn and collects; 9—10, service in church, hymn, prayers, Creed, and exposition, standing whole time; 10—11, class for candidates for admission to Lord's Table; 11, &c., answering numerous questions on difficulties found by individuals in their reading—some foolish, but not all so; 2—3, Bible-class on early part of James ii., a difficult passage to explain here to these people; 3.30, again answering questions; 4, service in church, hymn, prayers, and Creed as in morning, and exposition from 1 John iv., early verses. Now at 7.30 I am about to take evening prayers with my boys, another exposition. To-morrow there are no classes, being Saturday, and so I rest. In Mengo, Monday is the free day, as the king then holds full court, and as many of the teachers are chiefs, they have to go, and also many of those who would otherwise be in church are there too.

Pilkington and Leakey left three days ago, itinerating in different directions, Pilkington taking the country bordering on the Lake as you go to Port Alice, and Leakey going inland in a north-easterly direction into the country of Bulemezi, the chief of which is called Kangao, my old Budu friend, Zakaria Kizito.

5th.—I met the mail this afternoon while I was taking my walk. Great joy, but grief as well. Dear Bishop Hill and wife gone, and the Consul! [Sir Gerald Portal.] How sore the hearts at home

will be when they find that I am not coming quite so soon. I am intensely happy, never was more so than now, and I seem only just beginning work. How is this? Up to last December I was at work. There was no Holy Ghost power. It is different now. Many failures still, but oh! how different.

6th (*Sunday after Ascension Day*).—A day of blessing, full and great. Upwards of 100 precious souls professed to find light at the morning service. The Lord be praised: it is His work. It more than makes up for the postponed home-going. Humanly speaking, if I were not here the Lord would have just now no other instrument to employ. He knows how unworthy the instrument. Oh, His condescension to use it! May He just keep it useable. I cannot descant as I would on this day's blessings. The chief Thomas, quite unasked or even unsuggested, gave a most striking testimony; it was grand to hear him. It was a manifest effort to him to speak, as he had been kept to his bed two days with a return of pleurisy, from which he has been suffering for some time. Owing to this he feels unable to start on our tour so soon as Tuesday, so we shall delay a little. Gordon writes from Ziba, good news. They now have five little out-stations to Ziba, and a sixth is about to be opened. I am hoping that round here we shall be able to find material for five or six little out-stations.

10th, *Muwakanya*.—Yesterday morning we got off from Mukabya's at 10.30. We halted at a chief's called Mukubiasia; the rain was threatening, and it was mid-day and food-time. We were hospitably entertained by the good lady of the place. She told me that there are six of them who go regularly to the church at Nakanonyi. She gave me a fowl. After food we went on to another under-chief's, who had cooked us food, and who gave me three fowls and some eggs. After food, which I for one could not eat, having eaten half an hour before, we had a service. Some twenty people of the place, besides our own people, came, and I took the "lost sheep." The chief at whose place we slept was away in Mengo. His caretaker said that in the old garden there were only three readers, and three more in Mengo with the chief. The population of his gardens must be 15,000! However, this morn-

ing before we left, thirteen of the place, including the old caretaker or steward, collected together. We sold a Gospel of St. Mark and several reading-sheets. At the service one of the men of our party held up his hand as desirous of Life; he is a small chief, and a candidate for baptism. We slept in a little house, clean, but so dark and dismal. Three more fowls were given me. The tent had not arrived, nor the boys' sleeping-mats. I lent them the fly of the tent, and my ground-sheet, under which they slept. We were ten in a room about fifteen feet by ten, besides a dog and eight fowls. I passed a splendid night. To-day after the service we got off by ten o'clock. We got here a little before one. The chief is at the war. He is a baptized man, Samson Luganda by name, his chieftainship Muwakanya. All his houses are quite new, and he had several Basoga women living here, who have laid beautiful floors as good as those of cement.

11th, *Namiliti*.—We got off this morning by seven o'clock, and arrived here at eleven. The first part was through beautiful country, and we passed plenty of gardens. Here we are at an under-chief's of Thomas on the border of his country, about four and a half hours from his place, or about twelve miles. The boys' things have at last turned up, and the tent, in which I am ensconced. We have had a service at which the chief and about fifteen people were present (but no women, as they were all at work). The chief has given me a sheep.

12th.—To-day we have paid a series of visits, and have had numerous presents, a goat, four fowls, and no less than 102 eggs. We have held two services at different places, and every one was very pleased to see us. In the old days they had been visited by a priest who was here about three weeks making a preaching tour much as I am doing.

13th (*Whit Sunday*).—We have had a shower of blessing this morning. There was no house here big enough for the congregation, and so we met under a large tree in the open. I counted 163, which shows that, were a man stationed here, he would soon have a large congregation. Yet 163, though very encouraging, is a very small percentage. Some ten professed to find Christ. We had 133 people in the afternoon, when Thomas preached.

14th, *Lugala*.—We are now, I suppose, nearly fifteen miles from Thomas' place, and are working north—from yesterday's sleeping-place, north-east. A wonderful gathering this afternoon; in all 140, of whom 85 were from this part. The word I felt to be with power. I took "the woman with the issue of blood," from St. Mark.

15th.—I expected a few more this morning at our service than yesterday, but not the crowd that assembled. I counted 260, and many more came in later, and others were seated behind the fence in another courtyard. As on Sunday no house here is big enough. The chiefs are now met to arrange for building a church, and I hope we shall be able to send some teachers. The king has sent one of his men to visit Thomas, bringing him a present; of course, he expects a large one back. This evening a large proportion of the morning congregation again assembled at 3.30, and three held up their hands as desirous of Life. Praise Him, the Life Giver! My boys had gone to wash their clothes, and saw many of the morning congregation being carried home, being unable to walk from jiggers, or rather the resulting gangrene of the toes, which in so many cases ends fatally, simply from lack of treatment.

16th, *Kaini*.—Here we are at another of Thomas' under-chiefs. We left this morning after breakfast, and first, after an hour's walk, halted at a chief's where we had a congregation of over 100; some of yesterday's people came over, arriving when we were in the middle of the service. Here I was given a small sheep, a fowl, and some eggs. I should think during the last month I must have had given me over 1000 eggs! Arrived here I found everything ready, tent and bed, and water to wash in. I was soon comfortable. The chief here has just put up a small church quickly for our visit. We had no regular service to-night. Some forty-four people met in the church and we had prayer together.

17th.—This morning we had about 130, which means about eighty from this place. The little church was crowded out. We sold a number of books after service. We have had a very solemn evening service; nearly all of our morning congregation stayed, and besides, a number came over from where we were yesterday. At the ser-

vice nine hands went up as desiring Life, and twelve as having received definite blessing since we left last week. I do indeed thank God. Thomas gave a noble address and touching appeal.

18th, *Nakanonyi*.—We left at 7 a.m., as we had a long march, and a trying one, for by the time we reached here we had crossed water nine times, and five of these are considerable rivers, three of them very deep, with a lot of slimy mud at the bottom.

20th (*Trinity Sunday*).—To-day's morning congregation numbered 351, and in the afternoon we had about 250 perhaps. The people are all back from the war, and many of them will probably reach here to-morrow morning. Nikodemo, the Sekibobo, is, I hear, very ill. At the morning service I made an earnest appeal for volunteers to go into the 'gardens we have visited to teach, impressing it upon them to "strike while the iron is hot." One man stood up, saying he wished to go. I had not, however, asked people to stand up, still I was pleased to see it. He was baptized at Ziba some time back. At the afternoon service Thomas preached, and again a man stood up, not to offer to preach, but to tell us he had put his sins on Jesus. Till a little while ago he was a bhang-smoker, and by occupation an elephant-hunter. He gave up bhang, and came to tell Thomas he wished to learn. Thomas advised him to leave the hunters, who are nearly all bhang-smokers, and gave him a garden. He can now read the Gospel. Another besides Nua, the man mentioned above, has volunteered for teaching work. They will both, all being well, go up to Mengo in a few days to be interviewed by the authorities. They wish to go to Lugala, the place where we had so many at our services.

21st.—To-day we have been at Shem's, the Mumyaka or principal chief under the Mukabya. I was fairly surprised at the crowd assembled to meet us. I had expected thirty or forty, but counted 270, and some others I could not see; I should think we had quite 300. When I asked those who had been at church yesterday, only some fifty hands went up. Although so close, only an hour, nothing for a Native, they do not take the trouble to come. Our host had cooked an immense amount of food, some eighty bundles of cooked plantains, besides fowls, eggs, &c. He

and his under-chief gave me a goat, six fowls, and six eggs. Thomas will try and go over there once every week. It is now definitely arranged (p.v.) that I make the following round before returning to Ziba: Musanjafo, Namutive, and Omwanga, and possibly one or two other places.

22nd.—To-day we have been at Musiquila's again. At first I thought the rain would stop us, but it cleared just as I was ready to start. Since I was there before he has built a church, thirty feet long by fifteen or twenty feet. It was quite full, more than 100 people. On my previous visit I counted sixty. He had cooked a goat for us and we fared royally. On the way back we stopped at Samwili's, and had about 100 people.

24th.—The last day here is over; the last address given. It is my thirty-fourth day in the Kikabya. Most days I have given two addresses, and for the first part of the time took two classes besides, and also walked some eighty miles or so. God only knows the results, and He has given us to see some, but I trust there is much as yet unseen.

30th, *Numa (Omwanga's)*.—The chief here, whose name is Ezekiel Mugamba, is an old friend of ours; he has built a very nice church which will hold, I should think, 200 people or more when full.

June 3rd (*Sunday*), "*Nteuya*" (*Mutekanya's*).—The chief is away, but to-day we had 120 in the church. They have built a fair church to hold about 200. I have arranged with three neighbouring Christians to come and teach here day by day.

22nd, *Ziba*.—I got back from my tour on Wednesday, the 6th, and last Tuesday I started off again with Yonasani for a six weeks' tour. We got as far as Mondo's, Gulama, on the Busoga road, four hours from here. Now I must tell you that some days back an army passed on its way to one of the Bavuma Islands, and nearly all the chiefs of this part have joined on to it, all hoping for some spoil, including, as I now learned, all the chiefs we had proposed visiting, so we arranged to return to Ziba the next day.

28th, *Gulama*.—I have made a second start to-day, and do not think I shall have to turn back this time. A second war has come on—another Bunyoro expedition. They have gone

to the relief of a party who were sent some time back to take possession of a part of the country recently taken over by the Government; for Kabarega, the king of Bunyoro, it seems, wished to make a sweep down upon them before they could get aid. Hence this hurried expedition. The Sekibobo and all big chiefs have gone, and so we have arranged to spend a time in Busoga, where we have teachers now at three places. I have just heard that one or two of the chiefs we should have visited the other day are back at their places, and so we shall visit them first, getting to Luba's next week I expect. We are purposing to visit four Busoga chiefs, working from Luba's north along the Nile, and crossing into the Mulondo's country from the place of a chief called Gabala. When we reach Mulondo's we hope to find the people back from the wars, and, if so, shall be about a month there, and then cross the River Sezibwa into the Kikabya, where I shall hope to baptize some of those fifty people I left reading there the other day.

30th.—I doubt if any white man has explored the Ripon Falls as I have to day, but possibly they have. We got off at 8.30, and after an hour's walk got to the market at the Lake side, just an open space where fish, bark-cloths, cooking-pots, &c., and bhang are bought and sold. It is held every four days, and hence sometimes falls on Sunday. An effort is being made by the Christian chiefs to stop the Sunday markets, but it is very hard, and the chief has to go down with a force, and sometimes a fight will ensue. In this market you see Baganda, Basoga, Bavuma, and Basese. We crossed over to the Busoga side, where is a small Muganda chief called Mugomba. He was away, and every one seemed very alarmed at us, so after a drink of water we returned. We had crossed just above the falls, and could hear the roar of the water. We now re-crossed. Our food had been sent on ready cooked (the cooked plantain enveloped in several coatings of leaves will keep hot ten or twelve hours). We had also sent on some meat. A short walk now brought the Nile in sight, and the roar became very loud. We began to descend a steep and precipitous path, and the falls came in sight. For those who have seen such sights as Niagara, I daresay they would not

seem much, but to me they were grand. Yonasani, who was with me, was greatly delighted. Fishermen have little houses dotted about in the most picturesque places, and the strange and sometimes somewhat dangerous nooks we got into were very numerous. At one of these little houses my boys were engaged cooking the meat in the open, where we ate later on. It was a regular picnic. I have never, I think, spent a more delightful day. At one time we were just above the falls, and then right below them. The fall is broken by three ridges of rocks, the water rushing through the spaces. The foam was great. Just now at the end of the rains the falls are at their very best.

*July 1st (Sunday).*—This morning over fifty, and this afternoon over forty present at the services, which Yonasani and I divided, I preaching in morning and he in the afternoon.

*2nd, Muvwa (Mukwanyanya's).*—About an hour's walk brought us here. It is not very far, but there is a very high hill to climb, which was trying for the porters. I have been treated here most hospitably. Most of the readers are away at the war, but some thirty came to our service. There is no baptized person here.

*4th, Bugoro (Lugumba's).*—Crabtree is at present in Mengo. It has probably been decided by now that he and Rowling re-open the station at Luba's, or rather re-occupy, we have never given it up. They have been nearly starved in Kavirondo, and have had no barter goods and cannot get any. In a note I had from Crabtree he says he would probably leave Mengo to-day or yesterday.

*7th, Luba's Country.*—Luba has only just now begun to countenance reading. A few days back he came over to our teachers and bought three reading-books for his women, and said he wished them to move over to his place, where he would build a church. When this becomes known some of his people are sure to come to be taught. Hitherto they have been afraid. One of the teachers has been here eleven months, and has not seen any one here come to be taught.

The scene of Hannington's arrest is close to Luba's enclosure, at cross-roads. A demon-house is erected right over the path on the spot. It was here he was detained. He was then taken a

little way off on to a bit of rising ground in a plantain-garden, amongst some huge granite boulders, where he had a view of an arm of the Lake. Here he was killed by the Baganda spears. The king's boy Wakoli, who was sent to Luba with Mwanga's orders, is now with the Roman Catholics in Budu, a reader of their faith.

8th.—Last night, after I had finished my evening meal, Crabtree turned up with a box and a bag; his other goods all behind. It is now arranged for Rowling to be here, and for Crabtree to go on to Miro's, some thirty miles north (by road), or ten hours' march.

11th, Miro's (*Nasudi*), *Kigulu*.—It was not till nearly four that we got here—six hours yesterday and about five to-day, or about thirty-three miles from Luba's. This chief, who till lately was in Buganda, and who indeed, though a Musoga by birth, is Muganda in all his tastes, keeps great state, and has a very large capital, all beautifully laid out with neat fences. He is a reader, and there is quite a company of readers here. There is a Muganda teacher here, Maliko Kagwa.

13th.—We have much to praise the Lord for. There is a body of readers here already, say fifty; twenty or so who can read the Gospel. We have sold a lot of books. The coinage is fowls and spades. A full-grown fowl laying eggs is worth about 1½d. A small goat is worth 3s. 6d. They are rapidly clearing a building site, and will get on at once with a church and houses.

Several of the chief's under-chiefs are Baganda, and of course when they left Buganda to come here, they brought a lot of Baganda with them. There are also a lot of Baganda of a different type, who have left their country in order to escape religious influences. We hope to catch some of these.

It is terribly hot here. You notice the change of climate as soon as you cross the Nile. The outlook here at Miro's is very bright. Crabtree, with Nua, who is to join him, and Maliko, the man already here, have a grand field before them.

15th (*Sunday*).—At least one hundred at church this morning, and some sixty in the afternoon. I preached in the morning and Yonasani in the afternoon. After afternoon service we retired to Crabtree's house and had a Communion, eight of us; the first

held here. Yesterday all the holes were dug for the poles of the church.

18th, *Naminage* (*Gabula's*).—We have a teacher here, but at present no people have come to be taught. Tabingwa, at whose place we were yesterday, can read a little, and so can his Katikiro.

19th.—For the first time have I had the opportunity of speaking to an audience entirely Heathen. Some hundred people met us this morning outside the chief's enclosure, and for two hours Yonasani and I gave them the Gospel.

I do not feel sure of the intentions of the chief, still less of his Katikiro; in him we have a hard nut, I think. However, they have bought some fifteen or so reading-books. The church is half finished.

22nd (*Sunday*), *Bisagazi*, *Bulondoganyi*.—Yesterday, after two hours' walk from Muzaya's, which we reached on Friday, we came to a copse, and a sudden descent brought us to the Nile, a beautiful sight. Above us, falls, we could see the foam; the water rushed past us. On the opposite bank, rather below us, was the ferry-house and canoes, dug-outs (one of them enormous, which will hold seventy people packed in). We hailed the ferryman, and a canoe soon came across; it had to first creep up along the further bank some distance, and then the current, with a little steering, brought it to us. We were quickly across, and went to see the chief about crossing the cows and goats, and having men ready to carry my loads from the Nile up here.

Sila, an old friend of mine, who is now Mulondo's chief of this part, received me warmly; he was busy superintending building a house for me when I arrived. The house would have been finished long ago, but he was sent to help the party gone to occupy a part of Bunyoro. He succeeded Samwili, who was chief here when I was here last September; you will remember he was one of those who resigned their chieftainships in order to be prepared for ordination. He had gardens given him close to Mukabya's place, where I was last April.

This morning we have a very fair congregation, the little church quite full: some forty people I should think. Now in two days' time I am going off, together with Sila, in a northerly direction through his country, visiting some

four or five chiefs, and from there I shall probably go on to Bunyoro to see Kakunguna, who was sent to take possession of a tract of country. Sila was there with him for a time, and tells me that the people are keen to be taught, and are learning to read. They, the Banyoro, were much struck by the fact that Kakunguna and his people as Christians did not carry off their women, and said, "You are people of Katonda (God), and we will be people of Katonda."

24th, *Mukubankwata's*, "*Sayi*."—Two hours' march has brought us on here. The chief here used to be our storekeeper at Usambiro; his name is Malaki Nsibirwa. I shall not now be able to go on to Bunyoro as arranged, for Kakunguna, who was in charge there, has gone up to Mengo, and it is hardly safe yet, as it might lead to a lot of trouble.

We have had a service, some two dozen people, and the Lord has given a proof of His presence. It was a hard fight, but after much prayer six held up their hands as anxious for Life.

25th, *Lukanika's*, "*Njagala Kako-mo*."—One hour and a half on here through a wilderness. The chief here is a baptized man, by name Tito Bakatenda, and is the principal chief under the Mulondo.

26th.—A letter came from Mulondo last evening saying the Musoga chief, Gabala, had written wishing to make blood-brotherhood, after which, all his people should read: he was afraid of being turned out for not reading.

27th, *Bisayazi*.—This morning at 11 a.m., after our service was over, came a man from Sila, the Mulondo, saying every one had been called to Mengo. He had a note sent by the Katikiro to Mukabya and Mulondo: "The king wants to turn (Roman Catholic). Come and see how he turns." So I had nothing for it but to pack up, and by 12.30 p.m. we were off.

*August 3rd, Mengo*.—The scare occa-

sioned by the king turning Roman Catholic has passed away. Of course the Roman Catholics were jubilant. We felt he was no great loss; his was not even a moral reformation. I believe he gave up bhang, but some say he never has. That is one of his tamest vices. We believe for him yet. He, however, has soon given up the Roman Catholics again. To-day he was at tea at Roscoe's, and has asked Roscoe to go up to court three times a week to teach him again; however, he says he attended the Protestant prayers even for the few days in which he was a professed Roman Catholic. The priests came, but he talked politics to them. Some of his wives are really converted. His chief wife is a catechumen, and he told her she would have to go if she would not turn Roman Catholic. She said, "Very well," but she would not give up her faith.

11th, *Nakanonyi (Mukabya's)*.—All this morning I was examining baptism candidates: out of the fifty I left reading here they have presented twenty-nine for examination. The examination was in John's Gospel. Out of the twenty-one I examined to-day I have put back only two; this speaks well for our friend here, Thomas, who has taught them. I have six women and two men left, and then I have a private interview with each one who has passed. After these interviews, all who have been finally accepted come for instruction in Baptismal Service, its teaching and meaning and general Christian instruction. Some days before the baptism the names are all read out in church, and the congregation are asked if they know any impediment or just cause against any one of them. The course for baptism generally takes about five months. No one is recognised as a candidate until he has learned a small catechism, and been passed in it by one of the Church elders.

## II. BULEMEZI.

*Letter from Mr. R. H. Leakey.*

*Kibengo mu Kikubera, Bulemezi, Buganda. [No date.]*

The work in the country is of a very different order from that at the capital, as all those who really wish to read much, and to be baptized, go to the capital for

a few months' teaching. This I consider rather a drawback to the work in the country, as it takes away all those who are the keenest readers and the most able to help others, and makes those who are unable to go to the

D

capital feel as if they are left out in the cold. However, there is a fair amount of reading going on, though nothing to what there might be if the work were properly organised. When I left the capital I went straight to the Kangao's place, stopping one night only on the road. I was fortunate enough to have the Kangao with me for nineteen out of the twenty days I stopped there. He is a really fine fellow, most kind and thoughtful. He has had built in the large cleared space in front of his enclosure a shed in which Europeans can pitch a tent and leave room for a kitchen at the back and a dining and sitting room in front of the tent, only a bed and store room being in the tent. This shed is only used by Europeans, and so is kept clear of the jiggers that infest native houses. It is better to be outside the chief's enclosure when possible, as then people from the gardens round come to visit one in a way they would not do if one was inside. My plan of work there was to have classes in the morning, and, when not teaching, to sit in front of my tent and sell books to any who wanted them. I also had a number of visitors, and a fair number of people used to come to me and ask me to explain to them various passages of the New Testament which they could not understand. This latter is *most* interesting and helpful work, and when thus explaining to others the Word of God, one often oneself saw new light on an old passage. At the same time it teaches one to be very careful and prayerful in one's private study of that Word, and to be ready to explain the most difficult passages as far as man is able to explain them. I was astonished at the way some of the Natives would turn from one passage to another to have their difficulties explained, showing that the whole book had been carefully and thoughtfully read, and difficulties noted till a chance of an explanation turned up. At about three in the afternoon, or earlier if necessary, I used to start with Gabarieli, a Native who accompanies me and explains what I say when I cannot make myself fully understood to those who do not know the ways of the Europeans,—to visit the gardens round. In this way, while at the Kangao's, I visited nearly all the villages within a circle of five miles radius from the Kangao's place. I could not go further afield, as one cannot be

out after sunset on account of the damp, which gives a European fever, and the roads, which are not easy to follow even by day at times. I always had books with me, and sold a fair number in this way. There is a fair church at the Kangao's place, but it was built in a hurry, and is only a temporary one.

On the way from the Kangao's to this place, I made a detour to the east in order to see more of the work. I only take short journeys of about ten miles. If I pass through any gardens I let them know where I shall camp, and often get people in to see me and to buy books. I stopped three times on my way here, one night only at one place, and two at each of the others. At two places between Mengo and the Kangao's I passed churches, then there is one at the Kangao's, and I found others at two of the places I visited from the Kangao's, and at each of the places that I stopped between there and here there are churches built, or building, as well as here; that is to say, I have in Bulemezi alone seen nine so far. To-morrow, after fifteen days here, I move on to another place where I know there is a church, and I know of several others in other parts of this province. Here, I am sorry to say, there is no regular teacher at present, but there is a lad who has been baptized, and will carry on the work till a more competent teacher has been found. The classes here have been small, and this is not a very good centre, as the gardens round are large distances away, and I have done but little visiting; also it is not a healthy place I believe, and I have been rather seedy since I reached here.

You will of course have heard of the large number of young men sent out to all parts of the country by the Native Church Council to teach. This, together with the wonderful work of building churches, shows a great advance in the work, even since I reached here eighteen months ago. But it is a call for a great increase in European missionaries, as in a short time there will be large numbers of readers all over the country who want further instruction than their present teachers can give them, and the Europeans now here are so hardworked that they cannot possibly do more than they are doing at present. Therefore we must look to those at home if this work



is to be properly followed up and carried out. I have everywhere been most warmly received, and the people

seem delighted to have me among them, and certainly it is a pleasure to be with such people.

### III. SINGO.

*Letter from the Rev. H. R. Sugden.*

*Namukozi, Singo, Buganda,*

*Monday, Aug. 27th, 1894.*

The work here is going steadily on, and the Gospel taking an increasing hold on the hearts of many of the people. The Native deacon, Yairo Metakyala, is a thorough good fellow, with his whole heart given to God. I think he will make a splendid pastor in the future, by God's strength and blessing. He is doing a great deal to train some of the younger men to become teachers. We had our second service for adult baptisms here yesterday week, August 19th, when I baptized twenty-two adults, including seven women. We had a most impressive service, the church being full. The candidates answered the questions separately, so that all might hear them boldly confessing their faith in the Lord Jesus, and very real was that profession to all of them, I believe. After I had baptized the candidates, I gave them a short address first, and then one to all the congregation, and after the Baptism Service we had a short time of silent prayer. The perfect silence throughout the whole church was very impressive, and I am sure

many earnest prayers went up to God on behalf of those just baptized. Yairo preached a most earnest sermon for nearly an hour, the whole service (in the afternoon) lasting some two and a half hours. Afterwards, when they had all left the church, there were great rejoicings outside, all who had been baptized being joyfully congratulated by all. It was certainly a very happy day for us. I think the work of the Holy Spirit is very manifest in the hearts of the Christians here, with the exception, I am sorry to say, of one or two who were baptized many years ago, and have, I fear, gone back instead of forward.

The people have just begun to build a permanent church, close by our house; our present temporary church is some three-quarters of a mile distant. When it is finished, perhaps in two or three months, I hope, if God wills, to have a week's mission here, that the spiritual lives of us all may be deepened and strengthened by the power of the Holy Ghost. Mr. Fisher has gone for a time to the province of Kitunzi to organise the work there.

### IV. MENGGO.

*Letters from the Rev. J. Roscoe.*

*Mengo, Buganda, May 5th.*

Pilkington is away in the Gabunga's country (the Gabunga is the Admiral of the canoes). He is starting the teachers in that district. There are now nearly 100 teachers out in the country, all supported by the Native Church. For some time to come there will be some difficulty in supplying them all with clothes and food. The idea of giving systematically is new to the people. If a chief receives an amount of cloth he at once divides it out to his household. Ivory is the only thing they seem to store up. Still, they are very anxious to supply all the needs of the teachers, and are holding meetings for consultation as to the best methods of collecting goods. Already two or three goats, a cow, cloth, and shells have been brought in a way they were never before brought.

They have a select committee, with Pilkington at the head, to see and accept candidates, &c. Those approved are brought before the Church Council for final acceptance and location. It is our object not to send out more than 100 just yet, but to secure and train a second 100 who shall relieve those who are now teaching. Already we have a few who are being taught daily by Millar; at the end of three months those who first went out will return for three months' training. We hope the more promising teachers will eventually become deacons. Pilkington has the supervision of the islands and Gabunga's country, Baskerville is organising and supervising the teachers in Kyagwe, Leakey those in Bulemezi, and Fisher those in Singo. In each province there is a responsible man for the whole district.

For some time there has been a kind of influenza going about; it attacked me first; I lost my voice, and had at length to lie up, owing to the severe pains in the head and limbs. Walker was the next; he was in bed some five days. Neither of us have entirely thrown off the effects. The Natives are suffering all round.

*May 29th.*

You will be grieved to hear the king has gone back to his old sins. Last week, the 22nd or 23rd inst., I visited the king, and had a very long, serious talk with him about his life. I pointed out how all his sins from childhood to the present were upon him, all the murders he had committed, and every other sin, and then pointed him to the Saviour; he seemed very much impressed, and said he wished to become an out-and-out Christian, and give up all these things.

[In further sections of this letter, written at different dates, Mr. Roscoe gives a further account of his dealings with Mwanga, some of which are too touchingly personal to be printed. At one time the king declared his adhesion to the Roman Catholics, on the ground, among others, that with them he fancied he could continue in gross sin till just before his death, and then be baptized. But on August 3rd he returned to Mr. Roscoe.]

*August 4th.*

He told me he had decided not to become a Roman Catholic, and was still a Protestant (i.e. a nominal one); he stated he had given up his anger, &c., and was in harmony with the Protestant chiefs. He has not been up to Rubaga to be received into their communion, nor has he (at least so he says) received any instruction from them or prayed with them, but has had prayers privately with a Protestant boy. No doubt his motives for coming back are not purely religious; still I believe, and he states, he has a love for the New Testament. I attribute his return to be a direct answer to prayer. He has asked me to go and read with him, and I consented to do so, for I feel that though he is weak and full of faults, still there is a desire for God, and it is lack of faith makes him reluctant to decide for Christ. We want much believing prayer for him.

The Native Church is doing a very good work in sending out teachers, not only into the provinces, but also to the islands and adjacent countries: there

are some 140 in all, and we hope to have more in a short time. Of these, some are only young, but they are under older men; nearly all are communicants. Our aim is to get them as fully trained as possible, but owing to the great needs in some places we have allowed an experienced man to go, taking a lad or two to assist him. There are now in Busoga twelve teachers, five in the Buvuma Islands. I do not know how many there are in the other islands—I think six; then in Koki there are three, in Ankori two, in Toro two, and some in Bunyoro, and two at Nassa. All the rest are in the provinces.

To keep the people in sympathy and also informed with all that is being done, we have begun a missionary meeting to be held the first Friday in each month; yesterday was the second. At these meetings we have Bible-reading, a Scripture address, then two or three short addresses given by men who have come up from the country for the meeting. We have a collection in kind at the end of the meeting. At the first meeting we got Rs. 49 : 52, and on the following Sunday one chief gave a whole load of cloth to clear off the Church's debt. Yesterday the collection in kind amounted to Rs. 62 : 0 : 2; it was a better collection, because it was given by more of the people, especially the poor; it was as follows—2 goats, 13 fowls, 3 eggs, 54 bundles of plantains and sweet potatoes, &c., one stick sugar-cane, 2 bark clothes, 27½ yards calico, and 9511 shells.

*August 11th.*

Last Sunday we had a cow and an ox given to the church collection, resulting from Friday's missionary meeting.

*August 20th.*

We have eight churches around the capital for people who are unable to walk here; each day there is regular teaching carried on in these, and on Sundays we send one of the lay readers or more advanced teachers to conduct the services and preach. The services have steadily grown in each of these, so that three or four are already too small, though between 200 and 300 people can be seated. These churches are about from four to eight miles distant from here. Now they are in working order we are trying to get a second circle, four or more miles further out still.

*August 28th.*

Yesterday Colonel Colville proclaimed the British Protectorate in

the Court, and hoisted the British flag on the king's flagstaff. There was great rejoicing and firing of guns. The king has some time since ordered all his people to build two-storey houses, and now there is a prospect of permanent peace, every one is extending his buildings and cultivation largely.

Millar returned to us last night, but does not seem very much better, still he may pull round and be able to do as much work as before. At present we must take care of him, and limit his work.

*Letter from the Rev. J. Roscoe to Mrs. Tucker.*

*Namirembe Hill, Mengo,  
July 2nd, 1894.*

The British Resident, Colonel Colville, wrote to-day to tell us he had received news from the Prime Minister that Buganda is under the British Protectorate; he also sent the news to the king and the Katikiro. The Protestants were overjoyed, and kept up a continual firing of guns from sunset, when they got the news, until near midnight. The Roman Catholics maintained strict silence; their hope is gone. They had circulated a con-

We hope, when Pilkington comes back, to hold the special services for the deepening of spiritual life; we are now having prayer for their success.

The king has not been to church since he declared himself a Protestant, nor have I been to read with him; for a time he was unwell, and has not done much reading owing to that, and since his recovery he has not asked me to go to him. We want much believing prayer for him.

tinual report that the Government was about to evacuate, and now all hope of this is over.

I fear those at home have a mistaken idea of the work; they often speak and write as though there remained little to be done beyond organising, and training men for the ministry. As a matter of fact, the number of Christians is very small compared with the Heathen. We estimate 3 per cent. are readers, and when you come down to real Christians, the number is very small indeed.

*Letter from Archdeacon Walker.*

*Uganda, C.M.S., July 9th, 1894.*

Just at present, thanks to Pilkington, the energies of the Native Church are being directed to the evangelization of Buganda. About eighty young men and lads have gone out, two and two, to teach the people. They are located at the principal centres, and we supply them with books, &c., to sell. This has increased the sale of books enormously. All the 12,000 booklets (containing the Creed, the Lord's Prayer, and Ten Commandments) have been sold in the country since last January. This is in addition to those Millar has sold belonging to the C.M.S. I should have reminded you that these 12,000 booklets were printed for me in Bristol, and I brought them up here out of funds given me by the people of Bristol. The Native Church defrays the expenses of the support of these men who have been sent out by them to teach, but those whom we send to Busoga, Nasa, or Kavirondo, are supported by the C.M.S. As regards our extension into Toro, Yefeti is the brother of Kasagama, the King of Toro, and he being one of our baptized converts, naturally wishes his people to be taught, and looks to his old friends here, for he was brought up in Buganda, to help him.

The Native Church has therefore sent some four men to his help with a good supply of books and papers. So again in the case of the country of Koki; the king, Kamswaga, has chosen to be a Protestant, and has taken back with him from here four men to teach his people, and a good supply of books. Koki was allotted to the Roman Catholics, but when Kamswaga was up here at Mengo the other day, Mwanga asked him which religion he was going in for, and he replied the Protestant.

The declaration that Uganda is to be under British protection having now been made, the minds of the people are at rest, and a great stimulus has been given to the work of cultivation, building, and the definite spread of the Gospel. Chiefs in Busoga are anxious to be taught. Miro, a chief who for many years lived in Uganda, has welcomed several Baganda at his place, and Native teachers have been sent to help him. Tapingwa, another Usoga chief, has written asking for teachers, and has already begun building a church to teach the people in. Chiefs to the north in the large piece of Bunyoro that has lately been annexed to Uganda, are sending here for teachers. Several people have told me

of the surprise expressed by the Banyoro in this newly-taken piece of country that they have been allowed to remain in possession of their women and flocks. They see, I hope, one advantage of Christianity, and these Baganda have an opportunity of

showing that Christianity is their national religion. The cost of supporting teachers in Buganda will be about 2*l.* apiece a year. Zakaria Kizito, the Kangao, gave eight jora of calico, value about 1*l.*

*Extract from Private Letter of Samwili Mukassa.*

*Mengo, July 19th, 1894.*

Our news is, we have peace, because the rows and squabbles of the time past are now settled by the Government. They judge all the affairs of our King Mwanga. We also rejoice greatly to see the people of our country, for from our church people have gone forth to preach the Gospel in many places. Those who have gone are about a hundred or more, but they do not know much, because the Europeans who can teach every place of our country. Where shall we get Europeans, because they go to every land; we will wait; perhaps they will come to work in the vineyard. Further, we want Bwana Akosi (the Bishop) to bring up men filled with the Spirit, who desire the Gospel to spread through the world, as the Lord said about the Roman soldiers (Matt. viii.), "They shall come from the east and from the west, to sit down with Abra-

ham." My friend, there are many places in Uganda to be taught, and the Europeans our friends to occupy all, and they are teaching and bearing a heavy burden, both of men and women. We would like to teach as they do. Our joy will be very great when English ladies come. All our ladies will rejoice. I think if an English lady were to come, the people would so crowd to see her, she would be ill from it. We have heard the words, which delighted us, that the Queen has agreed to accept our country and guard it continually: thus it is. We greatly rejoice because we know if the English left, there would be constant rows, and if the English stay in the country there will be continual peace.

Rebecca, my wife, sends many greetings. I am your friend *Samwili Mukassa*, a man of Uganda, who lives on the hill Malago, which was the town of Suma, the father of Mtesa.

## THE NEW ARCTIC MISSION.

LETTER FROM THE REV. E. J. PECK.

*Blacklead Island,  
Cumberland Sound,  
Sept. 25th, 1894.*



AM sure a brief sketch of our movements and work since leaving England will be of interest, and will, we feel sure, call forth your prayers and sympathy. I left London in company with Mr. Parker on June 27th, but on account of various delays we did not leave Scotland till July 13th, and we finally succeeded in reaching our destination on August 21st.

The voyage to within eighty miles of Cumberland Sound was accomplished with but little difficulty; we were then, however, delayed by a vast ice "pack," and for several days we were sailing near this sea of ice before we found an opening through which we could pass. The vessel in which we sailed (the *Alert*) was very small,

its length being only 90 feet, breadth 21, and gross tonnage 160 (tons). The crew numbered in all eight hands, and I am thankful to say that God blessed our united efforts for their spiritual good.

Speaking of the nature of the country, it has a decidedly forbidding aspect, and the rugged mountain-tops rise hundreds of feet above the level of the sea, and these are now covered with a white mantle of snow. Without exaggeration I consider our old station (Fort George) a perfect paradise compared to this place, for here there is not a single tree or shrub to be seen; icebergs are near us, and the weather is far more severe and trying. The whaling station at which we are now located is called "Blacklead Island." It is on the southern side of Cumberland Sound, and is about three miles from the mainland. There is only one European at the station, and a large

party of Eskimo are employed by him to assist in the capture of whales. As one walks about the island, the bones of these enormous creatures are seen scattered about in all directions, but the whalebone proper (which is only found in the head of the whale) is sent home, and is now sold for a considerable sum.

The Eskimo here speak much the same as their more southern brethren of Hudson's Bay, and on the whole we can chataway nicely together. They have given Mr. Parker and myself a warm welcome. We visit them in their tents, and they express great surprise when spoken to regarding the great truths of the Christian faith. We have also commenced work amongst the children. I desired the parents to send them to our house, and, to our dismay, they came in such force that we could not find room to pack them all away. They already know two hymns, a few texts of Scripture, a portion of the Lord's Prayer, and they answer pretty readily when questioned about God, and His works, and the Lord Jesus.

The work on the whole is most encouraging, and we can now see more clearly the reason why the Lord put the desire in our hearts to leave loved ones, and come to this desolate region. In this connexion I must mention an incident that happened lately. When the children assemble for instruction, some of the adults try and crowd into our little house, but the space is so limited that they have to stand outside the door and listen as best they can. As the Eskimo here live in tents made of seal-skins, the thought occurred to us that we might make a kind of tabernacle in the wilderness, using skins for a covering, and the bones of whales for a frame. We therefore invited each family to bring one seal-skin, and yesterday, to our delight, they brought quite a number. It is true, I gave them some return for their kindness; but considering the poverty of the people, we thought it extremely nice of them offering so willingly of their sub-

stance. After the skins were brought, some boys were sent to gather the rib-bones of whales. These bones will make a capital frame for our tent. They form, when joined together, a semicircle, with a radius of about six feet. The skins, when sewn together, will be stretched on the top of this frame, and the people will sit in rows inside. We think of using a stove in the very cold weather, and I feel sure the people will come together to hear the Gospel of God's grace and love. We trust our friends will not forget to "labour together" in prayer, that God may manifest His presence in this humble meeting-place which we are about to erect for His Name's sake.

I am thankful to say that we are now safely housed for the winter. The house in which we live (which was most kindly lent to us by Mr. Noble of Aberdeen) is twenty feet long by twelve wide. We have divided it into two compartments, one of which we use for kitchen and school-room, and the other is our sitting, dining, and bedroom combined. We have hung up on the walls no less than twenty-one bright Scripture texts, and the photographs of loved ones are also placed in prominent positions. As the cold here is intense (I am told it is sometimes over fifty degrees below zero), we have used every precaution to make the room in which we live as tight as possible. There are no less than six coverings between us and the bitter cold outside. First, we have an inside lining of boards; second, a coating of felt; third, inner wall of house; fourth, another coating of felt; fifth, other stout boards, which form the outer wall of house; and, lastly, the whole is covered on the outside with canvas, which is nailed to the outer wall. The means to buy some of these materials were the spontaneous offerings of dear friends, and they will feel more than repaid for such kindness by knowing that they have thus helped to make our dwelling snug and comfortable.

[An unexpected opportunity of sending a subsequent letter occurred a fortnight after the brig *Alert* (by which Mr. Peck and Mr. Parker had sailed, and which brought back the above letter) had left, through two whaling vessels calling at Blacklead Island. The building referred to above, the "tabernacle in the wilderness," was opened on Sunday, October 7th: it is twenty feet long, and was both planned and constructed by the Eskimo themselves, who were manifesting a great desire for instruction.

A letter from Mr. J. C. Parker is published in the *Gleaner*.]

## TWO LADY MISSIONARIES ON WOMAN'S WORK IN THE MISSION-FIELD.

[These two papers were read at the Anglican Missionary Conference in May.  
They have been in type some months, waiting for convenient space.]

### I. THE NEED AND THE SCOPE OF WOMEN'S WORK.

By MRS. A. E. BALL, C.M.S., KARACHI.



FROM the earliest days of the primitive Church there were women workers labouring with the Apostles in the Gospel, and when we study the history of the centuries succeeding the Apostolic age, we find that the influence of Christian women was a powerful factor in the consolidation of the young Church. We are told that the Emperor Julian, in his efforts to restore Paganism, found himself thwarted by the fidelity of the Christian women. In modern days, we need only look into the working of an organised parish to at once perceive that Christian women have a very large share in the aggressive work of a Church. We do not here consider the undisputed *passive* influence which every woman necessarily exercises on all with whom she comes in contact, but we consider the need of women's *work*, active, aggressive work, her labour in the Gospel. It is a mere truism to say that even in Christian lands women are best reached by women; and a mere superficial acquaintance with the religious and social conditions of Mohammedan and Heathen lands reminds us that in nearly all of these lands the women can *only* be reached by women. If the Church of Christ longs to set these nations free from the bonds of slavery, polygamy, idolatries, and awful degradations unspeakable, then, acting on the principle that as a stream cannot rise above its source, so can no nation rise above its mothers, we must make the need of Christian woman's work in the mission-field not a secondary, but a primary consideration. When the Emperor Napoleon was asked, "What is the greatest need of France?" the unhesitating reply was, "Mothers."

Think of the needs of Mohammedan and Pagan women. Holy Scripture graphically gives us in few words a vivid picture of what Heathenism implies: to be without Christ, to be aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world. Imagine to yourselves an immortal being without a God, a burdened sinner without a God, a traveller to eternity without a God. Those downtrodden, despised, ignorant women are human beings, and the God-given, immortal soul within them instinctively turns Godward, and is restless with its unuttered, but none the less urgent and deeply felt, yet unanswered, questions, Whence came I? whither do I go? "Thou, O God, hast made us for Thee, and our heart is restless till it rests in Thee," said Augustine; and Holy Scripture answers the deep questionings and conflicting, restless longings of each human heart with the marvellously quieting, peace-giving reply: "Acquaint now thyself with God and be at peace," or "Be still, and know that I am God." Among all nations the religious instinct is even stronger in women than in men; should not we Christian women make use of this advantage which we have over the men, and take the message of peace to these questioning women of Heathendom? We say and sing:

"I could not do without Thee,  
No other Friend could read  
The spirit's strange deep longings,  
Interpreting its need."

These women have the same strange deep longings; can *they* do without

Him? Look at the strongly developed instinct of worship in Heathen women; it is *they* far more than the men who cling to the worship of idols. Why? Do they *love* their gods? With hardly any exception their gods are of a malevolent kind, evil spirits, personifying awful, degrading vices.

Poor, helpless, sinful humanity, with a conscience accusing of guilt, in its deep need of reconciliation with an offended Deity, is, in the absence of the knowledge of God and of His Christ, driven, by this very instinct of worship, divinely implanted, to idolatries and fetish-worship of grossest superstition. What a vast need, what an appeal to Christian women to go with the Gospel that tells of the Bread of Life to these millions of souls that are, may be consciously, may be *unconsciously*, but are *instinctively* hungering for it. "Give ye them to eat!"

Again, look at the instinct of immortality in these women. Examine how Mohammed attempted to solve that problem for the women, and your whole being will shrink from his answer; and do you think the Mohammedan women, with the same Godward longings and aspirations that *we* have—for God has made of one blood all nations on earth—are satisfied and content with Mohammed's idea of a heaven for them? Is there not here a sore need for Christian women's work in Mohammedan lands, to tell of the blessed hope of glory through Christ? And as for the Heathen—to speak in the words of a poet:

"The myriad idols around me and the legion of muttering priests,  
The revels and rites unholy, and dark unspeakable feasts—  
What have they rung from the silence? Hath even a whisper come  
Of the secret whence and whither? Alas! for the gods are dumb!"

And we might add, that as far as the majority of the individual members of the Church of Christ are concerned, they are dumb too; caring not, in appalling, terrible, spiritual selfishness, that Heathenism is asking, as it were, for the crumbs of revealed religion that fall from the loaded tables of the Church of God, whose partakers are too busy over discussing minor unimportant differences of opinion about this obscure passage, or that non-essential detail, to heed the fact that the famine is sore in those lands. Womanhood is supposed to be endowed with greater pitifulness and power of sympathy and tact and gentle patience than the sterner sex; if so, the need of tender-hearted women who are constrained by the love of Christ is nowhere greater than in all non-Christian lands, where not one of these qualities could be dispensed with among our timid, enslaved, degraded sisters. We missionaries, who with our own eyes have seen something of the deep need, the sore famine, of Christless lands, would fain press the duty on every true and living member of the Church of considering the individual personal responsibility each has in the Evangelization of the World.

The expression Evangelization of the World leads us to the second part of our subject, viz., "The Scope of Woman's Work."

I was ignorant of the exact meaning of the word "scope," so I consulted the dictionary, and found the word described as meaning, firstly, space, room; secondly, the end to which the mind directs its view, that which is purposed to be reached or accomplished. So, in its first sense, the scope of woman's work refers to the extent of the work, with regard to *space*. The old precept, "Begin at Jerusalem," begin at home, still holds good; but is it not an acknowledged fact in parochial life that those helpers and workers who are the most earnest both as regards personal effort and the liberality of the purse in the *home* work, are also those who are the most earnest about the *foreign* missionary work? Our Master most clearly and

emphatically points us to the "uttermost parts of the earth." He says: "Go,"—and shall His servants with one consent begin to make excuses, or say in opposition, "Stay"? When any Christian woman says or thinks, "I do not believe in missionary work,"—is not that virtually a disbelief in Christ, a rejection of His plain command? "The field is the world," says the Bible, and Dr. Pierson comments, "*That* only bounds missionary activity, and who dares remove the ancient landmarks which the Lord Himself has set up? The field is world-wide; we must not narrow it down within a smaller circumference, nor select any portion of it as the exclusive or favourite spot for our tillage." And what right have we, with Christ's "Go" ringing in our ears and rousing our consciences, to stifle the inner voice of conviction by speculating whether the Heathen can be saved without the Gospel? This is far too subtle, insoluble, and mysterious a question for the limited human mind to solve, and we are nowhere in Holy Writ asked to decide upon it; but we are asked to go and bring unto them the Gospel. And so the question is not, "Can the Heathen be saved without the Gospel?" but we have to consider the *counter* question which has been so forcibly asked, "Can *we* be saved if we do not carry out the Master's behest of taking the Gospel to the uttermost ends of the world?"

Then as to the second meaning of the word "scope," viz., what does woman's work purpose to accomplish, to reach? The answer is self-evident. Christian women desire to reach with the Gospel every Mohammedan and Heathen woman and girl, through the many and varied methods of work that may legitimately and successfully be used. In this endeavour there is scope for consecrated women of almost every social and intellectual grade and status. Here is scope for the humblest worker of but slender intellectual attainments or educational advantages, as well as for the highly trained gold-medallists, and the most cultured women in the Church. One qualification is absolutely essential to all, and that is expressed by the words, "Spiritual men and women for spiritual work." It is only such spiritual women who are needed in the Mission-field, be they literary, educational, or medical workers. Especially with regard to the latter, an opinion has been gaining ground, even among Church people, that true Christian work can be done by women doctors who go out solely as healers of the body, not as missionaries with the primary purpose of bringing healing to the soul. There is no scope for such-like mere philanthropy in the Church's missionary work among the Heathen. Does mere health of body give peace to the soul, and rest to that restless, questioning human heart? The question asked of us by-and-by will be, as Gossner puts it, "Where hast thou left the souls of these Heathen? With the devil? Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."

We can only, in this next to impossible task of considering the need and scope of woman's work in a fifteen minutes' paper, just touch upon the principal methods or outlets in which Christian womanhood finds scope, ample scope, for its consecrated talents and energies. First and foremost must ever come this medical missionary work, from the fully qualified medical lady down to the humblest nurse. Then there are the literary workers. What scope there is for such women as the late gifted A.L.O.E. ! Millions of Mohammedan and Heathen people have been taught to read, and where are they to quench the thirst for knowledge that has been awakened? In many lands there is no literature at all, and in others the streams of the existing literature are so utterly polluted, that if the eager readers have to go to them for their supply, it were better they had never learnt to read at all. The



Holy Bible is, of course, the first book which missionaries translate, and any one acquainted with the story of (e.g.) the Uganda Mission will know with what eager haste the translated and printed portions of the Word of God are bought up by the Natives. Then there is need of all sorts and kinds of good books both for school and home use, and how well the talented pen of Christian women, be it through original or translational work, can further the missionary cause is evident. Educational work, from the training of normal school students to the teaching of the infants' class, offers a grand scope to the gifted, educated Girton and Newnham lady, as well as to the humble pupil teacher of the national school. Evangelistic work in the zenanas or in the villages, or Sunday-school and district visiting work among the Native Christians, and many other ways, open out and offer a grand scope for useful, happy, blessed work in the Master's service to the Christian women who have heard and obeyed the Lord's command: "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

## II. DANGERS AND DIFFICULTIES OF MISSIONARIES.

BY MRS. PIPER, FORMERLY OF C.M.S., JAPAN.

THE title of my subject sounds unpopular and depressing; but in our Conference we wish to deal not only with matters which may evoke enthusiasm and zeal, but with the more sombre aspect of missionary life—its dangers and difficulties. By doing this we shall more intelligently sympathise with, and more lovingly and earnestly pray for, our dear workers abroad. I should hardly have courage to touch upon this topic if I had not been privileged to spend nearly eleven years as a missionary in South Africa and Japan.

Christian workers everywhere have dangers and difficulties; but there are some peculiar to the mission-field.

I. The time of preparation for work has its special trials. Young, bright, eager, loving souls reach a foreign land. They see, they hear on every hand how labourers, already in the field, are overworked, needing helpers; they know that millions of souls in Heathen darkness are around them; but before they can take the Gospel message to the poor perishing ones, there is the almost overwhelming difficulty to face, of learning a new language—to sit down in a new and probably trying climate (amid distractions and discomforts unknown at home), to learn a hard language. The difficulty often leads to a danger which we who have laboured in the mission-field can well understand. We tenderly sympathise with our sisters in the waiting time, so often monotonous and depressing. Let us urge them to remember that so high a vocation, so solemn a responsibility, as that to which they believe themselves called, is worthy of all the labour, the diligent study, the preparation which is needful.

Some eager workers feel the necessity of doing something to help so strongly that they are in danger of rushing into work before they are fully equipped. It often happens that this turns out to be eventually a hindrance to work already established rather than a help. The heart and mind become so engrossed with the things needing to be done, and the anxiety presses upon the dear, untried, inexperienced ones so sadly, as to react upon the body, resulting, probably, in a breakdown, serious to themselves and distressing to those about them.

There are others, timid, anxious ones, who are prone to another danger. These are students of deep thought and intellectual fibre: they realise to the

fullest extent the intricacies of the language, the tremendous difficulty of conveying through this medium eternal truth, a Divine message which is to affect the highest part of the minds now in darkness. They tremble for fear that imperfect language may confuse instead of enlighten, and so they hesitate to use the moderate knowledge so diligently acquired, when they might do so with advantage.

For these two classes we have a word from the Bible. To the first we would say: "Let not him that girdeth on his harness boast himself as he that putteth it off" (1 Kings xx. 11). For the painstaking, anxious ones: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exodus iv. 12).

II. A missionary, after due preparation, has entered upon the glorious and blessed work; her heart is stirred to its depths by the thought of giving to her benighted sisters the precious truths of Christ's holy religion. Every hour seems necessary for such a work. The days are too short for the seed-sowing when there is so much ground yet uncultivated.

Now comes the danger of neglecting to care for the precious body, which has been consecrated as well as the soul to God's service. This danger of neglecting bodily health cannot be over-estimated. Some missionaries are physically very strong. They are able to endure many hardships. They can eat native food, wear native dress, live in native houses, travel at all seasons and under all conditions without much injury to health. Others, although in good health, are constitutionally unfit to cope with similar difficulties. It is well that these should avoid the danger of imitation. Let them be brave enough—as well as wise enough—to know not only what they can, but also what they cannot do. Let them be clear in their own minds as to the folly of making other people the standard of their own capabilities. Each missionary is accountable not for the physical strength or power of endurance which a colleague may have, but only for that which God has given to her.

The health of our missionaries is a most important and precious part of our permanent capital. It is due to the societies which they represent, to their own home friends who have given them up, and most of all due to the great Head of the Church, that lives consecrated and set apart for such a holy calling should be cared for and preserved for the Master's use.

Some of us know from our own experience the difficulty of refraining from overwork, from exposure to heat at hours when rest is necessary. We can sympathise with the difficulty, we must point out the danger. The thought of fields "white already to harvest" is indeed overpowering, but economy of strength in the early morn of a missionary career may give strength for a full day's work. In the intense yearning over the millions of women in Heathen lands let it be remembered that, "He shall see of the travail of His soul, and shall be satisfied."

III. The danger of neglecting self-culture in the absorbing interests of missionary life.

It is easy at home to fall into this danger, but we have many outside helps and privileges which our sisters abroad are deprived of. Living in the midst of scenes of idolatry and superstition so deadening, so depressing, dealing mostly with the very first principles of Christianity in the teaching, visiting, or itinerating work, our sisters surely need all the strength and comfort which can only be gained, first, by constant study of the Scriptures with relation to their own spiritual growth; second, by regular and systematic study of the works of great and profound writers; third, but not least, by much prayer and meditation. In this way only can the mind and heart be fortified against the darkness around them in the mission-field.

IV. There is a social danger in the foreign field which has often been a difficulty to our missionaries. We who have lived away from the dear home lands know how much English-speaking people are drawn together when in a new country. Lady missionaries are as a rule most warmly received and most kindly treated by the English people who live in the cities or towns in which the Mission compound is located.

It is difficult to hit the happy medium, to be courteous, pleasant, and sympathetic, and yet to avoid being drawn into more social intercourse than is desirable. It is possible for earnest, true workers to be so anxious not to appear unfriendly, that a great deal more time and strength is given to social intercourse, perfectly innocent in itself, than can possibly be spared if mental and spiritual culture as well as missionary work is to be attended to. Much decision of character is required to know how far to go, and to be firm in refusing to go farther. Those missionaries who are most decided, most devoted, always win, in the long run, the admiration and reverence of the community at large.

Consistency in social life is also of the greatest possible service to Native converts, who watch with unceasing scrutiny the lives of their teachers.

V. Last, but not least, let us consider a difficulty which dates back to Apostolic times.

It is impossible to exaggerate the hindrance to the work of God, at home and abroad, by friction and want of harmony amongst workers. If such an evil can be said to be worse in one sphere than another, it may well be regarded as more intensely sad in lands where Christ's religion must necessarily be judged of more by the lives of Christians than by any other standard.

Sharp contentions between a Paul and a Barnabas are not uncommon in this nineteenth century, contentions which, alas! do not always end so happily as that mentioned in the Acts of the Apostles (see Acts xv. 39 and 2 Timothy iv. 11). To-day, as in the earliest missions of the Christian Church, there are those who need the exhortation of St. Paul in his Epistle to the Philippians (iv. 2): "I beseech Euodias, I beseech Syntyche, that they be of the same mind in the Lord."

Loving co-operation, warm-hearted sympathy, not only in heart but in manner, tender consideration of the feelings of others, all these are very needful amongst fellow-labourers. Respect and attention to the wishes and plans of older and more experienced missionaries on the part of young and new workers; loyal obedience to the rules and regulations of the Societies which they represent—rules which can, and ought to, be very prayerfully studied by each candidate before she leaves home;—these things, and many others which I have not time to specify, are important to the harmonious working of all Missions. What would be said if, in a great war, we should read, that in the thick of the battle, with the roar of the cannon and the flashing of the swords around them, some of the men and officers should stand aside and waste the precious moments in petty arguments or quarrels—moments which might win or lose a victory? In this tremendous war with superstition, idolatry, vice, when the eternal interests of millions are at stake, it is surely demanded of every soldier in Christ's army that self-abnegation, not self-will, obedience and not rebellion, should be maintained. And we must before closing warn all, that they, like Euodias and Syntyche, are besought to be of the same mind "in the Lord."

Towards those who err in doctrine or practice our missionaries may not, must not, sacrifice principles for so-called peace. "Charity to error is treachery to truth." However beautifully the error may be disguised, however amiable and lovable those who are in error may be, there must be no

compromise, no parleying. There must be bold, outspoken defence of spiritual truth; unflinching courage and unswerving fidelity in defence of the doctrines of our Church as taught in the Holy Scriptures.

Thinking, then, of the few out of the many dangers and difficulties to which our missionaries are exposed, let us lovingly, unceasingly pray that God may supply all their need "according to His riches in glory by Christ Jesus" (Phil. iv. 19).

### AFRICAN NOTES.



AN innovation of some interest, introduced by the company recently formed for the control of the Biskra-Uargla line, receives mention from *l'Indépendant de Constantine*. In lieu of the usual monetary aid supplied by the Treasury, the company desires the concession of demesne lands vacant in the regions situated at the foot of the Aurès group. Their fertilisation, principally with a view to the establishment of cotton plantations, is intended not merely to cover the requisite expenditure, it lends also a colonial colour to the company's aims. The enterprise, if successful, will re-people some thousands of hectares of land practically desert since the Roman occupation of Algeria, and on these grounds the extension of the Biskra line has already sustained the distinct approbation of M. Cambon. The Governor-General, it is also reported, contemplates, by the erection of military posts along the Saharian frontier, the establishment of a free market at Uargla, a measure serving the double purpose of renewing French relations with the Touareg Azdjer and removing the obstacles at present barring the Soudan and Central Sahara routes to French commerce.

The North-West African Company, which for the past eighteen years has been working at Cape Juby, is now contemplating an enlargement of its sphere of operations. It is satisfactory to learn that, after having for years experienced the hostility of the Sultan of Morocco and sustained in consequence no small prejudice to its trade, the Company does not consider itself unequal to a further development of the immense resources lying behind the port. We have pleasure in noting the lines upon which the Company's dealings with the Natives have been prosecuted. The introduction of firearms and alcoholic liquors has been carefully precluded. Slave-labour, though present in the district, has as stringently been avoided. A policy of honesty and fair dealing with the Natives has been consistently advocated. These methods cannot but increase the prosperity of a settlement which from its location at the only safe and practicable harbour on the whole north-west coast of Africa, its proximity to England, and its facilities for trade in the interior, is destined to become an important outlet for British manufactures.

In Italy's advance on Abyssinia one of the latest and not least significant movements is the establishment of a separate prefecture for Erythrea, which has hitherto been included in the "Apostolic Vicariat" of Abyssinia. The new prefecture will be served by Italian "Pères Capucins" of the Roman province, a party of which have already started to found two stations, one at Keren, the other at Kassala. From the more impressionable interior tribes a larger success than from the Mohammedan section is anticipated.

Meanwhile, M. Savouré, director of the Franco-African Commercial Company, is maintaining French interests with King Ménélik, well in view. His Majesty, according to *Les Missions Catholiques*, is resolved, at all hazards, to

secure a railway for the better traversing of his vast dominions. A kilometre of land on either side of the line is offered to any company undertaking its construction. M. Savouré has therefore returned to France for the discussion of an arrangement which, if successful, will undoubtedly give the Republican undue preponderance in the country.

In a paper lately read at Liverpool by the Rev. H. Waller, attention is once more called to the anomalous position occupied, as regards the slave-trade, by Great Britain in the Dark Continent—in connexion with the demand for transport to the interior. In the same paper Mr. Waller takes occasion to dissent strongly from a view recently reiterated in Mr. Johnston's Blue Book. As an intermediate between the black and white races, the Hindu has been recommended for the civilisation and regeneration of Africa. The hypothesis is one to which we referred some years ago in these pages. Rightly or wrongly, Mr. Waller now records his unqualified disapprobation of the theory, maintaining the competence of the white to accomplish unaided a labour the Commissioner would fain see shared by our Indian brethren.

The Uganda railway agitation is apparently as barren as ever of practical results. It would even appear that the perpetual urging of its necessity upon the authorities had retarded its cause, if their responsiveness may be taken as any criterion of their perception of its urgency. Mr. Stanley pungently rebukes the lethargic policy which, with French designs threatening in the Nile Valley, can contemplate a dependence upon native portage for the conveyance of war materials to Uganda. The Soudan disasters, he maintains, were induced by Ismail Pacha's despatch of great expeditions without the means of communication. In the proposed reinforcements for Colonel Colville we are again to incur the same hazard.

For the rail itself the great traveller advocates, as far surpassing the old, the new "Lartigue" system, and adduces in support of his views the slow progress of the Congo railway, which in four years has accomplished thirty-two miles. The difficulties of expenditure and native labour attendant upon the construction of an earthwork and ballast line, are not shared by the Lartigue system, which to a minimum of expense and labour unites a maximum of security and subsequent profit. The "Lartigue" system may be seen in operation on an experimental line, eight miles in length, between Listowel and Ballybanion in Ireland. The train runs upon three rails triangularly arranged.

Some interesting details on the Ba-Siba, dwelling east of the Victoria Nyanza, appear in the *Mittheilungen*, from the pen of an officer commanding in German East Africa. This tribe, inhabiting a plateau south of the Kagera, were, until the German occupation, tributary to the Ba-Ganda, their women and children the victims of frequent razzias. In physique they differ, by lighter colouring and more refined features, from the Negro. Their dwellings are connected by tortuous paths, only recognisable by the initiated, their political administration is modelled upon that of the Ba-Ganda, their musical predilections are attested by the presence of flutes, zithers, and drums. The climate, despite an abundance of rain and storms, is described as healthy. The fertility of the soil produces maize, tobacco, red pepper, sugar, coffee, &c., in addition to excellent timber for building. Animal life of the lesser species is abundantly present; the larger game have unhappily almost died out.

*British Central Africa.*—The records of this protectorate since our last comments upon its progress are those of change, material and spiritual. The

details of its repossession by the British South African Company, thus regularising our position in this portion of Africa, are accompanied by reports of advance in other departments. The telegraph between Blantyre and Tete on the Zambesi, and between Salisbury and Mazoe, 150 miles from Tete, is now complete, the most satisfactory co-operation existing between English and Portuguese authorities. The discovery of rich veins of iron and coal on the borders of the Lower Shiré is announced. A bank, established by the African Lakes Company, has already earned the gratitude of the planters, while the capture of three dhows on the Lake shows no diminution of the repressive measures so successfully pursued by Mr. Johnston.

Another aspect of progress is evinced by the request of the new Sultan to the Universities' Mission for the founding of a station at Kota Kota. In response to this (one not to be lightly estimated, as emanating from the most conservative Mohammedan community of Nyasaland) an agent has already been despatched thither.

A factor, promising to become one of some importance in the civilisation of British Central Africa, is the presence of the Sikh soldier. His influence on his environment is as marked as his contribution to the tongues of the country. According to the *British Central African Gazette*, the Indian's location north-east of the Mlanje has practically resulted in the formation of a new language, composed of Hindustani, Yao, Swahili, and Chinyanja elements. Though not more than a year old, it is already well understood by the people.

The use of alcoholic drinks among the converts of the American Baptist Missionary Society at its station of Banza-Mantéké has been made the subject of severe prohibitive measures, applying alike to imported brandy and the palm-oil manufactured in the country itself. Total abstinence is found to offer the only efficacious barrier against excess, and its compulsory observance has materially increased the influence of the Church. The Mission stations, ten in number, extend chain-wise along the Congo's course, from Matadi, situated at the mouth of the river, to Bolengi, lying beyond Equator-town. The converts at the Lukunga station give cheering evidence of their sincerity in the readiness with which they contribute towards the pecuniary necessities of the work. A seminary here supplies a home to many a Native Congo pastor in embryo, while printing, carpentering, and the cultivation of the sugar-cane have been introduced.

With such facts before us, one is somewhat struck by the renewed admission of a Romish missionary in the French Congo that the conversion of adult and aged Natives is a practical impossibility. Children alone repay the toiler.

The *Bulletin* of the Swiss Romande Mission complains of the neglect which the language of the Guamba tribe (Limpopo region), amongst whom it works, has received from the savant world. The Guamba tongue, though possessing six dialects and entirely distinct from its neighbours, the Zulu and the Suto, merely obtains, in *Torrend's Comparative Grammar*, the passing mention of a dialect of Inhambane! \*

The efforts of the Mission are not the monopoly of the Guamba or rather the Thonga tribe, as it has now been decided to term it. The Banyans, scattered in Lorenzo-Marques and throughout the country, claim equally its care and supply many of its perplexities by the maintenance of the rigid caste spirit, imported with them from their native soil.

G. E.

---

\* Since writing the above, we learn that the New Testament in Guamba is in the Lausanne press. The British and Foreign Bible Society has also consented to publish St. John's Gospel and 1 Corinthians in Ronga, another of the tongues employed in the work of the Swiss Romande Mission.

## THE MISSION-FIELD.

## WEST AFRICA.

**T**HE 32nd Annual Report of the Sierra Leone Native Pastorate Auxiliary Association presents a satisfactory balance-sheet. About 2000*l.* was received during the year ending March 31st. After defraying the year's calls, the sum of 800*l.* was left for investment in England, and 516*l.* remained in the treasurer's hands, as compared with 977*l.* which was brought forward from the previous year. The Rev. N. J. Cole, pastor of St. Charles, Regent, preached the annual sermon from St. James i. 4. The anniversary meeting was held at the Wilberforce Memorial Hall on May 2nd, under the presidentship of Sir William H. Quayle-Jones, the Deputy-Administrator of the Colony.

Miss McBean was making good progress towards recovery when the last mails were despatched from Sierra Leone. Her return to this country is, however, necessary, and she will probably arrive before these lines appear. The Rev. W. J. Humphrey had a sharp attack of malarial fever at the beginning of November, and went to the sanatorium to recruit on November 21st. Miss A. J. Long and the other missionaries were well. Canon Taylor Smith arrived at Freetown on November 19th.

We learn from the *Sierra Leone Messenger* that a missionary effort has been commenced by the congregation of St. Matthew's Church, Sherbro, of which the Rev. S. Hughes was the Native pastor, the object being to send the Gospel to the tribes residing near the Sherbro River. A mercantile firm at Sherbro gave Mr. Hughes 100*l.* towards this project. On June 24th a farewell service was held to dismiss two labourers, one of whom was assigned to labour at Korankor, on the Kittim River, and the other to a place on the Great Boom River. According to an announcement in the English Church papers, the Rev. S. Hughes has recently been appointed Chaplain at Bathurst, Gambia.

The Anniversary of the Lagos Native Pastorate Auxiliary was held in June. A new feature of the proceedings was a prayer-meeting on the previous day, which was conducted by the Rev. James Johnson, in St. Paul's Church, Breadfruit, and was well attended, especially by young people. The annual sermons on the 12th were preached by Bishop Tugwell in Christ Church, and by the Rev. J. Johnson in St. Paul's. The annual meeting was held the following day.

Bishop Tugwell and the Rev. H. H. Dobinson visited Bonny in October, and had some very happy and satisfactory conferences with the leaders of the Pastorate, Archdeacon Crowther and the Rev. J. Boyle. They were both much impressed with the good order and organisation and discipline manifest at Bonny. A Confirmation service was held at St. Stephen's Church on Sunday, October 14th. After visiting Brass, Bishop Tugwell purposed to return to Onitsha, and his subsequent movements would depend on the decision he may have been led to make regarding the desirability of visiting Kano in the Soudan. Bishop Phillips was about to return to Lagos at the beginning of November. He has had the sorrow of losing one of his children.

The following letter was received by Bishop Tugwell while at Bonny :—

We, the clerical and lay agents of the Delta Pastorate, with our wives, beg respectfully to present to you this letter of welcome on your visit to the Delta Pastorate Churches.

We trust that your visit will result in the strengthening and consolidating

of our dear Redeemer's Kingdom in these parts of His Vineyard, and that it will tend to secure that peace in the churches which we all greatly desire to see restored.

We would also express to you our sincere thanks for your words of

E

counsel and advice in the several stations of the Pastorate visited by you.

We pray that the spiritual work carried on may be so strengthened by the Holy Spirit, that good results will follow in the extension of the Redeemer's Name.

We must not close without expressing the pleasure it has given us to see

the Rev. H. H. Dobinson, who has accompanied you on this visit; may the Holy Spirit so unite us in the bond of peace and love, that men may take notice of us that we have been taught in the school of Jesus! We wish you health and strength for the performance of the arduous duties to which you are now called, and may the Lord be with you.

#### EASTERN EQUATORIAL AFRICA.

The Rev. H. K. Binns writes of the late Rev. E. A. Fitch:—

We do indeed feel keenly the loss which Mr. Fitch's death is to this Mission. We should consider the men who know the language and the people as Mr. Fitch did were the very ones needed, and not only so, but we need that type of man so much, the man who is full of love, who is ever considerate of others, who is ever ready to do the work that lies nearest, never

asking why or how; the man, too, who is true to his God, and bold in proclaiming the truth of God. I fear you will have to look a long time before you find another like Mr. Fitch. But it is the Lord, He is able, He doeth all things well, and looking at these things in this light, I do not see exactly how we can use the word *loss*: it must be gain in every sense.

Bishop Tucker wrote on October 29th, from Mamboia, which he was visiting. He arrived there on the 23rd, having been detained at Zanzibar for a few days by fever, but he made the journey from Saadani in twelve days, and caught up the Uganda party which left Saadani nine days before him. The Bishop was about to proceed on October 30th to Mpwapwa.

The Rev. A. N. Wood sends a journal of his itinerations in the neighbourhood of Mamboia. At the beginning of September he visited a Christian named Samson, who, with his wife, Lucy, was baptized last Easter. They reside at a village about six miles from Mamboia, and with them also lives a young man who was one of Bishop Hannington's porters on his up-country journey through Masailand, and had subsequently, so he states, joined a European by whom he was left ill in Ugogo. Mr. Wood was surprised at the cleanliness of the house and cooking vessels, and left, after uniting with them in prayer and praise, feeling much cheered by meeting with Christians in this unexpected way. Mr. Wood also makes reference to a visit which he paid in August, with four of his Native fellow-helpers, to a group of villages some ten miles from Mamboia. He met with a Mhumba chief of exceptional intelligence, and reports the following conversation with him regarding the future state:—

I began by asking him regarding the future state, and his belief concerning it, if any. He said as far as he knew he would be eaten by hyenas. (The Wakumba do not bury, but leave the dead in the forest in an upright position, fastened to a tree, to be taken away by hyenas or eaten by birds of prey.) Mugimbwa told him about the future life and our teaching concerning it and the resurrection of the body. Sekanana replied, "The idea of you, a young lad only born yesterday, telling me such a thing: look at my grey hairs, and then can you think I should believe it? Don't mention it." Mugimbwa spoke about the seed grain dying yet rising again, the same but

new. Sekanana replied, "Yes, the *fumbo* (parable) is fine, but it won't do; says he, 'The life is in the seed, and when put into the damp ground begins to swell and grow'; but dead men, or blood once spilt, or life once out of the body, cannot be restored." Musa then spoke about the mystery of generation as showing wonderful power, meaning thereby that the same power could cause the body to live again as once caused it to be formed, but Sekanana at once said the same thing would hold good regarding oxen, hens, serpents, &c. I said a few words regarding our belief in the Omnipotence of God. He replied, "If God is almighty, of course this thing would not conquer Him."



# Ladies' Church Missionary Work Depot.

5, WELLINGTON TERRACE,

BAYSWATER ROAD, LONDON, W.

(Opposite Kensington Palace Gardens, 5 min. from Notting Hill Gate Station.)

---

**Open Every Day, except Saturday, from 10.30 a.m. to 4.30 p.m.**

---

Contributions of *good work* from C.M.S. friends earnestly requested.

All work sent should be perfectly *clean and fresh*, or it will not sell. Clothing for the poor of all sizes is much needed: Woollen Crossovers, Scarves, and Black Shawls; also Pin-fores, coloured and white, for Ladies' children; and good Fancy Work, Pottery, and well-painted Frames, etc.

---

Boxes of Work are supplied to C.M.S. Sales on payment of 5/- in the £1 on the value of the Articles sent, and the carriage. Unsold Articles need not be returned, but they must be used only for C.M.S.

---

All letters and parcels should be addressed to Miss C. Smith, at the above address. Parcels should be sent *carriage paid*.

---

"And certain women . . . ministered unto Him of their substance."—*Luke* viii., 2, 3.

"She seeketh wool, and flax, and worketh willingly with her hands."—*Prov.* xxxi., 13.

"Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."—*2 Samuel*, xxiv. 24.

---

C.M.S. Publications can be obtained at the Dépôt.



## PALESTINE.

The Missionary Conference met at Salt from November 5th to 9th. This was the first occasion that the missionaries have held their gathering on the east of the Jordan. It was a time of refreshing, both to the missionaries and to the Christian community of the place who welcomed them to their midst. After the Conference the Revs. H. Sykes and C. T. Wilson paid a visit to Kerak, in the land of Moab, to inspect the work there.

## BENGAL.

The half-yearly Conference of the Bengal missionaries was held on September 11th to 13th. At the Holy Communion service at 7.30 a.m. on the 11th, the Rev. G. M. Davies, Chaplain of Barrackpore, gave an address on Isa. xliii. 1 and Ps. cxix. 94, and later he spoke on Nehemiah vi. 15. The Conference sermon was preached by the Rev. I. W. Charlton from Matt. xi. 12. The North India *Gleaner* gives the following interesting summary of Mr. Charlton's report to the Conference of the Nuddea Pastorate:—

Mr. Charlton, as Superintendent of the Nuddea District, spoke of continual travelling with Mrs. Charlton up and down the district, in and out of the parishes and hamlets. During the last six months the Bishop had paid them a visit, and had confirmed 350 persons.

The Romanists had also been active, and the priest had written, charging him with a long list of misdemeanours, in spite of which the Roman Catholics are losing ground in the district. During the last two years, 250 of the lapsed have returned to our Communion, while only a very small stream has been flowing Romewards; some fifty of the worst characters have left us. Mr. Charlton's attention has been specially given to the smaller hamlets, where the people are most ignorant and neglected, and where the Roman Catholics are most successful. In the little hamlet of Jugganathpur a neat

mud church has been built, and an earnest young reader put in charge. Mr. Charlton stated that the District Church Council had been invited to hold its next half-yearly gathering at Aurangsurshia, the chief centre of the low-caste community.

Those of our readers who can recall Mr. Vaughan's struggles with caste—when Native Christians were willing to forego heaven itself rather than share it with *Muchis*—will, we are sure, thank God for this remarkable growth in grace and change of public opinion, when the Native Church of the Nuddea District is ready to accept the hospitality of, and visit as brothers in Christ the Christians of a *Muchi* village.

Mr. Charlton asked for special prayer for the Native Church at this crisis, that the holy spirit of love and unity would overrule the whole proceedings.

The half-yearly meetings of the Calcutta District Church Council were held at Kistopore, a fishing village to the east of Calcutta, on October 30th and 31st. The former date was observed as a "Quiet Day," and the Rev. T. K. Chatterjea preached on Matt. xvi. 24.

## NORTH-WEST PROVINCES.

The Rev. G. B. Durrant sends some particulars of the death of the Rev. W. A. C. Fremantle at Naini Tal. He had been suffering from typhoid fever, but the crisis was over and he was steadily recovering, when pneumonia and pleurisy supervened. His condition was considered most serious, but he rallied, and the doctor and all concerned thought that danger of a fatal termination was over. On Friday, November 2nd, he had been conversing with a friend who had called to see him, and his voice was fairly strong, when suddenly a change was noticed in his face. He complained to his wife of great difficulty in breathing, and in a few moments his spirit passed away. The doctor was with him at the time. He was interred on Sunday, the 4th. Mr. Durrant says:—

This has come to us all as a great shock, especially following so soon after the death of Mr. Jackson. In less than a week two of our brethren

have been taken from us. One of them was already an efficient missionary, and the other, Mr. Fremantle, had at once made his mark as a man of

intense earnestness, and was such progress with the language he would soon have become efficient a linguist.

The North India *Gleaner* has the following regarding the late Mr. Jackson:—

Our friend has laboured with us for four years as a lay evangelist in the Gond Mission. He loved his work and he lived for it. His ambition in life was to preach the Gospel, and it was fulfilled. With great perseverance he learnt the language and passed his examinations in his first and second year. His work has been touring and preaching among the villages, and never was he content unless he were at this work. Every day's work, every village, was for him a subject for prayer; and often, therefore, a subject for

thanksgiving. As a friend and worker, he was sincere, loyal, plain, reliable; in his private life, he was conscientious, God-fearing and God-honouring. He fearfully to do wrong, he desired all things to glorify God. The tone of his life may be gathered from the words that headed his diary on October 1st:—"This is the first month. I pray God He will grant to glorify Him during the month. Before the end of the month taken "to be with Christ."

The N.W.P. Conference was held at Secundra from October 1st to November 2nd. The first day was reserved for prayer and spiritual intercession, and the Bishop of Lucknow gave three helpful addresses.

The Rev. A. I. Birkett has come home on furlough. The Rev. E. A. I. has taken his place as leader of the Lucknow Associated Evangelists.

#### PUNJAB AND SINDE.

The first Annual Report (that for 1893-4) of the Native Christian Association for promoting Higher Education, the formation of which, in May, 1893, was in our issue for October of that year, p. 771, has been received. Its supporters are Hindustani Christians. Five young Native Christians have received scholarships.

The Rev. R. Heaton, of Sukkur, has returned home invalided, and the Rev. Holden, of Narowal, is also at an early date coming home on account of the health of Mrs. Holden.

#### SOUTH INDIA.

The Rev. L. G. Scott Price, who has been Acting Principal of the Tirunelveli College, during the Rev. H. J. Schaffter's furlough, gives in a private letter the following account of some of the pupils at the College:—

One youth earnestly desired baptism two years ago, and there were also several others, but the baptism of one of them caused such a stir that the others feared to come forward. Now this youth appears to have approached the dividing-line again, and we are being taught how weak is human effort at its best. "Not by might, nor by power, but by My Spirit, saith the Lord."

This youth has married a Heathen wife, whom he wishes to be educated and taught Christianity. He prays with her, and is grieved to find she looks on it as a solemn mockery. All we can do at present is to pray for them. This student is not the only one here in the same state of mind.

At the school at Strivagantum, twenty miles from here, and which is

under my supervision, one boy came out and confessed Christ. Praise God! He has had opposition, his parents casting him out and depriving him of everything his school-books. But he has firm and seems very happy indeed.

Another boy there is only waiting for the opportunity. He is of age (sixteen in India) to be baptized. The Hindus of the town held a meeting and passed a resolution not to send any more boys to the school, but to make them all go to the Hindu school in the town. But they are very ready to make resolutions and just as ready not to carry them out. Like the Athenians in the case of Demosthenes, each looks to his neighbour to give effect to his resolutions, while he does nothing himself. So I do not expect much trouble

An "Occasional Paper" published by the Madras Diocesan Board of Missions in October contains a letter from the Rev. M. G. Goldsmith (whose services, as has been explained before, have been temporarily lent by the C.M.S. to the above Board for work among Mohammedans at Hyderabad) dated Chadurghat, October 3rd. The Hindustani services held on Sunday mornings in St. George's Church, after the English service, and in the Mission-house on Sunday afternoons, are attended sometimes by as many as thirty-five, and non-Christians are frequently present at the English services. On September 30th a man named Christian Fazullah was baptized. Eighteen months before he was an inquirer in Madras, but he became unsettled and went to Goa; in the middle of September, however, he reappeared at Hyderabad, still desiring to become a Christian. It is suspected that his relatives had administered poison to him while in Madras because of his wish to embrace the faith of Christ. He bore the name of "Christian" for some time before his baptism. Other inquirers were postponed because they had no means of livelihood when they offered themselves as candidates.

#### CEYLON.

The Rev. J. G. and Mrs. Garrett reached their station, Kandy, on November 6th. They had a very enjoyable passage, and much happy Christian communion with fellow-passengers. The Misses L. A. Case and C. C. Forbes arrived at Colombo on November 22nd.

The Rev. J. W. Balding sends some striking statistics of the Southern Province of Ceylon, and of the Baddegama district:—

The Southern Province, as regards population, has the second place among the nine provinces of Ceylon. Out of the 3,007,789 persons enumerated in the island in the census of 1891, 489,799 are registered in this province. The population here has increased 56,279 since the census of 1881. Out of every 100 persons in the province, 95 are Sinhalese, and 92 were born within the province. Christianity has, comparatively speaking, made little, if any, progress. The Southern Province, in this respect, has the seventh place among the nine provinces. Only 5812 are returned as Christians. Though

the province contains nearly one-sixth of the population of the island, it has less than one-fiftieth of the Christians. Only six in every 1000 of each sex are called Christians. The Census Commissioner says of the Southern Province, "The smallest number of male Sinhalese able to read and write"; "lowest in the number of educated females," and "2236 Buddhist priests and 1022 male devil-dancers." What is called the Baddegama C.M.S. district (in which no other Christian body is working) contains about 150,000 souls, only 599 of whom are Christians.

#### SOUTH CHINA.

We learn with much sorrow of the death, on November 17th, of Mrs. Phillips, wife of the Rev. H. S. Phillips of Kien Yang. Mr. Phillips wrote in September from Sharp Peak, the sanatorium near Fuh Chow, that she was then, as he hoped, slowly recovering after a dangerous illness, consequent upon her confinement in August. Mrs. Phillips went out to China as Miss Minnie P. Apperson in 1889.

Miss A. M. Jones wrote a few months ago from Hong Kong:—

You will, I am sure, be glad to hear that the plague has ceased to be epidemic, and we have great cause for thankfulness that the Christians belonging to our Church were preserved in the most wonderful way from this dreadful illness.

I was so thankful to our Heavenly Father for having allowed me to help nurse these poor people, and I need not tell you that my heart went forth to them, and that I learned to love them.

But oh! the sad, sad scenes we witnessed in the plague hospital. How one yearned for the souls of these poor Heathen who were dying, with no hope of a glorious resurrection.

You know ours was a missionary hospital: the staff of the "Alice Hospital" (L.M.S.), and volunteers—Congregationalists, Church of England, Baptist, and Roman Catholics—we were all one in our endeavours to help these poor people.

We shall never forget the day we commenced work—a Sunday, and a stormy day; and the coolies, in their strange rain costumes of palm-leaves, and their big hats, brought in their sad loads, carrying them in green ambulances, suspended on bamboo poles; and they placed them on the floor with the exclamation, “Nü yan” (a woman). And soon our ward was full.

It was hard work at first with some. There had been such dreadful tales

circulated as to the English treatment that they resisted our endeavours minister to them, and with clenched teeth refused both medicines and nourishment, some trying to scratch, slap, or even bite us, calling us names. But later we won their confidence, and were greeted with smiles and thanks. But it is such a mysterious, deadly disease that, in spite of all that medical care and nursing could do, it was on a small number that recovered.

#### MID CHINA.

The Rev. J. Bates wrote from Shanghai on October 26th, acknowledging the receipt of the telegram sent by the Committee expressing sympathy and assuring the missionaries of the Committee's prayers. He says:—

I am glad to say that in this part of China we are all safe, and feel no cause for alarm. And to show how quiet the country round Ningpo is, I may mention that when recently travelling to one of the most distant pastorates there, I neither heard nor saw anything whatsoever to make me apprehensive of impending trouble. During the meetings of the Council the pastors read their annual reports as usual, and in none of them was there the slightest allusion to the effects of the present

war on the people's minds in the pastorates. It struck me as being very strange that all the pastors should be so reticent on the subject, and I could not help noticing it to them at the time. They assured me, however, that there was very little disquiet, and no cause for alarm. But we are very grateful to the Committee for sending us the telegram, because it shows the sympathy that is felt for us, and that earnest prayers are being offered by friends at home for our safety.

A letter from the Rev. J. H. Horsburgh, dated September 17th, makes reference to the war.

Mr. E. B. Vardon, one of Mr. Horsburgh's party, who has been stationed Chung-King on the Yang-tse-Kiang, started in July on a two months' preaching and bookselling tour. He went down the Yang-tse as far as Wan Hsien, where he walked in a north-westerly direction to Sü Ting Fu, and then down a tributary of the Yang-tse back to Chung-King. He was accompanied by two colporteurs of the Scottish Bible Society. Every city and village en route was visited and the Gospel was preached and books sold. The officials at the different places were called upon, and all accepted copies of the New Testament. Mr. Vardon was much encouraged by some intercourse he had with a Buddhist priest whom he met at Sü Ting Fu. He says:—

About the twelfth day of our journey we arrived at Sü Ting Fu. We reached there on the Saturday, and after a quiet Sunday we commenced work on the Monday morning. We stayed five days in this city—a particularly clean one, by-the-by—and spent the time preaching in suitable places, and in taking the streets in order, and offering our books in each of the shops. Of course we sold in the street itself, too. It happened there was a Buddhist priest staying for a day or two in that city. Having heard us preaching, he called at the inn and had a conversation with one of the colporteurs. Later I, too, had a talk with

him. It turned out that two years ago he started on a journey down the Yang-tse to Shanghai, but was wrecked near Wan Hsien, and having lost almost all, he was unable to proceed, but had to turn back. Before leaving Wan Hsien he purchased a copy of one of the Gospels from some one who happened to be selling on the river-side. He seems to have read that and he became interested. From that time until he met me at Sü Ting Fu he did not meet another foreigner, and so was unable to inquire any further about the Gospel. This is a little of what he said to us while talking at the inn: “I became a priest because

wished to become a Buddha. I don't believe in this (Buddhism). It won't save a man's soul. I want to know the truth, but if I give up this, what shall I do? No one will employ me if they know that I've been a priest, and I dare not go home. I can't carry water (a coolie occupation); I've not been used to it. What shall I do for a living?" Of course I told him God would open a way for him, and asked him what he did before he became a priest. He said he was in business, with his father, I believe. He had no money to set up again, but suggested that perhaps he might sell small articles in the streets. Hearing we were going back to Chung-King in a day or two, he said he would like to come to the Mission station and learn more. However, he could not come with us, business of some kind preventing him, but said he would come down a few days later, and mentioned a date by which he hoped to arrive. This was interesting, because it seemed to indicate that he was in earnest. Hearing this, I desired him to write down his name, so that, should I not be at home, I might tell others about his case. At the same time I requested one of the colporteurs to write the name and address of the Je-su-t'ang (the C.I.M. premises), so that he might have no difficulty in finding it. This is what he wrote: First the name of the city in which we then were, followed by his own name and address, and concluded with, "I beseech Fan Sien-seng (my Chinese name) to lead me from the false to the true." This

was without any prompting from any one, so far as I am aware. One could not but praise God and pray that if he was not as dead in earnest as he seemed to be, God would make him so. During our stay at the inn, he came twice or thrice to morning or evening prayers. He had occasion to leave Sü Ting before we did, but the next time I met him was here in Chung-King, according to his promise, except that he was a day or two earlier than he said he would be. He is now attending the inquirers' class, and no longer wears his priestly robes, but is dressed as an ordinary "layman." He has also given up shaving the whole of his head, the usual practice of Buddhist priests, and is now growing a "pig-tail." He has given me—quite of his own free will—some of the books and articles which he used while following his priestly vocation—all that he has with him, I believe. In a day or two he is to commence his endeavour to make a living by selling small articles in the streets. He was a properly "ordained" priest, having the marks of such burnt into the skin covering his head, so that without doubt he will have to stand persecution. He needs our prayers, and it is in order that he may get them that I have penned these lines. He has been examined by others better able to do so than I am, and all agree that he is apparently quite in earnest. In all his talks he is straightforward and outspoken; it is quite refreshing to meet such a man. I pray that his case may always be to me the very pleasant recollection of that trip that it is now.

Her Majesty's Acting Consul-General at Seoul, in Corea, Mr. C. T. Gardner, has published a pamphlet expressing his views on the question of "how to lessen the recurrence of anti-Christian and anti-foreign riots in China." Among the causes of dislike which actuate some of the Chinese against Christianity he instances jealousy at the superiority in intelligence and morality of the Christians. He says:—

The Christian education of the children of converts undoubtedly produces greater intelligence and a higher moral tone than the Chinese non-Christian education; the consequence is that Christian Chinese are now obtaining a success in life far greater than the non-Christians of the same class. There is hardly a high official in the Empire

who has not one or two Christians in his employ as confidential servants. These Christians are equally successful in obtaining clerical and other employ in Government and commercial offices, such as the Imperial Maritime Customs, Mining and Public Works, the China Merchants' Steam Navigation Company, &c.

#### NORTH-WEST AMERICA.

Archdeacon Vincent wrote from Moose Fort in September. He left Albany, his own station, in July, visited Marten's Falls, a journey of 300 miles, thence to

Fort Hope, 140 miles, and on to Osnaburgh, the last out-station in his district, a further distance of 140 miles. Being then within 200 miles of the Canadian Pacific Railway at Wabigoon, he took the opportunity to visit Winnipeg. His return journey was made as far as Missanabie by railway, from which place he journeyed by canoe down the Moose River. "Everywhere and in every place," he says, "I have had opportunities of pleading for the dear Master, exhorting both young and old to repentance towards God, and faith towards our Lord Jesus Christ."

Bishop Bompas admitted the Rev. B. Totty to priest's orders on July 15th last at Fort Buxton. The Bishop writes that among the 4000 to 4500 Indians and Eskimo in his diocese of 200,000 square miles, there are still several tribes as yet unreached by the Gospel.

#### NORTH PACIFIC.

A very interesting journal has been received from the Rev. J. B. McCullagh, of Aiyanah, covering the period from June, 1893, to March, 1894, extracts from which will appear in the *Gleaner*. The following are among the incidents recorded. An old chief of the Gitwinlot tribe, who had never been instructed by a missionary, but only by Native Christians, was baptized on his dying bed in November, after witnessing a good confession. The Gitlakdamins Indians, to whose village the Christians of Aiyanah constructed a "Gospel road" in 1892, at a labour of which Mr. McCullagh estimates the monetary value as 100L., show a manifest disposition to embrace Christianity almost *en masse*. A party of twenty of the Aiyanah community went on an eight days' evangelistic tour in January, travelling on snow-shoes, and carrying with them a lantern and slides and also provision and bedding for the journey. There was no whisky-making and no cannibal rioting among the Indians of the neighbourhood during the winter.

The Rev. Alfred J. Hall wrote in November last from Alert Bay:—

It is now four months since our party arrived at Alert Bay, and I am thankful to say it has been a season of much blessing. Expressions of joy were everywhere manifest on our arrival, and I believe they were sincere.

Our Sunday congregation numbers about 100, and often eighty attend Sunday-school.

There have recently been five adult baptisms, and I have a class of eleven prepared for confirmation.

There are several who appear to have grown in grace; among them is a young man named George, who preaches every Sunday evening with great power in the schoolroom. Last Sunday evening forty-six young people listened, I am told, most attentively to an earnest Gospel sermon that touched many hearts. This is voluntary work.

At our last monthly Indian communion there were seven Native communicants. We believe there will soon be many more.

I never before had such a happy season in the Mission as the past four months. The best sight of all is to see

our little church full on Sunday. The people dress very appropriately, having discarded the blanket when they come to church; and as most of the young people use the Indian Prayer-book, we have a hearty service. Last Sunday morning the baptism of a young woman—who bravely confessed her faith publicly—gave an additional interest to the service.

I have visited Fort Rupert, where a large number of Indians are assembled, twice. On each occasion I held seven services, and at each visit baptized two adults. One was a man from the west coast of Vancouver Island. Many years ago, when carrying my blankets through the island he stopped three times to ask if it was not "time to look up." He had seen me look up to heaven on this my first visit to his village, and this term was his equivalent for "prayer," there being no other in his language. He is very sincere, a man of simple faith and of prayer. Pray for John Kultizim that his light may shine when he returns to his Heathen village.



## NOTICES OF BOOKS.

CHRONICLES OF UGANDA. *By the REV. R. P. ASHE. London: Hodder and Stoughton.*



N the present day, when the name of Uganda is not infrequently a prominent word on the daily newspaper posters, it is hard to throw ourselves back to the time when it was almost unknown except to geographers and to the readers of C.M.S. periodicals.

Yet it is not nine years ago since the news arrived that Emin Pasha was still alive in the heart of Africa. He was the hero then, and very soon an expedition was organised for his rescue; while no one took any notice of the man through whose enterprise the intelligence reached Europe, Alexander Mackay, and his (at that time) no less perilous position in Uganda. Now, how different! Mackay is a hero to thousands who have forgotten who Emin was, or only know him as a rather troublesome companion of Mr. Stanley's. But very few people have any clear idea of the succession of events which have made Uganda one of the centres of political interest and even one of the bones of contention in political controversy. To provide an intelligible narrative of these events is the principal purpose of Mr. Ashe's book; and it is needless to say that it is brimful of interest from the first page to the last.

The book consists of four Parts. In the first, Mr. Ashe gives a graphic account of his journey from England to Uganda when he went out the second time in 1891. The second is called "A Retrospect," and sketches the history of the Mission from the beginning of 1876 to the "battle of Mengo," i.e. the fight between the French and English factions in January, 1892. It is a very brief record down to the death of Mtesa (or Mutesa, as Mr. Ashe spells it), those eight years occupying only ten pages; but the history of Mwanga's reign occupies nearly two hundred, and a clear account is given of the successive revolutions in 1888-89, of the early negotiations with the Imperial British East Africa Company, and of Captain Lugard's period. Mr. Ashe reached Uganda the second time early in 1892, and Part III. details the events during the fourteen months of his stay there, carrying on the story a few months further, to include Sir Gerald Portal's visit and the Mohammedan revolt. Part IV. describes Mr. Ashe's homeward journey to the coast.

The title of the work is well chosen. It is, literally, chronicles of Uganda that Mr. Ashe gives us; not chronicles of the Mission. Indeed, we ourselves would gladly have spared some of the mournful details of disputes, intrigues, and fightings, in order to have more about the spiritual work done by the missionaries. Very little indeed is said of all that Bishop Tucker or the others have told us. No one knows the individual Christian leaders, both those now ordained and those still in high office under the king, better than Mr. Ashe, and we should like to have had from his own pen more about them personally, and about the methods of instruction and so forth. A few years hence, these are the things which will remain, when the details of the struggles between the opposing parties, and the differences between Mr. Ashe and Captain Lugard, will be forgotten. Still, let us take the book as it stands, and acknowledge its real value. It is the work of a man who knows his own mind, and is not afraid to speak it;—a man, too, who plainly desires to be just, and most certainly is generous to many of those with whom he has not been in agreement,—except (shall we add?) the C.M.S. Committee. There is very little indeed about the Society or the Committee; but this only makes the two or three references to them more conspicuous, and, as we think, not happy. We shall not, however, enter into controversy, but only express once again the

true regard that we all feel for a brave and devoted missionary, and thank him for what, within the range and with the limitations marked off by himself, is an admirable book.

We ought to add that in its externals the volume is exceptionally attractive. Paper and print are delightful; and the illustrations are exceedingly good. All are from photographs, except the startling one representing Mr. Ashe on his bicycle with three lions careering along at his side—a clever picture (“not taken with a camera”) of a real and unique experience.

**AMONGST THE TIBETANS.** By MRS. BISHOP. *London: Religious Tract Society.*

Whatever is written by Mrs. Bishop is worthy of attention. She is an experienced traveller, has a sound judgment, her narratives of adventure and her descriptions of scenery are most interesting, and, further, she is a Christian and looks at all things from that point of view. She only penetrated into Little Tibet, which is under the authority of the English Government, but her four or five months were spent in close intercourse with the people, and this gave her opportunities of judging their character. The Tibetans are thorough Buddhists, and are kept in touch with Lhasa by the younger sons, who are to be Lamas, being sent for education to that centre. The people are essentially and above all a religious people in the sense in which St. Paul spoke of the people of Athens. If ritual and bodily worship were to avail, then truly these Tibetans would take a high place.

We ask with interest, What effect has been produced on this peculiar people by Christian Missions? The Moravian Church has had Missions in Ladak for many years. Mr. Redstrob, lately deceased, worked at Leh for twenty-five years. Mr. and Mrs. Heyde have been nearly forty years in Lahul without any holiday or intermission in their work. These pioneers for Christ have shown the greatest self-denial and devotedness to the cause of the Gospel, besides seeking to introduce the knowledge and civilisation of Europe. They have obtained for themselves the love, trust, and devotedness of the people amongst whom they have dwelt,—everything, in fact, except an acceptance of the truth on the part of their hearers. There are schools for boys and girls, hospitals and medical treatment for the sick, helpful instruction in many temporal matters, yet in Mrs. Bishop's opinion little outward success is to be noticed. The few converts are of a high standard, but they do not seem to increase; nay, the preaching of the Gospel has had the effect of putting new life into Buddhism, which had been slumbering.

We have here a lesson of what Christian civilisation can do and where it fails. Even the Christian and devoted lives of the missionaries, which have compelled the respect and trust of all around, have yet failed to turn the people to Christ. Nothing less than the work of God's Spirit, changing the heart, will avail. All other means and advantages may leave the people no better spiritually than they were at the beginning. W. B.

**BY FIRE AND CLOUD, OR LIFE EXPERIENCES IN INDIA AND SOUTH AFRICA.**

By M. S. OSBORN-HOWE. *London: Hodder and Stoughton.*

Perhaps if the title of this book had been “By Cloud and Fire,” the words would more unmistakably have pointed to the “pillar of cloud and fire” which guided Israel, and which is intended to figure the Divine guidance that has been so manifest in the author's career. “By Fire and Cloud” seems to us to suggest fiery trial, which is not its design. But this is a small criticism upon a deeply interesting book. Mrs. Osborn-Howe, now of the South Africa General Mission, tells very simply, but with a simplicity that is very graphic, the story of her own life. The child of godly parents, she married at seventeen, went to India with her husband, an officer in the army, and for some time

lived in a round of worldly gaieties. How she was brought to the Lord, and gradually found light and peace; how she became an inquiry-room worker in Mr. Moody's campaign in 1875; how she obtained the *soubriquet* of "the drunkard's parson," owing to her remarkable labours among the lowest men in the Norwood district; how she came to go to the Cape; how she worked among the English soldiers there; and how, after her second marriage to Mr. Howe, she became a missionary in Zululand,—all this the narrative tells us. The title-page scarcely does the book justice. The "experiences in India" are few, and by far the most interesting chapters are those about Mrs. Osborn's London labours. But all through, the guidance of the Lord is clearly seen, and also the blessedness, in even the most untoward circumstances, of a life wholly dedicated to Him.

Mrs. Osborn mentions that before leaving for Africa, she was baptized by a Baptist minister, without joining the Baptists. A casual reader would suppose this to be the unscriptural re-baptism to which we are sorry to know that a good many people have been persuaded to submit. But as her parents were "among Brethren" (as the phrase is) at the time of her birth (though apparently not afterwards), she had evidently not been admitted as a child into the visible Church of Christ; and there is no mention of her being baptized subsequently, until the occasion just referred to. Therefore that baptism seems to have been legitimate; but, being previously unbaptized, she might have received it at the hands of any minister of Christ. It is, however, an unusual case, except among the Quakers, for a devoted Christian worker to labour for years without being baptized. We do not wonder that when she came to "look into the subject of baptism, reading only Scripture," she found that "it was a command and a Divine ordinance, and as such to be obeyed." But it does not appear to have occurred to her that the command ought to have been obeyed by her parents in her infancy, exactly as Abraham obeyed, in the infancy of Isaac, the command about what was evidently (Rom. iv. 11) in essence "*believer's circumcision*."

THE EXHAUSTIVE CONCORDANCE OF THE BIBLE. By JAMES STRONG, LL.D.  
*London: Hodder and Stoughton.*

The word "exhaustive" is rightly applied to this wonderful production. Young's *Analytical Concordance*, which we have had in constant use for many years, is most valuable, especially to those possessors of it who have (as many have not) the supplementary volume containing the Hebrew and Greek Concordances. But this new work distinctly beats it. First, it is more complete; one might almost say *too* complete, for even the word "*the*" is included! Secondly, it is more elaborate in its cross references, &c. Thirdly, and especially, it shows all the renderings of the R.V. in a most convenient way. We cannot doubt that this Concordance will become the standard one, and remain so for many a long year; though we ourselves must always cherish a grateful love for Dr. Young's hitherto unrivalled work. The price is only thirty-five shillings, which is extraordinarily little for such a book.

*A Broken Journey*, by Mrs. G. T. Rea (J. Nisbet and Co.), is a memoir of Mrs. Beatty, missionary of the Irish Presbyterian Church in Gujerat, Western India. She was lost in the s.s. *Roumania*, when that most appalling of modern shipwrecks occurred on the coast of Portugal two years ago. She was returning to her husband in India, leaving her children behind; and the pathetic incident of her sudden home-call while separated from both evoked widespread sympathy, and led to this memoir being written. Otherwise hers was a simple and ordinary missionary life; but it is evident that her character was one of no ordinary beauty, and her death was deeply mourned both in India and in Ireland.

## NOTES ON OTHER MISSIONS.

**B**ISHOP KNIGHT-BRUCE has resigned the see of Mashonaland. Eight years ago he was consecrated Bishop of Bloemfontein. He had no sooner landed in Africa than he urged upon the S.P.G. the need of the evangelization of the tribes between his diocese and the Zambesi and obtained a grant of 1000*l.* for the exploration of the then almost unknown regions of Matabeleland and Mashonaland. The journey took up eight months of 1888. In the following year the British South Africa Company was formed. In 1891 the South African Synod made Mashonaland into a separate diocese and asked Bishop Knight-Bruce to accept it. He did so. His journeys since then have been incessant. During the war he was unwearied in his care of the wounded, both Matabele and English. Now his health has entirely broken down, and the resignation of his see comes as no surprise to those who have been acquainted with the facts. Bishop Knight-Bruce's self-denying labours have made the path of his successor much easier than his own has been.

The Veddahs of Ceylon are among the most debased of aboriginal tribes. It is generally supposed that no successful attempt has been made to evangelize them. The Rev. H. L. Wait, however, the S.P.G. missionary at Batticaloa on the east coast of Ceylon, has established a school for Veddah children, and seems to have at least won the confidence of their elders.

Mission work in Corea goes on just as if there were no fighting. Bishop Corfield's letter in the December *Morning Calm* is occupied with hospital news, book-binding, the progress of the important tract which we described in these Notes some time ago, and other purely domestic topics. As for the war, he says, "It is terrible to think how much harm Japan has done to Corea in the name of civilisation during these few weeks." And again, "So that you are to understand that we are all well and happy, and working just as we worked before the war, only I think we are working a little harder. Where we shall get coal from this winter, and wood and food, are questions to which we can now find no answers."

The census of the UNIVERSITIES' CENTRAL AFRICAN MISSION taken last Easter shows a total of 4100 adult adherents in Zanzibar and Nyasaland.

The Report of the BRITISH SYRIAN SCHOOLS shows that 4330*l.* was received in England towards their support during the year ending last midsummer. The fees and other contributions received on the spot, more particularly at Damascus, raised the total income to 5202*l.* There had been a deficit of 500*l.* the year before, but appeals were made to the Duke of York and others, with the satisfactory result that it was cleared off. The Mission has three male and twenty female European workers at Beyrout, Damascus and Hasbeiya, Lebanon, Baalbek, Tyre, and among the Bedaween. These are assisted by ninety-five teachers. There are twenty schools, with an aggregate attendance of 2809 scholars, five preaching stations, with an average of 217, and 1341 patients in the Medical Mission.

The Centenary of the LONDON MISSIONARY SOCIETY is to be celebrated in 1895. Already a meeting at the Mansion House, presided over by Sir George William and attended by representatives of the principal societies, has commemorated the humble gathering of eight ministers out of which the L.M.S. eventually grew. On January 15th, 1795, occurred the second preliminary meeting, the centenary of which is to be marked by a series of meetings. The Centenary Fund now reaches 37,648*l.* The income of the L.M.S. was in so backward a state in August that the "Forward Movement," corresponding to the Resolution of the C.M.S. Committee of 1887 which has lately been so much talked of, was suspended. The additional interest of the Centenary will therefore be most timely.

The "new Lovedale," founded by the Scotch East Africa Mission at Kibwe on the route to Uganda, has not been mentioned in these Notes for some time.

The beginning, it may be remembered, was made under the direction of Dr. Stewart himself. Dr. Moffat was then left in charge. This was in March, 1892. Dr. Moffat left in the following December, and another of the staff died, leaving practically only one remaining. Dr. Charters took over the charge of the station in March, 1893, and has since been joined by other volunteers. The first efforts of the missionaries, next to learning the language, have been directed towards getting the station into proper order. A road thirty miles long and eight feet wide has been made and kept clear. The land belonging to the Mission has been laid out, planted, and irrigated, so that now there is a good supply of home vegetables, young coffee-plants, and vines. A number of dwelling-houses, workshops, and other buildings have been erected, including a church. The site seems to have been selected rather for the sake of the physical advantages it presents than for proximity to the population. The Natives are chiefly Wa-Kamba, an agricultural people divided into petty tribes, frequently at war with each other. Besides them Swahilis from the coast and Masai come under the notice of the Mission. Of the direct missionary work there is not much said. A school is mentioned which all these nationalities attend, and we gather indirectly that considerable numbers assemble for the Sunday services.

---

Mr. J. Booth, who started the ZAMBESI INDUSTRIAL MISSION about a couple of years ago, has now left it. We may trust that if the Mission goes on, the new leader will be able to avoid the friction with a neighbouring Mission which has been experienced in the past.

---

The BAPTIST MISSIONARY SOCIETY is confronted not only with the deficit of 14,183*l.* which was announced last May, but with the fact that there is no present prospect of its being removed. Unless the contributions continue very largely to advance during the next three months, we are told, the debt with which the year began will be very seriously augmented.

---

King Gungunhana, whose variously-spelt name was much before the public during the Matabele war, has not been left without the efforts of missionaries. A Dr. Liengme and his wife, with a Native helper and his wife, have set up a Medical Mission in the king's kraal. Already several conversions are reported, and the king constantly assures Dr. Liengme that he is content to have his people instructed in "the things of God."

---

The situation in Nicaragua shows no improvement. The Nicaraguan Government are endeavouring to induce Great Britain to relinquish her protectorate over the Mosquito Indians, and the Moravians have petitioned the Colonial Office in favour of the latter. No news of a settlement had been received at the time of our going to press. Meanwhile, although the work at Bluefields has been much disturbed, the country districts have gone on with less interruption, and the new work beyond the northern border of the Indian Reserve has been greatly blessed.

---

An American friend, the Rev. W. H. Belden, sends an account of a conference of missionaries at Clifton Springs, New York. Nearly a hundred and fifty missionaries of different denominations were present, including a Bishop of the Protestant Episcopal Church of America, Bishop Thoburn of the Methodist Episcopal Church, and the Moravian Bishop Hartmann. One very novel part of the proceedings was a "composite sermon," in which five different missionaries in succession took up as many aspects of the Mission Command. Our correspondent says the sermon produced a deep and solemn impression. "The remarkable feature was," he adds, "that although the speakers had been called together to arrange the 'composite sermon' only the afternoon before, and spoke entirely without manuscript, the whole seemed the single production of one mind." Elsewhere in his letter he writes: "It may be pleasant for you to know that the influence of your F.S.M. is still a power among us."

J. D. M.

## BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B. The amounts are exclusive of Dividends, and of Contributions from Abroad)

## FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society . . . . .	£24
Society for the Propagation of the Gospel . . . . .	9
London Society for Promoting Christianity among the Jews (about) . . . . .	2
Church of England Zenana Missionary Society . . . . .	3
Colonial and Continental Church Society . . . . .	2
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about) . . . . .	2
Universities' Mission to Central Africa . . . . .	1
South American Missionary Society . . . . .	1
Missionary Leagues Association . . . . .	1
Sixteen smaller Societies . . . . .	2

510

Estimated value of other gifts sent direct to Mission stations

£51

## JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

Brit. and For. Bible Society (amount devoted to Foreign work, about) . . . . .	£10
Religious Tract Society (ditto ditto) . . . . .	1
China Inland Mission . . . . .	3
Indian Female Normal School Society . . . . .	1
British Society for the Propagation of the Gospel among the Jews . . . . .	2
Society for Promoting Female Education in the East . . . . .	4
East London Institute for Home and Foreign Missions (amount devoted to Congo Balolo and other Foreign work, about) . . . . .	1
Six smaller Societies . . . . .	1

Estimated value of other gifts (as above)

£21

## FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

Wesleyan Missionary Society . . . . .	£10
London Missionary Society . . . . .	11
Baptist Missionary Society . . . . .	5
English Presbyterian Foreign Mission . . . . .	1
Friends' Foreign Mission Association . . . . .	1
United Methodist Free Churches Foreign Missions . . . . .	1
Welsh Calvinistic Methodist Foreign Missions . . . . .	1
Eight smaller Societies . . . . .	2

Estimated value of other gifts (as above)

£34

## FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions . . . . .	7
United Presbyterian Missions . . . . .	3
Church of Scotland Missions . . . . .	4
National Bible Society of Scotland . . . . .	1
Edinburgh Medical Missionary Society . . . . .	1
Three smaller Mission funds . . . . .	4
Irish Presbyterian Missions . . . . .	2

Estimated value of other Contributions . . . . .

£20

Roman Catholic Missions . . . . .

£8

Grand Total for 1893, £1,288,257; 1892, £1,363,153; for 1891, £1,421,509; 1890, £1,301,579.

## EDITORIAL NOTES.



**A**NOTHER year has closed with fresh reminders of the "change and decay" which "all around we see." We had already lost two beloved and valued fellow-workers in Salisbury Square within the year; and now a third break in our happy and united band has to be announced. General Clennell Collingwood is retiring after five and a half years' service as Lay Secretary; and we are to lose his never-failing brotherly Christian fellowship. Such changes are inevitable as years roll on, and deeply as we feel them one after another, we cannot but wonder at the goodness of God in raising up for the administration of His work such a succession of godly and devoted men; and still more in giving them one heart and one spirit, so that for many years now not a *soupcçon* of the friction which so often mars the enterprises in which even true Christian brethren are engaged has appeared in the C.M.S. Secretariat. Indeed, we in Salisbury Square know nothing of the perpetual atmosphere of *fret* in which some seem to think a body of fellow-workers must necessarily live. Our experience is quite different; and this in a House where diversities of gift and temperament prevail just as much as anywhere else, to say nothing of natural differences of opinion upon all sorts of practical questions. It is not often that we thus speak of ourselves; but this seems a good opportunity to express our profound sense of God's goodness in thus guarding the Society from what, more than anything else, might spoil its work.

Two of the chief offices in the House, therefore, have now to be filled up, the Lay Secretaryship and the Central (or Home) Secretaryship. Perhaps it may be well to explain that the fact of the chief financial officer of the Society being called, by long usage, "Lay Secretary," does not imply that all other Secretaries must be clergymen. Law XX., which governs the appointment, only says, "One, at least, of the Secretaries shall be a layman." Will all our friends make it a matter of earnest prayer that the right men may be found for the vacant offices?

---

THE Funds and Home Organisation Committee, which, under Law XIV., is charged with the duty of circulating missionary information, arousing missionary zeal and interest, and raising missionary funds, has been engaged for the past two months in considering the staff and agencies employed for these purposes, in the light of recent inquiries into the sources of the Society's Income and the ways in which it is contributed. Some results of these inquiries have been given in the two articles on the Contribution List which we have lately printed in these pages; and a fuller and more detailed account of them has been printed for private circulation. Communications have been passing between Salisbury Square and the Association Secretaries throughout the country regarding possible measures for the further development of the home agencies. The result is a series of resolutions adopted by the Funds and Home Organisation Committee, and confirmed by the General Committee on December 11th, which will be found under "Selections."

The adoption of measures of some kind for promoting the missionary cause more effectively among Evangelical Churchmen is a necessary corollary of the important decision of November 13th to continue working on the policy of the last seven years regarding the acceptance and sending forth of missionary candidates. To sit still and expect the money for their maintenance to flow in of its own accord is not faith. The true principle is that so happily proclaimed a year ago by our President, Ask the Lord and tell His people. We

are—at least very many of us are—"asking the Lord." But we must take proper measures to "tell His people."

ONE possible method of extending the Society's Home Organisation be by increasing the number of Association Secretaries and reducing the number of their districts. Some districts are certainly too large. No man can work five counties, stretching from the Forest of Dean to Ventnor; counties, stretching from the Thames to the Trent; or again, four counties stretching from Crewe to Carlisle, with the Isle of Man thrown in. Resolutions sent up from the Hon. District Secretaries of Bedfordshire and Devon draw special attention to this point; and it will be fully considered in due course. But inquiry showed that the valued workers who have district duties these did not wish a fresh division of territory. What they asked for was more organisers, but more Deputations. Now the Deputations are demanded (it is not too strong a word!) are missionaries; and the number of missionaries at home who are able to stand the strain of incessant deputational work is limited. But even if we could double or treble their number, that is not what is most urgently needed, both in our opinion and in that of the majority of the friends consulted. There is a general consensus in favour of special Home Deputations for special purposes and special occasions.

In the earlier days of the Society, the leading Evangelical clergy regarded it as part of their regular work for their Divine Master to take long journeys (by coach, then!) to plead the missionary cause: not to report results, for there were almost none to report; not to describe foreign countries and people, for they had not visited them; but, taking the Bible in their hands, to call upon Christians to obey their Lord. This is what needs to be done now. We want, not merely "interesting speeches," but speeches which set forth Christ's commands and claims so impressively that the hearer, instead of admiring their "interest" or eloquence, are thinking, "Lord, wilt Thou have me to do?" We all remember the two contrasted orators of classical times, and how, after hearing the first, the people exclaimed, "splendid!" and after hearing the second, "Let us go and fight Philip!" The Church needs a Demosthenes, whose addresses will set the hearers on fire; something; and the Evangelical leaders of half a century ago spoke like So do some of them now; some, too, who do believe that the Evangelisation of the World is the greatest obligation laid upon the Church, and the way to bring a blessing upon all our parochial and other work at home to fulfil it; who are not shaking their heads because a handful of Cambridge men have gone abroad,—not suffering the truly pressing wants of our parishes to induce forgetfulness of the wants, out of all proportion to the needs, of whole cities and districts full of souls that never heard of Christ at all; not apologising for small collections because the restored church or the organ is not yet paid for. But meanwhile the causes that demand the services of such men have multiplied, and meetings for all sorts of objects compete for them. Who, then, is to preach the needed crusade? Who is to go to the gatherings of Evangelical clergy, and to our great Evangelical congregations and tell them plainly that it is to them that the Lord is looking for personal service and the dedication of substance on a scale hitherto unknown, so that the Gospel may really be carried to every tribe and kindred and tongue of nation, and the way be prepared for His Son's return?

It is because this needs to be done, and must be done, that the Committee have adopted the resolutions elsewhere printed. Let it be noted that



General Committee did not accept the narrow limits of the Funds Committee's plan. They thought it too modest; and in a crowded room, without a dissentient voice, they resolved, instead of definitely seeking three new men as special Deputations, to leave the number indefinite. It is true that the sum voted, though larger than the Funds Committee asked for, is a limited one; but the feeling was manifest that expenditure of this kind is, as it were, an investment that will bring in, we fully believe, immediate returns; and the reduction in seven years of the proportion of home charges to the total expenditure from 2s. 8½d. to 2s. 2d. in each pound spent, leaves a good margin for increasing the investment if necessary. Not that the mere passing of resolutions and voting of money will produce the desired fruit. We now need the right men. And we want men Divinely called and chosen. Here, then, is a matter for fervent prayer. "Let Thy hand be upon the men of Thy right hand; upon the sons of men whom Thou shalt make strong for Thine own self."

---

ANOTHER important resolution of the General Committee of December 11th has reference to the Society's foreign work. We allude to the adoption of the Ecclesiastical Sub-Committee's Memorandum on the episcopal authorisation of lay ministrations in the mission-field. God has much-honoured laymen in the work of evangelization at home. Sir Arthur Blackwood's name is only one of many that might be cited. So also abroad: Alexander Mackay is conspicuous among the evangelists of Uganda. Work, however, such as these two men did is the inherent duty of a Christian man, if God has given him gifts for it and the opportunities for using them; and no formal authority for it from the heads of the Church is needed—however desirable it may be that a Bishop should know and encourage all Christian work done by Churchmen within his diocese. But in many mission-fields the supply of clergy, European and Native, does not keep pace with the growth of the Christian community; and duties which in the Church of England are regarded as the official functions of clergy are sometimes necessarily performed by laymen. It is reasonable, under any conceivable theory of the episcopal office, that the Bishop should give authority for this. The Committee have more than once given partial recognition to this principle, notably in the Colombo case fifteen years ago; but there has been natural and just reluctance to do anything that might even seem to restrict a layman's rightful liberty to preach and teach Jesus Christ in ways generally recognised as within his province as a layman. Our much-valued friend Bishop Clifford, of Lucknow, however, has not only desired to give his episcopal authorisation to certain Native lay agents of the Society who are in virtual pastoral charge of congregations (though under some superintending clergyman), but also has actually given it to certain officers and others who conduct services for Europeans where there is no chaplain; and the C.M.S. Corresponding Committee at Allahabad desired to obtain it also for English laymen in our bands of Associated Evangelists. But how could this be arranged without seeming to subject the evangelistic work itself to the episcopal control? After repeated and most careful consideration of the whole subject, the Ecclesiastical Sub-Committee agreed that while laymen as laymen needed no episcopal authorisation for lay work, they might rightly have it for such work as is generally understood to be clerical work. In other words, while the *man* needs not to be authorised, his performance of a particular *function* might be. A man might therefore receive an authorisation to perform certain functions without his other functions being affected by it, they in fact being neither authorised nor restricted.

With great care this principle was formulated in the Memorandum printed

†

under "Selections"; and the care taken was strikingly recompensed when the Memorandum was adopted, in succession, unanimously by the Ecclesiastical Sub-Committee, unanimously by the Committee of Correspondence, and unanimously by the General Committee. Some members who were especially anxious to guard the rightful liberties of the Society and its agents have expressed their thankfulness for so satisfactory a solution of a problem long felt to be a difficult one.

---

THE Rev. A. H. Arden, who for the past thirteen years has worked most zealously and fruitfully on our home staff, part of the time as a Honorary Association Secretary, has returned for the third time to the mission-field. He went out first, soon after graduating at Christ's College, Cambridge, in 1864, and gave nine years of service in the Telugu Mission. After coming home in 1873 he held several English cures, being Vicar in succession of All Saints', Sudbury, and of Newhall, Burton-on-Trent. In 1877 he went out a second time, with a view to returning to the Telugu Mission, but when he reached Madras the exigencies of the work required his taking up the responsible work of the Secretaryship of the Corresponding Committee and the South India Mission. It is to this post that he now goes forth once more, in order to relieve the Rev. E. Sell, who is about to take a needed furlough. The Church owes a debt to Mr. Arden for his books, *Are Foreign Missions doing any Good?* and *Foreign Missions and Home Calls*, and that debt may now be repaid by earnest prayer for him and for his two daughters who accompany him.

---

MRS. LEUPOLT, the widow of the Rev. C. B. Leupolt, whose *Recollections of an Indian Missionary* were so well known to a former generation of readers of missionary literature, and whose *Further Recollections* are still in the front rank of interesting missionary books, died in November at a ripe old age. Her maiden name was Jane Chambers Jones, and, like Anna Hinderer, she received her call to the mission-field at Lowestoft, while an inmate of Francis Cunningham's household. She was the first missionary sent to India by the Female Education Society, and went out to Burdwan to work under J. J. Weitbrecht in 1835. Four years afterwards she became Mrs. Leupolt, and laboured as a true helpmeet with her husband until his retirement in 1874 after forty-two years of service.

---

THE missionary cause in Devonshire has sustained a severe loss by the death of Colonel Savile, the genial and ardent Treasurer of the Devon and Exeter C.M. Association. He was a hearty friend to all Evangelical movements.

---

WE trust the appeal for labourers, and especially women labourers, for Uganda, to which we referred last month, is frequently in the thoughts and prayers of our readers. The open doors, as the letters we publish testify, are well-nigh numberless. A warm welcome and eager learners await in every village those who go in Christ's name. A few offers have been received, but not nearly enough.

---

WE gladly insert, at the request of Miss Brophy, the Hon. Secretary of the Ladies' Candidates Committee, the following statement and appeal for help towards the expenses of training women candidates at the Society's Highbury Home:—

"We are constrained once again to bring before the Lord's stewards the urgent need of funds for the purpose of training the many willing handmaidens, who, having heard the call, 'Who will go for Us?' have responded by offering them-

selves for the Lord's service in the mission-field. In a large number of the cases, women of varied social standing are fully prepared to give up positions in which they are honourably earning salaries all-sufficient for comfortable maintenance at home. But in relinquishing those positions they of necessity come to the Society empty-handed, and unable to contribute to the expense of their training.

"The special fund for the training of women is at present very low. Not a few candidates; who, the Committee have reason to believe, might, after training, prove devoted messengers of the Gospel, are waiting to know if they may receive the necessary training that shall at once test and equip them for the Master's service.

"Will any to whom the Lord has entrusted the silver and the gold, but to whom He has clearly assigned their place of service in the home field, come forward and help us to prepare for the distant harvest-field the sisters who have offered themselves and all that they have?

"Sixty pounds per annum is the average cost of training a woman candidate. We are thankful when friends are able to contribute this; but we feel there are many who cannot give so large a sum, but who could give a smaller one. While some may feel that they can claim the privilege of adopting, so to speak, one who shall be as a 'substitute for service,' others can only send 10*l.*, 5*l.*, 1*l.*, or even less, but such sums sent with directions that they shall be applied to the 'Training of Women Fund,' will often enable the Committee to receive, at least for the necessary first term of probation, some child of God who is waiting to know just what His will is for her.

"Contributions may be sent to the Hon. Secretary of the Ladies' Candidates Committee, C.M. House, Salisbury Square, E.C."

THE remarkable S.P.G. meetings at Exeter Hall on November 29th, the Day of Intercession, show that the move made last year by the S.P.G. Junior Clergy Union was no mere spasmodic effort; and we expect that these gatherings will be annual ones. The whole organisation and management of the meetings (we use the plural to include the overflow in the Lower Hall) reflect the highest credit on the young clergymen themselves. Instead of merely resolving that there should be a meeting, and leaving the office in Delahay Street to carry out the resolution, they put their own shoulders to the wheel, and did even the hard and not very agreeable work of the stewards. C.M.S. has had for stewards at its meetings generals and colonels and high civil officials, to say nothing of the younger laymen; but we have never presumed to ask a clergyman to take a wand, put people into seats, and give out hymn-papers! The S.P.G. clergy have set a good example of personal service.

The speaking was of a high order intellectually, but we daresay that S.P.G. will in future years see, what some in our own circle still need to see, that if a missionary meeting is to produce missionaries—which ought to be its primary purpose—the addresses must not only give pleasure to the taste and instruction to the mind, but also arouse conscience and move heart and will. We must add that an account of Church Missions in Japan ought not to ignore the Society to which belongs the large majority of the missionaries. We should be very sorry to speak of Delhi, or Burmah, or North China, or even Tinnevely, and ignore S.P.G.

A VERY impressive service was held in the Children's Church of St. John's, Barnwell, Cambridge, on Monday evening, December 3rd, when a tablet placed in the building to the memory of the Rev. E. W. Mathias was unveiled. Portions of the funeral service were read by the Rev. J. Gilbert Dixon, Vicar of the parish, and special hymns were sung, after which the tablet was disclosed to public view by Dr. C. F. Harford-Battersby, late of the Niger Mission. He spoke of the bright example of Mr. Mathias, and mentioned that "Yours joyfully" was the frequent ending of his letters. His

last words to Bishop Tugwell were, "Good-bye, dear brother, don't for away rejoicing." It was indeed true that in the case of the late Mr. M. the joy of the Lord was his strength. At the conclusion of the prayer was offered by the Rev. J. T. Lang, Tutor of Corpus Christi C. The inscription on the tablet runs as follows:—"In loving memory Rev. Edgar William Mathias, B.A., of St. Catherine's College, Lay Cui this Church, 1891-2, Teacher in the Jesus Lane Sunday-school, 1893, or for the Niger Mission, 29 October, 1893, died at Forcados, 12 January, 'Alway rejoicing,' 2 Cor. vi. 10."

WE are all in warm sympathy just now with the Church in Wales. the good works in which it has lately been growing and increasing is its tribulation to C.M.S. Thirteen years ago it sent 1450*l.*; last year it 2464*l.* A friend mentions, as an illustration of what Wales is doing Deanery of Lley, Carnarvonshire. He writes:—

"(1) This deanery has adopted C.M.S. *in toto* as its Missionary Society includes clergy of all schools.

"(2) It is a district where the Church has had a hard up-hill fight. Dissent and the effects of indifference of former generations of Church men

"(3) It is a wild, poor, outlandish district, inhabited by a population thoroughly Celtic, in many instances totally ignorant of English. This, as you see, excludes your English literature from having any effect, so their knowledge confined entirely to what they hear from Welsh deputation preachers.

"(4) Notwithstanding all this, this little deanery, containing some poorest parishes in Wales, collected 73*l.* last year for C.M.S. 'Where it will, there's a way.'

THE Rev. B. Baring-Gould and Miss Baring-Gould arrived at Shanghai Japan on November 3rd. They at once proceeded to Hang-chow, and written *en route* and posted there reached England on December 10th was quiet, and the people generally seemed to know little about the war.

Miss Bayley and Miss Gollock, after ten days in Ceylon, crossed to Corin, the port of Tinnevely, and proceeded to Palamcottah, and visiting other southern cities, went on to Madras. From thence they to go to Bombay about December 3rd; and thence across, *via* Allahabad Benares, to Calcutta, where they would spend Christmas.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the record of a faithful life spent in God's service; pray many others from among India's sons may be raised up for the wide-spread of Indian Missions. (P. 6.)

Thanksgiving for the wonderful fertility of the Mission Field of Uganda; for the Native Deacons and evangelists, and that European missionaries led to offer themselves for that field, and means be found for their support. (Pp.

Thanksgiving for the safe arrival of the missionaries in Cumberland Sound for the welcome given to them by the Eskimo; prayer for a rich blessing on labours. (P. 88.)

Prayer for women missionaries, and for a ready response to the appeal for their training. (Pp. 40, 66.)

Thanksgiving and continued prayer for the safety of missionaries and converts in China. (P. 54.)

Thanksgiving for the lives and work of missionaries recently called to the prayer for their bereaved relatives. (Pp. 51-3, 66.)

Thanksgiving for the succession of godly and devoted men in the Secretariat; prayer that the right men may be found for the vacant offices. (I

Prayer for a blessing on the plans for spreading the missionary spirit country, and for increasing the Society's influence and income. (Pp. 63-4.)

Thanksgiving for the Rev. A. H. Arden's services at home and abroad; pray him in the difficult post which he has undertaken. (P. 66.)

## HOME DEPARTMENT.

## NOTES AND COMMENTS.

**W**E are very glad to hear that the Sheffield Lay Workers' Union has taken an important step forward, by organising a Missionary Preparation Class. The object of this is to give some training to those who wish to offer to the C.M.S., but who are at the time too young, or are prevented by home ties from offering immediately. The proposed course will include (1) thorough Bible study, historical and spiritual; (2) leading Church of England doctrines with Scripture proofs; (3) Prayer-book teaching; and other subjects will be introduced as found necessary. One of the members of the Junior Clergy Union has kindly promised to take the class, which will meet either weekly or fortnightly, as experience shall show to be best. About twenty-five have already joined. The London Union has launched a similar scheme, and it is earnestly to be hoped that all the Lay Workers' Unions throughout the country will follow their lead, for it is almost impossible to speak too strongly of the importance of such preparation of candidates-in-waiting.

We ought, while treating of this matter, to mention the Birmingham "Foreign Missions Ready Band," which has for some time been working on the lines referred to above. This band consists of young people living in or near Birmingham, who desire eventually to become missionaries; but there are certain conditions of membership, for no one under eighteen years of age is admitted as a full member (though associates may be enrolled at the age of fifteen), nor any one who is not engaged in definite Christian work. There is a small subscription to cover expenses. The usual arrangement has been to have a missionary meeting on the first Thursday in each month, and on the other Thursdays lectures on the Thirty-nine Articles, the Ecclesiastical History of the first three centuries, and the Books of the New Testament and their authors. There were sixty-two members of this band last year. Members and associates alike must belong to the Gleaners' Union.

How is it that so many important centres are still without Junior Clergy and Lay Workers' Unions? Taking the last Report, we find that the following is the full list of places which have a Junior Clergy C.M. Union:—Bristol, Liverpool, London, Nottingham, Birmingham, Hull, Sheffield, Bradford, Huddersfield, Wakefield, Leeds, Swansea, and Manchester.

In the southern counties, excluding the Metropolis, nothing of the sort seems to be attempted. The Brighton district with twenty churches supporting the C.M.S., the Hastings and St. Leonards district with fifteen, the Tunbridge Wells district with eleven, apparently have neither a Junior Clergy nor Lay Workers' Union. The same may be said of Leicester, Bath, Exeter, Plymouth, Norwich, Reading, Derby, Newcastle-on-Tyne, Sunderland, and Preston, and there are also a few towns in which there is some C.M. Union for laymen or ladies, but not for the clergy. Of course, in most of these places Foreign Missions, as things go, are already fairly well supported, and in many of them it may be quite impossible to form a definite Union; but, at the same time, one cannot help feeling that there is room for great advance with respect to the formation of various unions on lines which have already been proved effective.

A friend has kindly sent some notes on *The Office and Duty of an Honorary District Secretary*. We are glad to insert them below, for experience has proved how much depends upon our local friends, who have opportunities

which are denied to the Association Secretaries of gaining fresh openings, and deepening existing interest :—

*"Notes on the Office and Duty of an H.D.S."*

"(1) Realise responsibility. Stationed to uphold the work in the country—outposts of the Society. Jealously watch and guard the work. If it flags demand the reason. Be always present at meetings in district when desirable and possible. Work equally all the year, and not in spasms.

"(2) Be energetic and full of resource and ingenuity. Originate ways and means of helping C.M.S. in your neighbourhood. Make your importance and official connexion with Society understood. Visit or write to each new clergyman in district when appointed, and ascertain his views and intentions. Work your laymen. Introduce and extend C.M. Unions. Maintain independence of action, combined with cordial co-operation. Use a man when in locality, and don't be too stilted and conservative as to a particular date. Use your judgment, and spare Association Secretary as much as possible—you are his *aide-de-camp*. Try to sympathise with, and understand him better. Many supporters fall out, owing to listlessness, or lack of timely action on your part. Preach sermons and conduct meetings yourself. Offer help in this way. Get all the work within one week, if possible, thus economise time and money. The H.D.S.'s should be self-supporting, self-governing, and self-propagating—not in mind, but in action.

"Lastly recollect,—Be self-stirred. True enthusiasm soon leads to enterprise. Self-sacrificing trouble precedes success. If we are not in earnest, who can be expected to be?"

The Rev. A. J. Shields, Association Secretary in Dublin, sends us the following :—

**"HELP FOR MISSIONARY COLLECTIONS."**

"I have just had the pleasure of visiting a parish in the North of Ireland where the Rector and his wife are warm friends of the C.M.S. A plan which they used for increasing the offertory seems, by its success, to deserve the publicity which you may be able to give it.

"1. Small cards like this were given to all the Sunday-school children who were willing to take them on the Monday week before the offertory.

"2. A record was kept of names and members.

"3. The cards and money collected were brought to the rectory on the Saturday morning before the offertory, and for each card and 6d. the children received 6d. in silver in a small envelope, to be placed in the offertory plate on the following day.

"4. The children's names were written on the envelopes, and after the offertory the envelopes were compared with the list to see that all was right.

"The result of this simple effort was an addition of 30s. to an offertory which amounted to 9l. The Church population are almost entirely small farmers and labourers, and not more than 300 all told."

CHILDREN'S			
Harvest Offering			
TO THE			
CHURCH MISSIONARY SOCIETY			
—			
SIXPENCE.			
<table border="1" style="width: 100%;"> <tr> <td style="width: 50%; height: 50px;"></td> <td style="width: 50%; height: 50px;"></td> </tr> </table>			
<p>"It is more blessed to give than to receive."</p> <p>Collector.....</p> <p>No. ....</p> <p style="text-align: right;">Rector's Signature.</p> <p style="text-align: right;">October, 1894.</p>			

We have lately received an account of the use to which one of our voluntary helpers—a clergyman—put some slides which he had borrowed from the Loan Department for the greater part of the month of October. He was able to take no fewer than nine meetings: at only five of these was a

collection made ; but, nevertheless, over 9*l*. was realised, twenty-one boxes were given out, and a promise of sermons in a church which has not hitherto given them was obtained. Such help is simply invaluable, for there are doubtless many other results besides those, of by no means small importance, to which reference has been made.

C. D. S.

#### CHURCH MISSIONARY HOUSE.

The Special C.M.S. Prayer Meeting in connexion with the Day of Intercession was held in Sion College on November 29th, from three to five o'clock in the afternoon. The Rev. Canon Gibbon presided. There was a good attendance.

There was a second gathering of lady Sunday-school teachers from South London, on the invitation of the Ladies' Union, in the C.M.S. House, on December 7th. Miss Goodall spoke on West Africa, and lantern slides illustrated the address. At the usual Monthly Meeting of the Ladies' Union, on December 18th, the address was delivered by Mr. S. W. Donne, one of the Associated Evangelists of Bengal.

The London Lay Workers' Union, at its meeting on December 4th, was addressed by the Rev. E. N. Thwaites, Rector of Fisherton, who gave an account of a portion of his late missionary tour in India. On December 5th, a preliminary meeting was held to make arrangements for a Candidates' Preparation Class, open to all members of all C.M.S. Lay Workers' Unions and Bands, which is to meet weekly in the C.M. House for Biblical and doctrinal study. The Rev. A. B. Worthington, M.A., Curate of Immanuel Church, Streatham, has kindly undertaken to conduct the class during its first session.

#### LOCAL ASSOCIATIONS AND UNIONS.

The Simultaneous Sunday-school Missionary Addresses during and about this Advent season, promoted by the London Lay Workers' Unions, show an encouraging increase on former years. The South London Auxiliary nobly led the way with 165 addresses and sermons in connexion with 111 different churches. North London was, as usual, well organised ; Islington with 88 addresses and sermons, Hampstead, Kilburn, and Harrow with 26, and Highgate and Enfield Deaneries with 23. East London also arranged 20 ; Marylebone 17, and Paddington 12. The influence of this agency for bringing missionary work before the children of our city cannot be over-estimated ; and we rejoice to see that this good work is steadily growing also in the Provinces under similar inspiration.

The East Kent C.M. Union met at Dover on November 8th. There was an administration of Holy Communion in the forenoon, the Rev. J. G. Watson of Leamington being the preacher ; a conference in the early afternoon, Mr. E. W. Knocker presiding ; and, after luncheon, an afternoon meeting, General Heath in the chair, the Revs. J. G. Watson and J. B. Whiting delivering addresses.

The Half-yearly Meeting of the Shropshire C.M. Union was held at Shrewsbury on November 13th. In the morning a meeting of the District Secretaries was held at the house of F. Sandford, Esq., when a conference took place concerning the further organisation of the county and town ; and Mr. D. Marshall Lang of the C.M.S. House gave information concerning the present needs of the Society. The afternoon meeting for the members was held in the Assembly-Room of the George Hotel, under the presidency of F. Sandford, Esq. Canon Nash presented a Report of the Union for the past year, which showed marks of growth, notwithstanding the loss, by death, of some valued friends of the Society, amongst them the Rev. Lord Forester and Mr. Poole, the father of the late Bishop Poole of Japan. It was announced, to the great regret of all present, that the Rev. F. W. Kittermaster had resigned his Secretaryship on account of continued ill-health, and that the Rev. J. A. Keeley, Rector of Preston Gobalds, had consented to undertake the office. Mr. D. Marshall Lang gave an

address, and the Rev. Prebendary Wightman and Revs. J. Cowley, J. Lewis, J. W. Dixon, and S. Norris took part in the meeting. The attendance of members was good, and many remained for tea at the close of the gathering.

T. A. N.

The Derbyshire C.M. Union met at Derby on November 14th. After a meeting of Honorary District Secretaries in the morning at All Saints' Vicarage, the public meeting was held in the Hall of the Institute, the Rev. J. E. Matthews, of St. Peter's, presiding, when Mr. Marshall Lang spoke as the Deputation.

The Staffordshire C.M. Prayer Union had its meeting at Lichfield on November 15th. There was Holy Communion in St. Mary's Church in the forenoon; afterwards a gathering of Honorary District Secretaries at St. Mary's Vicarage; and in the afternoon a meeting of members in the Church Room of St. Mary, Archdeacon Scott presiding; the Rev. H. L. R. Deck, of Wolverhampton, giving a devotional address, followed by Mr. Marshall Lang.

The Annual Meetings of the Bedfordshire C.M. Union were held in the Town Hall, Bedford, on November 27th. At 11.30 there was service at St. Cuthbert's Church, with sermon by the Rev. A. F. Torry, Rector of Marston, Beds, followed by the Holy Communion. At 2.15, business meeting; chairman, R. H. Kinsey, Esq. At 3 a conference, the address being given by the Rev. Preb. Eardley-Wilmot, Vicar of St. Jude's, South Kensington; subject, "The Reflex Benefit of Missionary Work." The chairman, A. D. Chapman, Esq., President of the Union, and the Rev. P. F. J. Pearce, R. H. Kinsey, Esq., Rev. J. J. Burton, Rev. C. F. Bickmore and others took part, and the following resolutions were carried:—(1) That this meeting, whilst unshaken in loyalty to the Committee of the Church Missionary Society, views with deep concern, approaching to dismay, a growing tendency to cut down the expenditure upon its Home work. (2) That this meeting realises the urgency of the needs in the Foreign field, to meet which the Society was founded, but at the same time wishes solemnly to declare its conviction that the duty of imparting the *special* knowledge with which they are entrusted is also laid upon the Society and the Committee. (3) That the meeting further desires to express its opinion that such knowledge should be imparted in a way so effective and thorough as to enable the Church, under God, to attain and preserve a healthy condition of life, which in itself would ensure the soundest guarantee for vigorous work abroad." A prayer-meeting was held from 6 to 7.15, to ask a blessing on the C.M.S. and on Mission Work. The Rev. G. F. W. Munby, Rector of Turvey, presided. At 7.30 an evening meeting was held, chairman, the Rev. P. F. J. Pearce, and addresses by the Rev. Preb. Eardley-Wilmot, upon "Missionary Responsibility," by the Rev. H. Percy Grubb, Assistant Central Secretary C.M.S., upon "New Methods and a New Spirit" were delivered.

P. F. J. P.

The 16th Half-yearly Meeting of the West Kent C.M. Union was held at Sevenoaks on November 15th. Prebendary Tate presided, and although the weather was decidedly unpropitious, a good number of members and friends attended. A meeting of the Committee was held in the morning and a general meeting in the afternoon. Many touching allusions were made to the memory of the late much-beloved President, Canon Hoare, and the following elections were made: Colonel H. B. Urmston to be President and Treasurer; the Rev. J. E. Campbell-Colquhoun, the Rev. W. F. Cobb, John Deacon, Esq., and Frederick Cleave, Esq., C.B., to be Vice-Presidents; and W. Langton, Esq., to be a member of the Standing Committee. The members now number 202, and upwards of 1500 copies of the *West Kent Gleaner* are circulated every month. Addresses were given by the Rev. T. Graham, Vicar of St. Peter's, Southborough, and by the Rev. C. G. Baskerville, Vicar of Tonbridge.

T. A. E. W.

The First Annual Meeting of the C.M.S. Lay Workers' Union for York was held on November 16th. In the absence of the President, the Rev. Canon Fausset, the chair was taken by Mr. H. C. Shann. The Report stated that the



membership now numbered thirty-two. The Rev. H. J. Schaffter of Tinnevely addressed the meeting.

#### AUXILIARIES AND ASSOCIATIONS.

Special meetings were held at Harrogate on October 26th to inaugurate a new Auxiliary, styled "The Knaresborough, Harrogate, and District Auxiliary," embracing twelve associated parishes and churches. There was a service in Christ Church, with Holy Communion in the forenoon, the preacher being the Rev. H. E. Fox of Durham; a public meeting in the afternoon—Chairman, the Rev. W. J. Chapman of St. Mary's, Low Harrogate; the speakers being the Revs. H. E. Fox on Uganda, Dr. Bruce on Persia, and Mr. D. Marshall Lang (C.M.S. House) on Japan; and another public meeting in the evening, the Rev. R. W. Fawkes, of High Harrogate, presiding, in the unavoidable absence of the Rural Dean, when Dr. Bruce and Mr. Marshall Lang again spoke.

The Half-yearly Meeting of the Christ Church, Ware, Association was held on the evening of November 5th; Mr. Edmund S. Hanbury, of Poles, in the chair. There was a good attendance, an unusually large proportion being men, the members of a long-established and vigorous Men's Bible Meeting having turned out in force on the occasion. After an introductory speech from the chair, Mr. D. Marshall Lang, of C.M.S. House, delivered an address, and was followed by the Vicar, the Rev. Alfred Oates.

At Long Bredy, Dorsetshire, on Monday, November 5th, the Annual C.M.S. Meeting was held. It has been quite an institution there for very many years past. No pains had been spared on the part of the Rector and the C.M.S. friends to make the meeting a success. Prayer, reading a portion of Scripture, three hymns, a report of C.M.S. work in the parish by the Rector, a hearty, practical speech by the chairman (Col. R. Williams), a speech by the Deputation, and a few earnest closing words by an old friend, the Rev. T. Hobbs, formerly a missionary, made up the programme of the evening.

The Annual Conference of clergy and workers for C.M.S. in the deanery of Lleyl, North Wales, was held at Pwllheli, on November 16th, Mr. T. Winslow presiding. Although the wet weather compelled many friends to send their contributions to the meeting (*English friends, please copy*) instead of risking long journeys in that wild district in such weather, nevertheless there was a very fair gathering of clergy and laity. Our veteran friend, the Rev. J. Rowlands (Rural Dean) (who could remember Thomas, of Tinnevely, attending C.M.S. meetings in that district), made a touching appeal to the younger clergy to carry on the good work when his white head would be resting 'neath the green sod of his lovely churchyard at Llanbedrog. The Revs. Manley and Daniells spoke fervently in the old British tongue. The Association Secretary for the St. Asaph diocese represented the Parent Society, and urged his brother clergy to show the strength of the Welsh Church in her hour of trial by continuing the marked increase of missionary contributions. The Rev. R. Jones, Vicar of Nevin, and the Secretary for the deanery (Rev. J. Jones, of Llannor) spoke in English, and the whole proceedings were aided by the kindly help of the Vicar of Pwllheli. W. M. R.

The East Sussex Auxiliary's Meeting at Brighton, on November 20th, was largely attended. Sir John Field was chairman, and the Revs. W. J. Richards of Travancore and Llewellyn Lloyd of China were the Deputation. The Report showed that the receipts during the year, including the Missionary Exhibition, had been 3351*l*.

A Missionary Loan Exhibition and Sale of Work was held in the Shire Hall, Worcester, for four days, between December 5th and 8th, promoted by the C.M.S. County Union, with the efficient aid of the C.M.S. Association Secretary for the district. The Lord Bishop of Worcester was prompt in responding to the Committee's request for his approval and patronage, but, owing to illness, was prevented from opening the Exhibition on the first day. The list of patrons

comprised the names of Lords Coventry and Dudley, and most of the leading residents of the county, and the General Committee was a large one. The arrangements resembled those of similar exhibitions elsewhere. The interest of the Exhibition was greatly enhanced by the lectures given by the Revs. J. Williams, Ll. Lloyd, and H. Knott (Association Secretary). The Exhibition was opened on the first day by Canon Teignmouth Shore (in place of the Bishop), on the second day by Sir Richard Temple, on the third day by the Bishop of Caledonia (Dr. Ridley), and on the fourth day by Mr. F. C. Bourne, the hon. treasurer. The building was crowded for the most part all day, notwithstanding much inclement weather, and it is computed that 7000 persons visited the Exhibition. This result may be regarded as very satisfactory, considering that Worcester has no manufacturing or busy centres of industry in its immediate vicinity. The whole work was carried out by volunteers, who acted as stewards, to the number of some 280, and it speaks well for the excellent organisation, which primarily is due to the judgment and experience of the Organising Secretary, Mr. H. G. Malaher, Secretary Missionary Leaves Association, as well as for the high tone and spirit which animated all the workers, that there was no hitch or friction throughout the proceedings. We have reason to believe that had it been possible to keep the Exhibition open for another four days, the interest, which was increasing as the character of "the show" became more generally known, would have attracted larger crowds every day.

T. G. C.

A Missionary Loan Exhibition was held in the halls of the Mechanics' Institution, Nottingham, from November 21st to 24th. A large band of united and hearty "Helpers" (about 450), with most of the local clergy, took up the movement warmly, and the result, by God's blessing, was a great success. The exhibits on view were between 3000 and 4000 in number, and were lent by C.M.S. and other Societies, and by many individuals, both in the neighbourhood and in all parts of the country. It is estimated that some 30,000 visitors passed the doors of the Exhibition during the four days, including nearly 7000 scholars of day and Sunday schools. A remarkable feature was the large attendance at the opening ceremony, and again at the short closing service, on each of the four days. On the first day the Exhibition was opened by the Bishop of the diocese (Southwell); on the second by Bishop Ridley; on November 23rd and 24th by the Treasurer and President of C.M.S. successively, Sir T. Fowell Buxton and Sir John Kennaway. "Talks" were given in the different courts, and lectures also by missionaries and others, amongst these being the Revs. A. Elwin (Hangchow), J. Williams (Japan), J. Hines (N.-W. America), M. A. Dodds (West Africa), and G. C. Williamson (Exeter). Miss Woolmer and Miss Clark well represented the C.E. Zenana Society, whose full-sized model of a zenana was on view. Mr. Anderson, of the C.M.S. House, came to help on the last day, and Mr. Banks, of the Anti-Slavery Society, brought his slave-manacles, &c. Many of the local clergy, especially members of the Junior Clergy C.M.S. Union, gave valuable "talks," as did others of the stewards. The missionary bookstall disposed of 70*l.* worth of literature; a Sale of Work, organised by the ladies of many of the parishes, was carried on successfully, and the refreshment-room was in constant use by visitors, many of whom came in parties from the surrounding towns and villages. Mr. Malaher, the Organising Secretary, was the mainspring of the whole, and the local staff worked loyally with him. The results of this effort cannot be defined; but thus far the most definite and tangible results have been seen in (1) the remarkable spirit of unity and earnestness which pervaded the workers, as if by an outpouring of the Holy Spirit; (2) the numbers who were brought into contact with missionaries and missionary sights; (3) the financial success, 1260*l.* gross proceeds. Of the nett proceeds the Executive Committee have had the satisfaction of sending up 400*l.* to Salisbury Square, 240*l.* to C.E.Z.S., and 120*l.* to the Missionary Leaves Association; (4) last, but not least, an increase of missionary zeal, already leading to some offers of personal service. A hearty thanksgiving service was held at St. Andrew's Church on the Tuesday evening following, attended by more than twenty clergy and a large congregation. The final results are with God. To Him be all the praise!

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Funds and Home Organisation Committee, November 9th, 1894.*—The Committee took into consideration the various plans which had been suggested for the purpose of spreading the Missionary spirit in the country, to increase the influence and income of the Society, and after full discussion adopted the following Resolution:—

"That, considering the stationary condition of the Society's funds in many parts of England, resulting in great part from the depression in commerce and agriculture; considering also that notwithstanding the unfavourable outlook in so many districts, these funds have actually increased in some parts year by year; and considering the signal instances of growth which an examination of the Contribution List reveals, and the fact that the most conspicuous instances of growth are in places where the spiritual aspects of Missionary work have been diligently set forth,—it is expedient to take urgent measures, in addition to the ordinary organisation for sermons and meetings, with a view to impress the obligation to fulfil our Lord's command to evangelize the world upon the clergy and in Evangelical circles generally, to afford special encouragement to the many laymen and ladies who are earnestly and quietly working on the Society's behalf, and to aid them in developing plans which many of them have formed; and that to promote these ends the Secretaries be authorised to seek for at least two clergymen and a layman with a view to their being employed in deepening and strengthening throughout the country the work of the Society in all its aspects, specially applying themselves to promote Missionary Conferences, Missionary Missions, Missionary Unions and Bands, &c."

*Funds and Home Organisation Committee, November 23rd.*—The Committee resumed the consideration of the plans for increasing the Society's influence and income, which had been discussed on November 9th, and adopted the following Resolutions:—

"That the clergymen [contemplated in the Resolution of November 9th] make it their great object, in dependence only on the power of the Holy Spirit, (1) to set forth in the fullest and clearest manner the spiritual aspects of Missions; (2) to impart information upon, and encourage the study of, Missions; (3) to explain and enforce the best methods of organisation for influencing the different classes of society; the increasing of funds; and (4) above all to seek to promote wider and more fervent spirit of prayer for Missions. That, for these purposes, the general plan of their work be arranged from time to time by consultation with the Central Secretary and the Association Secretary or Secretaries in whose district or districts it will be carried on; and that a report thereon be made periodically to this Committee. That, unless in cases of exceptional need, they be not required to give help in connexion with ordinary Deputational work; but that they shall devote their energies to develop and assist such classes of work as are at present either not at all, or imperfectly, within the compass of the existing paid Home Staff; that they give special attention to the deepening and promotion of the Missionary spirit amongst the Clergy, by watching over and by the promotion of Clergy Unions, by seeking for invitations to special gatherings of Clergy, upon the occasion of Synods, Quiet Days, Ruri-decanal meetings, &c., by frequenting Missionary Festivals, Missionary Conferences and Conventions, by promoting Missionary weeks of Missions, by frequent visits and sympathetic words to undergraduates at the principal Universities, by gaining entrance into Theological Halls and Colleges, by seeking out opportunities of addressing the boys at public schools, and in schoolboys' camps, by addresses to business men, to Lay Workers' Unions, to Young Men's Christian Associations, to medical students, and Sunday-school teachers in their Ruri-decanal meetings and otherwise, especially with the view of teaching them how to teach the Missionary subject, and organise for the Missionary cause, by fostering and guiding Conferences of the Branches of the Gleaners' Union, by developing the work amongst the young, through Sowers' Bands, &c.; and everywhere, and at all times, that they lose no opportunity of seeking out, encouraging, and following up men and women likely to become suitable Missionary candidates; and, finally, that by prayer and pains through faith in Jesus Christ, at all times, in all places, and by all means, they seek to arouse the Church to hasten and prepare for her Lord's return.

"They further recommended that the work of the layman, as regards its principles, methods, and general scope, and in so far as such work is possible for a layman, be the same as that indicated for the two clergymen.

"The Committee having taken into consideration the position of women's work in regard to the Society at home, feel that they cannot too fully express their thankful-

ness to Almighty God for the persistent and devoted efforts women have at all times made for the Society. They consider that the time has now come when a more defined position should be accorded to the work of women in the Society's home organisation, and that a fuller recognition, coupled with a more systematic organisation of this work, would both give it a greater impulse, and in an immense degree strengthen the Society's position everywhere at home. They consider that there is an opening and a pressing need for the services of women as organisers of women's work, and as speakers at women's meetings; that in these respects their services would be invaluable in directions which cannot without their aid receive adequate supervision or development at the hands of the existing staff; that, for example, they could give instruction from God's Word in Missionary principles, impart Missionary information, explain and enforce the best method of home organisation at gatherings of Sunday-school teachers, communicants, collectors, at conferences, Bible-classes, drawing-room meetings, village meetings, meetings of Branches of the Gleaners' Union and Missionary Bands, and girls' schools and colleges, at mothers' meetings, sales of work, &c. They therefore recommend—That the development of women's work at home and its relation to the general organisation of the Society be taken into immediate consideration, and that for this purpose there be appointed a Sub-Committee of this Committee, which, in conference with certain ladies and others to be nominated by the Secretaries, shall prepare a scheme, and as soon as possible report upon the whole subject to this Committee."

[See further, *General Committee of December 11th, below.*]

*Committee of Correspondence, November 20th.*—On the recommendation of the Ladies' Candidates Committee, Miss Beatrice Jullian Allen was accepted as a Missionary of the Society.

It was resolved to invite the Rev. H. D. Williamson, now acting Secretary in Calcutta, late of the Gond Mission in the Central Provinces, to accept the post of Secretary to the Bengal Mission and Calcutta Corresponding Committee.

Mr. Leonard Vale was accepted as a lay agent of the Society for East Africa, and appointed to Taveta.

The Secretaries reported despatches from the Mission-field, especially from Uganda, describing the remarkable spread of the Gospel in the Provinces and the Sesse Islands, the erection of numerous buildings for worship and instruction, and the sending out of Native teachers; also from Bishop Tugwell respecting his reception at Bonny and his impressions of the work of the Bonny Pastorate. In view of the causes for thankfulness in these districts, the Rev. A. Oates was requested to lead the Committee in special thanksgiving and prayer.

The Committee had an interview with the Rev. H. Horsley from Ceylon, the Rev. J. Williams from Japan, and the Rev. C. J. F. S. Symons from Mid China, recently returned on furlough. The three Missionaries having been introduced to the Committee by the Secretaries, spoke briefly on the subject of their work in the Mission-field. The Rev. H. Horsley dwelt on the extent, importance, and needs of the Ceylon Tamil Cooly Mission, with which he has been connected for the last thirteen years, and urged the need of more substantial help. The Rev. J. Williams spoke of the importance of Tokio as a Missionary centre in Japan, as it is not only the capital of the Japanese Empire and the chief seat of Government, but also the centre of intellectual life and progress. The Rev. C. J. F. S. Symons gave a brief account of his itinerating work, and of the great openings which there are in Mid China for the extension of the Gospel.

The Committee took leave of Dr. and Mrs. Edwards, returning to Frere Town. Their Instructions were read by the Rev. F. Baylis, and after Dr. Edwards had replied, they were addressed by the Chairman (Mr. Henry Morris) and the Rev. F. Storer Clark, by whom they were commended to God in prayer.

The Rev. E. Bachelor Russell, Vicar of Appledore, Kent, was appointed resident Missioner in India for a period of three or four years, in pursuance of the Resolutions passed on October 16th (*C.M. Intelligencer*, Dec., p. 955). Mr. Russell was introduced to the Committee, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Gibbon.

The Committee took into consideration the present needs of the Tamil Cooly Mission in Ceylon, and adopted the following Resolution:—"That in view of the increasing difficulty yearly experienced in keeping up the funds of the Ceylon Tamil Cooly Mission, in consequence of the passing of the estates formerly owned

by proprietors who were subscribers to the Mission into the hands of public companies, an urgent appeal be issued by the Society to the shareholders of Ceylon tea and coffee plantation companies inviting them to become subscribers to the Tamil Cooly Mission."

On the recommendation of the Committee in charge of the Missions in Ceylon, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, December 4th.*—A Report was presented from the Ladies' Candidates Committee, upon the Highbury Training Home, with regard to the length and methods of training the candidates there, and the number of candidates to be accepted for such training. The Committee accepted the Report, approved the methods of training, &c., and agreed to the increase of the number under training from twelve to twenty.

An important Report was presented by the Ecclesiastical Sub-Committee on questions raised in letters from the Bishop of Lucknow regarding episcopal authorisation to laymen, for certain duties in the Mission-field. The report reviewed the action of the Society at different periods from 1876 downwards, in connexion with these subjects, and the Sub-Committee regarding the present as a good time to consider the whole question, had after several meetings and careful discussions prepared the following statement of principles to be taken as generally applicable throughout the Mission-field :—

"(a) While it is desirable that all departments of C.M.S. work should be carried on with the full sympathy and approbation of the chief pastor of the Church in each diocese, there is no sufficient reason for obtaining Episcopal authorisation of a general character for laymen to engage in spiritual work.

"(b) There are, however, certain functions, ordinarily performed by clergymen, but in the Mission-field often necessarily performed by laymen, which may in some cases render desirable a special arrangement with the Bishop of the diocese. These functions do not include evangelistic work among the Heathen, nor the instruction of Christians in Bible-classes and the like, nor school-work, nor medical work, nor literary work, nor other work of various kinds such as is generally recognised as within the province of laymen. But they are :—(1) The habitual conduct of public worship in settled congregations where there is no resident ordained pastor, and preaching to such congregations; and (2) the ministering from time to time by Europeans or others in congregations having ordained ministers in charge at the invitation of such ministers. A reasonable view of a Bishop's responsibilities for the oversight of the flock committed to his charge justifies an arrangement by which his authorisation should, if he desire it, be given to laymen for the performance of such functions as these.

"(c) In accordance with the above principles, and upon the understanding that the conditions following are accepted, the Committee will be prepared, in dioceses where it is the wish of the Bishops to give such authorisation to lay agents of the Society, to enter into an agreement with such Bishops defining the class of congregations to which these arrangements shall apply, and as to limitations of time, place, or qualification which may be deemed on either side to be of importance. The conditions referred to are the following : (1) That the authorisation shall cover only the particular functions above described. (2) That they shall be given on the recommendation of the Society's representatives in the Mission-field appointed for that purpose by the Committee. (3) That official communications from the Bishop to laymen thus authorised shall be made through the same representatives of the Society.

"(d) The Committee must be distinctly understood as in no sense surrendering the inherent right and duty of Christian men to use all and every means of winning souls to Christ. The Committee conceive that in the Mission-field no legal disqualification exists to prevent laymen performing even the official functions above referred to without episcopal authorisation. Nothing, therefore, in this Memorandum is to be interpreted as infringing upon the reasonable liberty of the Society's Lay Missionaries to do so, either in cases of emergency, or even in ordinary cases in the earlier stages of Missionary work."

The Report was adopted for recommendation to the General Committee.

The Secretaries reported letters from the Rev. W. St. Clair Tisdall, Secretary of the Persia Mission, regarding further opposition to Missionary operations in that country. The following Resolutions were adopted :—

"(a) That the Committee express their earnest sympathy with their Missionary

brethren in Persia in the obstacles and disappointments experienced in their efforts to carry on effective Mission work, through the action of the Persian authorities, instigated as they believe by the Mohammedan Ulema; they pray that these apparent hindrances may lead their brethren and themselves to more humble dependence upon God, through Whom alone human opposition may be overruled to the furtherance of the Gospel, and the Word of God may have free course and be glorified."

"(b) That the Committee adhere to the opinion expressed in letters to the Mission, that in such events the wisest course is to patiently await more favourable opportunities for renewing such work, and quietly continuing, meanwhile, efforts for the evangelization of the Moslems."

"(c) That it will be well not to press for concessions on the ground of possessing certain rights or privileges which the Persian authorities decline to admit."

On a letter from the Rev. H. Gouldsmith, Minister of the Old Church, Calcutta, asking for a suitable lady, familiar with parish work in England, who would be willing to go forth at her own charges, or on an allowance specially provided, for work in the parish of the Old Church, the Committee expressed their hope that they might receive an offer of service from such a lady.

The Committee sanctioned negotiations as to a proposal for taking over from the Municipality of Amritsar their school-buildings in that city, with a view to the establishment of a College department in the Punjab for youths trained in the Mission High Schools, it being felt most desirable to retain such youths under Christian influence while preparing for their examinations.

The Committee had an interview with the Venerable Archdeacon Warren of Japan. Archdeacon Warren said that he wished to draw the attention of the Committee to the progress made during the last nine or ten years. In that period the Christians in Japan had increased from 6000 to 105,000; of this number over 30,000 were Protestants. Ten years ago, missionary work was confined to the Treaty ports; now it was widely spread in all parts of the land. The Native churches were growing in independence and self-support, but European Missionaries would be needed for some years. There should be at least thirty European Missionaries in the C.M.S. Mission for the next ten years. The Archdeacon specially urged the necessity for a strong Mission in Tokio as the centre of progress in Japan as well as the capital of the Empire.

The Rev. W. E. Davies was introduced and spoke briefly to the Committee. He had been in the Punjab Mission since 1887, and recently, since 1890, at Pind Dadan Khan. He described some of the methods of Mission work followed in that district in the plains during the cool weather, and in the Salt Range in the hot season. The apparent results of evangelistic work and sale of Scriptures and tracts had not been large; the masses of the people were indifferent or actively hostile to the Truth; but among the pupils of the schools prospects were more hopeful.

The Committee renewed their undertaking to support the Canon-Missioner at Sierra Leone, the Rev. J. Taylor Smith, for another year, in view of the urgent importance of his services there being continued, while hoping that the expenses will soon be borne by the Sierra Leone Diocesan Fund.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Niger, Eastern Equatorial Africa, Palestine, Egypt, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*General Committee, December 11th.*—The President read a letter which he had received from General Collingwood, tendering his resignation of the Lay Secretaryship. The President himself and several members of the Committee having expressed the kindly feelings of the Committee towards General Collingwood, his resignation was accepted, with the cordial thanks of the Committee for his services during the past five and a half years.

The resignation of the Rev. W. Gray, on account of failing eyesight, which had preliminarily been communicated to the Committee a few months ago, was now formally accepted, and the following Resolution was adopted:—

"That the Committee cannot permit Mr. Gray finally to retire without recording

their appreciation of his services, and their sympathy with him as to the cause of his retirement.

"Mr. Gray was a scholar and gold medallist of Trinity College, Dublin, where he took his degree in 1851. After an interval spent in the ministry at home, he was appointed Vice-Principal of Doveton College, Madras, where he laboured from 1856 to 1858. Living in the midst of the Heathen, his heart was stirred by compassion for them, and he offered himself for service in the Church Missionary Society. He was accepted and appointed in 1858 to the North Tinnevely Itinerancy, in which the saintly Ragland had recently fallen, and in which David Fenn and Meadows were still preaching the Gospel. He had married the sister of the present Bishop Royston, who was then Secretary of the Madras Corresponding Committee; and she accompanied him into the district, being the first Church Missionary lady who had joined her husband in his evangelistic tours.

"In 1861, Mr. Gray succeeded his brother-in-law as Secretary of the Corresponding Committee at Madras. This position gave him a broad knowledge of the Society's Missions in South India and a wide acquaintance with its Missionaries. In 1866, after ten years' residence in India, he returned to England.

"In 1870, Mr. Gray was appointed Association Secretary of the Society for Lincolnshire, Nottinghamshire, Derbyshire, &c. In 1874 he accepted the Rectory of St. Paul-in-the-Bail, Lincoln; but shortly after he resigned it on being offered the post of one of the Secretaries of the Society, to take charge of India in view of General Lake's anticipated retirement. Mr. Gray's long experience in India gave him peculiar aptitude for the work then entrusted to him. He was thoroughly acquainted not only with the principles on which the Society's operations are conducted, but also with the details which are necessary in regulating a large and complicated piece of machinery like the Society's Indian Missions. His recent farewell letter to the Missionaries clearly shows his faithful adherence to the Society's spiritual principles.

"Mr. Gray has not only had the satisfaction of having laboured himself as a Missionary, but of having both a son and a daughter engaging in the same blessed work. His second son is an accepted Missionary of the Society, and is remaining in England for a time to gain a practical insight into parochial labour before going into the foreign field. His eldest daughter, who originally went to the Punjab in connexion with the Church of England Zenana Society, is now the wife of the Rev. W. St. Clair Tisdall, of the Persia Mission.

"The Committee, though taking leave of Mr. Gray as a member of the Secretariat, hope he will be restored to such a degree of health as may enable him to take part, from time to time, in their deliberations, and that he may always entertain a happy recollection of his past service as a Missionary to the Heathen, as the Secretary of an important Indian Committee, and as a member of the Secretariat in this House. They hope that, trusting in the Lord, he may, in the quiet waiting-time, 'be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit' (Jer. xvii. 8)."

The Resolutions of the Committee of Correspondence of December 4th, on episcopal authorisation of laymen, were presented and confirmed.

The Resolutions of the Funds and Home Organisation Committee of November 9th and 23rd (see above) were presented, with the intimation that a sum of 800*l.* a year might be required for the purpose of carrying them out. The Resolutions were confirmed, except that the number of home clergymen and laymen to be employed was left indefinite, and the maximum vote was increased to 1000*l.* a year.

The Committee took leave of the Rev. A. H. Arden, proceeding to Madras as Acting Secretary. The Honorary Secretary and the Chairman having spoken briefly, and Mr. Arden having replied, he was commended in prayer to the guidance and protection of Almighty God by the Rev. G. Everard.

---

*This number of the INTELLIGENCER goes to press on December 17th, in order that it may be published before Christmas. Our readers will understand that any news arriving after that date is too late for insertion.*

---

## NOTES OF THE MONTH.

## ORDINATION.

*New Zealand*.—On Sunday, October 7th, 1894, at Otaki, by Bishop Hadfield, T. Pairata, to Deacon's Orders.

## DEPARTURE.

*Sierra Leone*.—Miss A. Edwards and Miss S. J. Hickmott left Liverpool for Sierra Leone on December 15th.

*Yoruba*.—The Rev. J. B. and Mrs. Wood left Liverpool for Lagos on December 15th.

*Bengal*.—The Rev. W. Wallace left London for Calcutta on November 23rd.

## ARRIVALS.

*North-West Provinces*.—The Rev. A. I. Birkett left Lucknow on November 12th, and arrived in London on December 10th.

*Punjab and Sindh*.—The Rev. W. E. and Mrs. Davies left Karachi on November 8th and arrived in London on November 26th.—The Rev. R. Heston left Karachi November 8th, and arrived in London on November 26th.

## BIRTH.

*Eastern Equatorial Africa*.—On July 10th, the wife of the Rev. A. N. Wood, of daughter.

## MARRIAGES.

*Yoruba*.—On November 2nd, at Lagos, the Rev. Tom Harding to Miss Aimée Lau Wright.

*Mid China*.—On November 15th, at Christ Church, Hampstead, by Bishop Moule the Rev. W. S. Moule to Miss Agnes L. Wright.

## DEATH.

*North-West Provinces*.—On November 15th, at Cannstatt, Germany, Mrs. Leupold aged 82, widow of the late Rev. C. B. Leupolt, formerly at Benares.

## PUBLICATION NOTICES.

**Magazine Volumes for 1894.** These are now ready, viz.—*Intelligencer*, cloth 7s. 6d. post free; *Gleaner*, paper boards, 1s. 6d. post free; cloth, 2s. 6d. post free; *Awake*, cloth, 1s. 6d. post free; *Children's World*, cloth, 1s. net, 1s. 3d. post free extra gilt. 1s. 6d. post free.

N.B.—A new and attractive design has been adopted for the cover of the *Children's World* Volume.

**Cloth Cases for Binding** the Magazines for 1894 can also be obtained as follows:—*Intelligencer*, 1s.; *Gleaner*, 1s.; *Awake* (with Index), 1s.; *Children's World*, 8d.

The article in this number of the *Intelligencer* (p. 21), entitled, **How Best to Awaken the Church to her Missionary Responsibilities**, being a Paper read at the Exeter Church Congress by the Rev. A. J. Robinson, has been printed for general circulation. Copies are supplied free of charge.

**January Magazines.** Any friends willing to help in obtaining new subscribers to the Magazines will gladly be supplied with copies of the January numbers free of charge, for canvassing purposes. When writing for a supply, will friends kindly state how many they can use in this way?

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

The first edition of the booklet by the Rev. Hubert Brooke, which we lately recommended so earnestly, "*Baptised: How, Who, and Why?*" has been sold out. It is now issued in a penny edition, and also a sixpenny one in a nice cover. We mention this because we are most anxious that this admirable booklet, and the one also on "*Infant Baptism*," by the Rev. A. E. Barnes-Lawrence (revised edition just issuing), may be assiduously circulated. They are sorely needed. Publishers of both Marshall Brothers, Paternoster Row.



THE  
CHURCH MISSIONARY INTELLIGENCER.

---

THE ALLEGED DRAIN OF MEN TO THE FOREIGN  
FIELD.



STRAW will sometimes show which way the wind blows, and not infrequently a question or chance remark will indicate not only what is in the speaker's own mind, but what is also in many other minds. At a meeting of the Younger Clergy C.M. Union at Liverpool, a young clergyman, who, I suppose, is also a young Vicar, got up and asked whether I "did not think that we might look forward to the time when there would no longer be such a drain of our best men from the home to the foreign work of the Church as to cause Vicars almost to despair of getting needed help in their parishes."

The speaker was evidently an able and thoughtful man. He was no foe to Missions. His presence at that meeting, his membership in the Younger Clergy Union, and his subsequent remarks, showed that he was quite alive to the fact that the world is in some way, at some time, to be brought under the sound of the Gospel. There was clearly in his mind a thought about the object and aim of modern Missions, to which frequent expression was wont to be given some years ago. It was said with great truth that our aim must be not to Anglicise the Heathen but to Christianise them: that to this end the sooner Native Churches became self-supporting as to money matters, and self-supplying as to men, the better it would be for all concerned. Now this thought needs to be kept in mind. Nor is it forgotten in practice. But there are times when those who plead the cause of Missions put the case as if they expected the Anglo-Saxon race to supply a sufficient number of agents for the Evangelization of the World.

As a matter of fact the Church Missionary Society has insisted for many years on the imperative necessity of teaching Native Churches the duty of self-support. Mr. Venn's phrase that these Churches must be "self-governing, self-supporting, and self-extending" has rung in our ears for many a long year. The danger, perhaps, of modern times has been to force forward, before they were quite able to bear the pressure, Native Churches in these directions. Children can be, and often are, compelled to walk before their legs are strong enough to bear the weight of their bodies, and we know the result. It is possible to be so enamoured of an idea as to forget that there is need of caution in its practical application. The Churches in Western Africa to-day are an illustration of the "more haste, worse speed" policy.

It is not, however, my business now to discuss how soon, and under what circumstances, aid ought to be withdrawn in the way of money, and supervision in the way of European agents, from Native Churches.

We have to face the facts as they exist, and I am bound to say that I see no reasonable prospect of any present relief from the need of sending out European missionaries into Heathen and Mohammedan lands. For:—

1. They are, and apparently must be for some time yet, needed as pioneers in Mission work.

2. They are, and apparently must be for some time yet, needed as overseers of the work.

But, on the other hand, when we talk of the “drain” on the home Church as being any serious hindrance to home work, we forget,—

1. The almost absurdly small proportion of clergy who have gone abroad, in comparison with the number who remain at home.

2. The fact that of those who have gone, a considerable number have been drawn into the ministry for the express purpose of being sent abroad, and that they cannot, therefore, be regarded as having been diverted from home to foreign work.

3. The moral effect upon the Church at home of lives consecrated to the Lord's service in the mission-field.

1. *Englishmen will be needed for some time to come as pioneers in missionary work.*

They have the tastes and talents which fit them for such work. There has been given to the Anglo-Saxon race a love of adventure, a readiness to endure, when needful, toil, hardship, privation, a masterful spirit—all of which go to the making of pioneers in colonising, civilising, evangelizing the world.

It is quite true that the world is gradually becoming so well known to us that the opportunity for pioneer work is less than it used to be within living memory. “The Dark Continent” has revealed its secrets to the men of this generation. “The Great Lone Land” has become the happy hunting-ground of European colonists. The railway-whistle awakens the echoes where only a few years ago no sound was heard but the sigh of the wind, the cry of birds, the rifle-shot of the huntsman—and that but rarely. Still there are pathless wastes to be trodden, little-known regions to be explored. What is more to our present purpose is the fact that there are whole races wholly untouched by missionary effort.

We rejoice so much in what has been done in Uganda, for example, that we are wont to forget the tribes between the coast and the Victoria Nyanza, the tribes which lie to the north and west of the Waganda, and the tribes which may yet be discovered. China, again, presents a vast area for the labours of the pioneer missionary. We are not yet within measurable distance of having attempted to plant the standard of the Cross “where'er the foot of man hath trod.” “Let not him that girdeth on his harness boast himself as he that putteth it off.”

This little land in which we live sends its soldiers, its sailors, its explorers into all parts of the world. It finds its account in having business relations with the men of many lands; it is ever on the look-

out for fresh markets for its manufactured goods; it even cares to find "fresh fields and pastures new" for its sportsmen, new health-resorts for its invalids. Shall it grudge the men and money needed to keep it in the van of pioneer missionary work? If not, the time must be far distant when the Church at home can think that there is no longer a legitimate claim upon it for at least some of its best sons to act as pioneer missionaries.

2. *But, secondly, Europeans are, and must be, needed as overseers of the work.*

In parochial work it has often been noticed that every new worker adds to, rather than diminishes, the labour of the head of a parish. The home clergyman who wants to escape work and worry had better have no curates, lay-assistants, Bible-women, Sunday-school teachers, district visitors. No one will come near him in the course of time for help, advice, sympathy. Nothing new will be attempted. He may thus "make for himself a solitude, and call it peace." But if he has a conscience, it will give him many an uneasy half-hour. He will know that the Lord's work does not prosper under his hand. When God gives spiritual blessing, when souls that have found "joy and peace in believing" are eager to bring others to the Lord,—there must be anxious work for him who is at the head of a parish. For these red-hot Christians, in the first fervour of their zeal, need guidance. They themselves need to be "built up in their most holy faith." They need, even if, as not seldom happens, they do not recognise the need, a good deal of instruction in God's Word, no less than in the best ways of doing God's work.

So also in the mission-field. "An expanding Mission is an expensive Mission," said Mr. Venn, twenty-five years ago. It is expensive in its need of wise, level-headed, as well as warm-hearted directors. What is the cry of Uganda to-day? We read in the *Intelligencer* for December, 1894 (p. 914), that "the missionaries send a strong appeal for reinforcements, on the ground that there is an 'enormous waste of valuable Native help, through the want of efficient European supervision.' They believe that there are very many really converted Waganda, willing and anxious to preach the Gospel, and fit to do so, but needing European oversight, and the scarcity of European workers renders this impossible, except in the vicinity of the capital." Thus in a mission-field which has been wonderful in many ways, but in none more than in the rapidity with which Native help has been evoked, this very progress is in danger of being checked for lack of European supervision.

Sometimes it is said, with a fair show of reason, "You ought to trust your converts. In the early Church the Apostles did not labour long years in one place. They planted a church, ordained ministers, and then went to some place where the Saviour's name was unknown. St. Paul, e.g., says, 'So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, To whom He was not spoken of, they shall see :

and they that have not heard shall understand.' (Rom. xv. 19—21.) Why not imitate the Apostolic method of work in modern Missions?"

Is it quite certain that St. Paul would have left so soon as he did his Mission work in one particular place, unless there had been an imperative call to do so? Was not that imperative call due mainly to the lack of labourers? And further, did not the Apostle's early removal result in evils which might have been avoided had he remained with his converts? We are inclined to argue from the facts we find recorded in the New Testament, as if they were all of Divine appointment. We may thus miss some of the instruction they were meant to impart. When Barnabas and Saul left Antioch for their first missionary journey the call was clear. There was work to be done which the Holy Ghost had laid upon them. But even then, if the Church at Jerusalem had been larger, stronger, and more faithful to its Lord, there might have been others to take the place of the Apostles at Antioch, or to do the new work which was bound to be done if the Lord's command to His Church was to be obeyed. It is clear that in his later life, when he had on his heart the burden of many churches, the Apostle often longed to be able to give personal supervision to his converts. He tells the Ephesian Elders, whom he had summoned to meet him at Miletus—"I know this, that after my departing shall grievous wolves enter in, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts xx. 29, 30.) At any rate, it seems a curious kind of complaint to make against Missions in our day, that they carry off our best men, and leave us less able than we like to be to meet the demands of supervising the work at home, on the ground that Native Churches ought to find a sufficient supply of clergy for their own needs. I am persuaded that some of the troubles in Thessalonica, Corinth, the Galatian Churches, and elsewhere, were due to the too early withdrawal of Apostolic supervision. In this matter they are a warning rather than an example. I do not forget that to these very troubles we owe letters which contain precious truths suited for every age. But that is only to say that in this, as in so many other ways, God overrules evil so as to bring good out of it.

To the question, then, whether we may not expect that we are within measurable distance of ceasing to be a Missionary Church, I feel that the answer must be "no," even if that were "a consummation devoutly to be wished." The question bears a suspicious resemblance to the well-known question said to have been put, many years ago, by a woman to the parson of her parish when he asked her to take a missionary-box: "Aren't all the Heathen converted yet?"

But let us look at the matter from another point of view.

1. What is this terrible drain of good men from the home to the foreign field of work? Has it assumed such proportions as to cause serious fear of a famine of fit men for home needs?

A note of warning, or, at all events, the suspicion that by-and-by

such a note would be needed, may possibly have seemed to be heard in the Rev. Handley Moule's speech at the C.P.A.S. Forward Movement meeting in Exeter Hall last October. That speech was one of great value. Like everything which falls from the lips or flows from the pen of the Principal of Ridley Hall, it was full of point and power. Coming from one who has two brothers in China, who has himself done so much for Missions, it carries great weight. Anything Mr. Moule says on this question must be taken at its full value; it cannot be discounted as if it came from an open foe or a lukewarm friend. In Mr. Moule's speech he expressed his gratitude for the number of men he sees around him at Ridley who are likely to become whole-hearted ministers of Christ. Of course they "differ as to degrees of spiritual experience and intensities of energy," but, said Mr. Moule, "I could not have believed once to have seen the quantity and quality I see around me there at the present moment. And all these men, thank God, are on the right side of thought touching work and life in our dear Church." But there is one thing which almost makes the Principal of Ridley groan! "And why do I groan?" said he. "Not because there are more missionaries going out, but because there is a proportionate lessening of the number of those who, in most difficult and critical days, are keeping the hearth fire bright at home. . . . Thanks be to God for the growth of the missionary army. But also I do gravely regard the fact that out of the comparatively small circle I see in my horizon at Ridley Hall, an abnormal proportion is called abroad, or what will be such if our Lord does not raise a great many more to labour in these critical circumstances at the present time. For this is important, not for the sake of England alone, but, through England, for the sake of the world. The mission-field cannot afford to sap the full life of English Christianity. And, under God, that depends mainly on the presence of a strong and Spirit-filled home ministry, and accordingly I hold that the worst of all mistakes would be to pit the foreign against the home, or the home against the foreign work, calling one the higher, the other the lower level of work. No; there is no difference of level in the place of work, if it is the place your Master has called you to fill."

These are wise words; but they largely depend on the virtue of an "if." They are, too, the words of one whose own experience is exceptional. If all through the Church it were found that an abnormal number of men gave themselves to Foreign Missions there might be some cause for alarm. But how does the case stand?

Seven years ago there were in connexion with C.M.S. just 247 clergymen. In 1894 there were 344—a noteworthy increase without doubt. But how many clergymen are there engaged in active parochial work at home? Certainly not less than 20,000. The Clergy List for 1894 contains some 25,000 names. Of these a certain number are not employed in parochial work. Some are engaged in tuition, some, but very few exclusively, in literary work. Some are on the staff of cathedral clergy, some have retired from active service in consequence of old age, infirmity, clerical sore throat (which, by the way, seldom attacks the poorer clergy, but seems largely to

confine itself to men who inherit fortunes or marry rich wives), or other causes. But deduct all these, add those who are at work in the mission-field in one form or another, and you have not less than 20,000 for home needs. There hardly seems any immediate dread, even so far as Evangelicals are concerned, of the "drain" to the mission-field seriously injuring the work at home. Even if all the 344 now in the mission-field would have found their way into the home ministry, the proportion is small as compared with those who remain at home.

I do not at all wonder, however, that the Principal of Ridley Hall feels some anxiety on this matter; because he is of all men the one most likely to feel the force of the current which carries earnest, devout, whole-hearted young men into the mission-field. Of the men who have gone out during the last seven years many have come from Ridley Hall—"an abnormal number" in another sense than was meant by Mr. Moule. Cambridge has for a good many years supplied a larger number than Oxford. Of Cambridge men likely to go out, the majority drift towards Ridley, whatever their college may have been. Just as "nothing succeeds like success," so when a University or other place of learning begins to send out missionaries, the number is pretty sure to increase. It is so even in a parish. Tradition favours it. The atmosphere of the place is redolent of the missionary subject. Letters from men in the field feed the flame of missionary zeal. It would be unfair to accept Ridley Hall as a proof that an abnormal number of men are giving themselves to the foreign work of the Church, or even that an abnormal number of the more devout and thorough Christians are leaving home for foreign work.\*

That there is need of drawing attention to the difficulty earnest Incumbents find in getting Evangelical curates is certainly true. That difficulty depends, however, on far other causes than the fact that more men are now going abroad than was the case formerly.

(a) Many University men give themselves to the work of teaching instead of to the ministry. The standard of clerical duty has been considerably raised of recent years. Some men of very high moral character, who have no distressing doubts as to the truth of revealed religion, decline to take Holy Orders because they feel that they lack the qualities needful for a successful ministry. Such scruples are worthy of respect. Few persons would, nowadays, press their sons into the ministry against their will. Many men feel that, as teachers, they can exercise a most important influence, and regard the scholastic profession as much more than a means of earning a living. The prizes of that profession still go pretty often to clergymen, but laymen are not left out in the cold as once they were.

(b) It must be remembered, too, that Evangelicals are likely to suffer more than High Churchmen from the higher ideal of ministerial life which now prevails. They do not regard ordination as conferring miraculous powers. The young High Churchman has no sort of difficulty in speaking *ex cathedra* to men more intelligent, well-informed, experienced in the problems of life than himself, because

---

\* See Editorial Note, where the Ridley Hall figures are given.

he believes that, as a priest, he can speak with authority. He relies not on personal gifts, but on that "grace of ordination" which he fancies confers upon him something very like miraculous powers. But further, those departments of ministerial work which are mainly mechanical, which demand for their due performance neither intellectual nor spiritual qualifications of a high order, are, to his mind, the most important. It is, of course, quite true that in these days High Churchmen of the most advanced type by no means forget that the pulpit is a power. Many of them cultivate preaching carefully. But they regard priestly functions as more important by far than preaching.

(c) But further, Evangelicals find it difficult to procure good clerical helpers, because Evangelicalism is not popular. It does not suit the pleasure-loving spirit of the age. It is out of harmony with the sceptical tone of modern thought. It demands such a surrender of the whole being to the service of God as must always make it distasteful to the natural heart. A religion of ceremonial, a religion of sentiment, a religion which explains away the most difficult parts of revelation, and tries to reconcile with the deep teachings of that revelation the crude assertions of science "falsely so-called," will always win many adherents. The Cross of Christ always has been and always will be a stumbling-block to all who are not taught by the Holy Spirit. As Mr. Moule so well said in the speech I have already alluded to, "In the mercy of God we are not fashionable. In the mercy of God we are not the popular party. This is a mercy and a grace. It is for us the most bracing condition of things." But this condition of things must render it difficult for Evangelicals to secure a full supply of men.

Still I am inclined to think that we are no worse off in this respect than we were thirty years ago. There has never been a time within my memory when there was not a complaint of the paucity of Evangelical curates. On the whole, things in this respect are better than they were in days gone by. Ridley Hall at Cambridge, Wycliffe Hall at Oxford, have been a strength to Evangelical religion throughout the land. They have not only supplied well-trained men for the ministry, but they have done something to stem the tide of Ritualism and Rationalism at the Universities. Their able, learned, devoted Principals and Vice-Principals have shown sympathetic kindness to men outside the walls of these institutions. Many a man who could not afford an extra year at Oxford or Cambridge after taking his degree has been brought under the influence of Wycliffe and Ridley directly by occasional invitations to friendly functions within the walls, and indirectly by listening to the sermons delivered at the Church of St. Peter-le-Bailey by Mr. Chavasse, and at Holy Trinity Church by Mr. Moule. These Halls have been much more than theological colleges for graduates, they have been the rallying grounds for men of Evangelical tendencies throughout their respective Universities. Nor must St. John's, Highbury, be forgotten. It has done a noble work for the Church. Not a few of the best, most energetic, and most successful men in the ranks of Evangelicalism have been given to the Church by that admirable institution. It is true that we have practically lost St. Aidan's, which was founded by men

of Evangelical views. How this has come to pass is outside my present purpose, but I cannot help expressing my regret that a college which owes its existence to money subscribed by Evangelicals for the express purpose of providing Evangelical men for the ministry, which had as its first Principal and Vice-Principal such men as the late Dr. Baylee, and the Rev. Canon Linton, now Vicar of Birkenhead, should have been allowed to drift away into the hands of decided High Churchmen, if not of extreme Ritualists.

It may be worth while to notice that the alarm felt by many as to the failure of a supply of candidates for the ministry does not seem warranted by facts. Between 1875 and 1893 the number of deacons ordained each year within the provinces of Canterbury and York fluctuates from 610 ordained in 1875, to 814 ordained in 1886. Between 1886-93 the number has not gone lower than 737 in 1892. It was 747 in 1893. Nor do the older Universities show any decline in the number of men they supply for the ministry. Out of 11,936 deacons ordained between September, 1872, and September, 1888, Oxford supplied 3469, Cambridge 3619, Dublin 496, Durham 639. Other colleges, 3134. And the Literates were 579. Since 1888 (up to September, 1893), 3672 deacons have been ordained, of whom 1096 came from Oxford, 1107 from Cambridge, 130 from Dublin, 297 from Durham, 951 from other colleges, and 91 are Literates. These figures are taken from the Official Year-Book of the Church, and are approximately correct. I find a slight error, which, however, does not vitiate our comparison. In the Year-Book for 1889 the number given for 1887 is 810, whereas in the Year-Book for 1894 it is 771. The figures show pretty conclusively (a) that the number of men taking Holy Orders does not show any falling off, if we take a number of years for our comparison; (b) that Oxford and Cambridge still supply a very large proportion of the clergy; (c) that the proportion from each source of supply has varied very little of late years.

To return to our more immediate purpose. It is, I think, clear that the number of men who are now going into the mission-field does not at all account for any real or imagined difficulty in finding fit men for home work.

2. I would point out, in the next place, that of the 344 ordained men now abroad, a considerable number would never have become clergymen had they not felt a call to work for the Lord Jesus Christ in Heathen and Mohammedan lands. Very often it has been at a missionary meeting or missionary service that their spiritual feelings were first awakened. They would never have thought of the ministry as a career for themselves, apart from the hope of winning for the Lord the people who as yet know nothing of redeeming love. Their education from first to last has been due to those who love missionary work. Sometimes a vicar, sometimes a young curate, sometimes an earnest layman, gives the instruction which lays the foundation on which fuller knowledge is built.

The Training Institution formerly at Reading, now at Clapham, has received many a man whose knowledge of Latin and Greek was



almost *nil*. We sometimes read of the comic despair of some Oxford or Cambridge First Class man in classics who has been appointed to a professorship in a Scotch university, when he finds that his learned lectures have to be given to men whose knowledge of "the humanities" is elementary indeed. But he has some well-instructed students: there will always be a sprinkling of men able to enter into points of scholarship, others who can appreciate the literary graces of classical writers. The men who go to Clapham generally have to begin at the very beginning. They are men who mean to learn, who have capacity to acquire, if hitherto they have lacked opportunity to obtain knowledge. Even when the Islington stage is reached and the man goes up to the College, he has much to learn. As a rule he would have a poor chance of passing "Smalls," though he may be a far more capable man, and have it in him to do much better work for his Master, than the ordinary run of Oxford undergraduates. It speaks well for the thorough training given at Islington that both at the Cambridge Preliminary Theological Examinations, and at the Bishop of London's Ordination Examinations, Islington men have so greatly distinguished themselves. Still, it is right to remember that these results have been obtained by men supported by missionary money, drawn into the ministry by missionary zeal. They must be left out of account when we talk of the "drain" of our best young clergy from home to foreign work.

Further, of both classes of missionaries, those who would have given themselves to home work, and those who never would have been clergymen at all apart from Missions, *there are not a few who drift back again to England*. Nor are such men to be regarded as comparative failures in the mission-field. They are often as able, as devoted, as successful men as any to be found at home or abroad. Failure of health or other excellent reasons have rendered return to England a duty. I am not at all sure that mischief has not been done by the moral pressure sometimes put upon men to remain abroad when they might, perhaps, have done more effective work at home. Of this I am very sure, viz. that the experience gained abroad is extremely useful at home. I have sometimes thought that it would be not amiss if the Wesleyan plan of sending men abroad for a time, at all events, were generally adopted in our Church. Bishop Royston is doing much by his urbanity, gentleness, and deep spiritual tone to foster in the diocese of Liverpool the best kind of ministerial work. Surely the time he spent as a missionary in India, and then as Bishop of Mauritius, was not all loss to the Church at home. The Rev. John Barton, after sixteen years of work in India, became the indefatigable Incumbent of Holy Trinity, Cambridge. Numbers of men at work in England and abroad can bear witness to the influence he exercised on behalf of Evangelical religion at Cambridge between the years 1876 and 1893. He is now doing a great work in connexion with the Church Pastoral-Aid Society. These instances occur to the mind at once as showing that if there is a "drain" from the home work of our Church of the sort of men who are deeply needed at home, there is also a drift back to home work of such men,

with minds enriched by wider experience than those who stay at home can gain, and hearts impressed by the wonders God is working in Heathen lands. It would be very easy to multiply instances of this sort; but my readers will readily call to mind the names of men once in the mission-field who are now doing very effective work at home.

For the purposes of our comparison it is needful to add that of men educated for the mission-field, who would apart from such education never have been clergymen at all, there are not a few occupying at the present moment positions of importance at home. In Birmingham we have two Incumbents and a quasi-Incumbent who owe their clerical education to the Church Missionary College, and a fourth who received much the larger and better part of his theological education there. I could, if it were desirable or necessary, give the names of men in London and many of our other large towns, not to mention country villages, who, after being educated at Islington and doing excellent work abroad, are now engaged in the home work of the Church. I for one do not sympathise in the least with those who would wish to make any distinction between the clergy ordained for home and for foreign service. I know too well how great is the need of men imbued with missionary zeal for work in our own land. I rejoice in the excellent results achieved in England by those who are unable longer to serve their Saviour in far-off countries. I only call attention to the fact that there are such men in order to show that after all the "drain" of our best men to the foreign field is not so serious as many seem to imagine. There is, at any rate, another side to the subject. Altogether between 1815 and 1894 only 312 graduates went out into the mission-field in connexion with the C.M.S. And this number sounds more than it really is, for nine took their degree from Durham, the larger number of whom graduated after their acceptance as missionaries; six took their degree at Manitoba, two in New Zealand, four are graduates of London, one of the University of Dublin; leaving for Oxford 61, Cambridge 180, Trinity College, Dublin, 48. With figures like these before us there does not seem much reason to complain of the "drain" of men from the home to the foreign ministry. It may even be doubted whether the Church at home has not been, on the whole, an actual gainer even from the numerical point of view, taking into account the drift back from the foreign to the home sphere of labour.

3. But it would be a very short-sighted view of the matter, to forget the moral effect upon the Church at home of lives consecrated to the Lord's service in the mission-field.

Who can estimate the influence of such a life as Henry Martyn's? Could that life have produced the same effect on the mind, the heart, the imagination, if he had laboured all his life as a Cambridge Don, or as a parochial clergyman? Bishop Hannington did excellent work in England before he went to Africa. The story of his life before he consecrated himself to the cause of Missions is full of interest. It would have been well worth writing had he never left his native land. But does any one for a moment believe that, however admirably written (and he was very happy in his biographer), Hannington's Life, shorn of

his African experiences and his tragic death, would have run through two editions within a few weeks of publication? Has not that life been a great spiritual power in our land, just because it was laid down in Africa?

There are, it is true, heroic lives lived and laid down in the Lord's service at home. But for the most part, they fail to impress the imagination as do those of missionary martyrs. It would be hard indeed to stir to its depths an audience by a record of the most self-denying life spent in London slums, as John G. Paton can stir the hearts of men by the simple, unrheterical story of his labours in the Loyalty Islands. Well might Bishop Selwyn say: "Talk of bravery! talk of heroism! The man who leads a forlorn hope is a coward in comparison with him, who in Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such dangers." (*The Story of John G. Paton*, p. 156.)

Well does the writer of the remarkable article on "The Progress and Prospects of Church Missions" in the *Quarterly Review* for January, 1894, say: "The pages of missionary history literally sparkle with romance, with which we make bold to say no other field of human effort can compare." And then after an eloquent eulogium on the lives of Martyn, Hannington, Patteson, Paton, he very justly adds: "Needless to say that the tale of missionary heroism is not exclusively made up of those who have died by violence; its chronicles record many instances of life-long perseverance, some crowned with marvellous success, others blighted with apparent failure, borne without repining. The names of Bishops French of Lahore, and Caldwell of Tinnevely, and Field of Newfoundland, and Horden of Moosonee, each and all signify a lifetime spent in Mission work, which was only laid down at the call to go up higher, and many of their lives were as picturesque as they were saintly."

It would be "to gild refined gold and paint the lily" to add anything further to prove that the Church of Christ in our own land owes to the mission-field a deep debt of gratitude for proving that the age of Christian heroism is not past, that there are in this selfish, material age, when much of our Christianity looks like a counterfeit, those who are willing to "follow the Lamb whithersoever He goeth." If, as cannot be doubted, there is a higher ideal of duty, a more self-denying spirit in the Church at home, than formerly prevailed, even within the memory of living men, is it not in a large degree due to the noble example that has been set by "men who have hazarded their lives for the name of our Lord Jesus"? It is indeed true that we need at home more men who will preach faithfully "the Gospel of the grace of God," and set before their people an example of holy, consistent, Christ-like lives. Have we done our duty in seeking out, and then helping forward, men called of God to labour in His Vineyard? Do we make use of the materials ready to our hand in our parishes? Do we pray fervently, frequently, and faithfully to God that "He will thrust forth labourers into His Harvest"?

It will, I think, be admitted by my readers that throughout this

article I have distinctly understated my case. I have dealt with the question only as it concerns Evangelicals. Of course I do not forget that out of the 20,000 home clergy there are probably not more than 5000 who would rank themselves as Evangelicals. Is it cause for anxiety that out of such a number during the last seventy-nine years there has been a "drain" of about *four graduates per annum* to the mission-field? For our present purpose we can only take into account graduates, because non-graduates have been educated for missionary work. My case would be still more complete if the whole number of English Clergy were compared with the whole number of graduates who have gone to labour amongst Heathen and Mohammedans. I cannot find the exact number in connexion with S.P.G. But during nearly 200 years, between 1701—1893, it has had for its colonial and missionary work 3317 ordained men, of whom but a fraction were graduates, and probably not a quarter were missionaries to the Heathen. In *twenty years*, between 1872—1892, there were 14,941 deacons ordained in England. "Look on this picture and on that!"

"Oh! but other societies must be remembered." Yes. The Universities' Mission to Central Africa has two Bishops and twenty-three English clergy. The Oxford Mission to Calcutta has nine priests. The Cambridge Mission to Delhi (in connexion with S.P.G.) has seven missionaries. The Archbishop's Mission to the Assyrian Churches has six clergy, five of whom are graduates of Oxford and Cambridge; one is a Native.

Add all the men who can be in any sense called missionaries abroad; include even those who labour amongst our own countrymen; forget that of these a considerable proportion belong to the lands where they now labour: and, even then, what a miserable list we have in comparison with our 20,000 clergy at home! We have hardly touched the fringe of the task which lies before the Church of Christ. There are still not less than *a thousand millions* to be brought under the sound of the Gospel.

The Native Churches of which we speak as those which should, to some extent, supply their own clergy, are at best small and weak. It is only in comparison with the dense darkness of these places fifty years ago that we can now rejoice in the light which shines in West Africa and Tinnevely. But even in Tinnevely, which is the most Christian corner of India, the proportion of Christians to Heathen is but one in twenty. Nor must we forget that many of these Christians are very like their namesakes in England. If we had one in twenty on fire with love for Christ, ready to do and dare everything in order to make known His Name to their Heathen neighbours, doubtless we should soon see wonders. But so would it be at home. Again, the little fragments of Churches in West Africa have at least sixty millions behind them! Not yet are we within measurable distance of the day when there will be no need of the "drain," such as it is, of devoted Europeans for the work of the Church abroad.

So also with regard to the need of pioneer missionaries. It seems almost impossible for those who have not themselves seen something

of the vast areas of the world yet untouched by missionary effort to realise how little, infinitesimally little, has been done to evangelize the world. Every fresh traveller brings us information about peoples of whose very existence we had hitherto been ignorant. It is no exaggeration to say that the vast majority of Africans have never even seen a white man's face. If the traveller, the explorer, the coloniser feels that he has still new worlds to conquer, shall the soldier of Christ be slow to plant the standard of the Cross where myriads of the human race remain not so much rebels to their King as ignorant of His very existence?

Before we who remain at home begin to mourn over the warm-hearted men who feel that the claims of the mission-field are irresistible, ought we not to make careful inquiry as to whether the lack of labourers is real or only seeming? Whether the Church is making the best use of her available resources? Whether we do not waste in unremunerative forms of work the force at our disposal? I am not at all sure that modern ideas of the way in which a parish should be worked are not largely responsible for the deadlock to which we are reduced. No matter how much good work is done by lay people, paid and unpaid, it is supposed that there is something radically wrong unless there is a large staff of curates. Nothing else seems to strike the imagination! Quantity, not quality, is the cry. No small proportion of the work done by clergymen could be just as well or better done by laymen. Why should clergymen superintend Sunday-schools? Why should not Bible-classes, P.S.A. services, temperance meetings, be conducted by laymen? Why need the burden of collecting funds, preparing rooms for tea-meetings, organising entertainments, be borne by the clergy? It seems to me that even amongst Evangelicals there is a tendency to multiply unnecessarily the clerical helpers in a parish, to the serious danger of neglecting to draw upon lay material which only waits to be pressed into the service. It is quite true that many of our parishes are much undermanned, but it is equally true that others have an unduly large clerical staff.

Nor should it be forgotten that there is urgent need of re-adjustment at home in the interests both of clergy and parishioners. There is terrible waste of power in our Church. Two, very often three, parishes might with great advantage be put under one Incumbent. Neither distance, nor population, nor incompatible interests could, in many cases, be urged against such re-arrangement. The fact is that there are plenty of clergymen in England to work every parish well, if they were but placed in wiser fashion. It is not quantity so much as quality that is lacking. Until some attempt at much-needed re-arrangement is made, let us not groan over the handful of men who, under an overwhelming sense of the tremendous needs of the Heathen world, obey the missionary call. It is still as true to-day as it was when (May 29th, 1845) Ragland wrote to his friend Henry Deck: "The want of men (for the mission-field) is most distressing." And again: "In Heathen lands there is gross darkness, and scarcely any gleam of light—three or four missionaries among millions." And

once more, in his letter to the Rev. Henry Venn (June 2nd, 1845), the case for a response to the missionary call is truly and temperately stated: "My reason for thinking of missionary work, and for inquiring whether or not I should personally engage in it, is *the want of labourers*. There is abundance of employment, I am fully aware, for faithful labourers at home; but this alone can be no sufficient reason for my own stay, as otherwise *all* might be at liberty to remain behind, and the Heathen would not have the Gospel sent to them at all." Oh, for more men like Ragland! Is not Corpus Christ College, Cambridge, to-day the richer spiritually for the fact that his talents and attainments were laid low at the feet of his Lord for use in the mission-field?

The need of the Church is not so much more men, as, to use Mr. Moule's term, "Spirit-filled men" for the Master's work both at home and abroad.

HENRY SUTTON.

## THE CAMBRIDGE UNIVERSITY CHURCH MISSIONARY UNION.

A RETROSPECT (1857—1893). BY THE REV. J. BARTON.\*



**I** HAVE thought that a brief history of our Union from one who has been connected with it from its first commencement thirty-six years ago, and has watched it with deep interest through its various stages of growth and development, might not be without interest to the present generation. Its life is coincident with that rising tide of evangelistic zeal which first began to manifest itself in 1857, and has gone on, through God's mercy and goodness, gathering in force and extending its area ever since. Just as the first birth of our great missionary societies at the close of the last century was heralded by the evangelistic labours and triumphs of the fathers of the great Evangelical revival, Wesley and Whitefield, Newton and Scott, and the first Henry Venn; and was coincident with great political crises, like the French Revolution, in the history of European nations,—so the more recent revival of missionary enthusiasm in 1857 was connected with the revival of spiritual life in our own land, and with great events in the far East, such as the Indian Mutiny, the opening up of China and Japan, and the discoveries of Livingstone.

In our own case the origin of the C.M.U. may be directly traced to the visit paid to Cambridge on December 3rd, 1857, by the great missionary explorer, David Livingstone. To the late Rev. William Monk, then curate to the Rev. J. H. Titcomb, Vicar of Barnwell (afterwards first Bishop of Rangoon), belongs the double honour first of having brought Livingstone to Cambridge, and subsequently of having conceived the idea of the C.M.U. Previously to that time there had been regular terminal meetings of undergraduates, mostly collectors in their several colleges, held in the rooms of the then University Secre-

\* A paper read before the members of the C.U.C.M.U. assembled in the Henry Martyn Memorial Hall, on January 22nd, 1894.

tary, the Rev. J. Y. Nicholson, Fellow of Emmanuel. At these meetings either some missionary was present, or else one of the C.M.S. Secretaries from Salisbury Square, of whom (the second) Henry Venn was the leader and chief. I have a most happy recollection of those occasions, and when Mr. Nicholson left Cambridge in 1858 to enter upon a college living, some of us wished to express our gratitude to him for the good work he had done. We accordingly collected a testimonial, which, at his desire, took the form of a gift to the Society of 250*l.*, and was appropriated by them as the nucleus of a new Theological College in Travancore, called after the name of our friend, "The Cambridge Nicholson Institution." Mr. Nicholson's departure and Dr. Livingstone's visit probably combined to originate the idea of a Missionary Union, to be officered and mainly conducted by undergraduates. It was felt that something more was needed than a Terminal meeting,—that there should be a definite bond of membership to unite together all who took an interest in the great missionary subject,—that there should also be a reading-room and library to which all members might have access, and by means of which more frequent meetings might be held for prayer and for the imparting of missionary information.

Mr. Monk broached his idea to some of his friends, and in 1858 the Union was first set on foot with ninety-nine members.

For the first year or two, however, it hardly realised the expectations of its promoters. Mr. Monk himself soon forsook his bantling, and threw his energies into the Universities' Mission to Central Africa, which also came into being as a direct result of Dr. Livingstone's visit ; the second secretary who succeeded him was not able to do much ; and there seemed some danger of the scheme collapsing altogether, when I, having then just offered myself to the C.M.S., was besought by several of my friends to take the helm, and in the October Term of 1858 I was able, with the help of several energetic C.M.S. friends, to get the society once more on its legs. We had a crowded meeting, I remember, that Term in the Hall of St. Catherine's, which was kindly lent to us by the Master and Fellows, and from that time to this the Union has never been in serious straits, but has gone on making steady progress.

Our plan in those early days was to have one general meeting of the Union each Term for the reading of papers or letters, or hearing an address on some mission-field of labour, and a second meeting for prayer on behalf of the missionary cause.

In October, 1860, I left for India, and in the Report for that year I find it stated that, in addition to the one Terminal prayer-meeting, a weekly meeting had been set on foot, which was held in the reading-room every Monday from 5.15 to 5.45—"halls" being in those days mostly at 4 p.m.—and had been well attended. Thirty-seven new members joined during that year, and it was also memorable for the large number of Cambridge men who went out under the C.M.S. (six in all) as compared with the average of both previous and subsequent years, which was less than two.

Such was the early history of our Union. And now let me briefly

trace its subsequent growth. Its history seems naturally to group itself into four periods of unequal lengths, each corresponding with a different local habitation.

For the first seven years, 1857-64, we occupied a little back room in Trinity Street, the meetings being mostly confined during that period to a single meeting in each Term for the reading of papers, or the hearing of missionary addresses.

For the next seven years (1865-71) we occupied a room in Market Square, behind the Chronicle Office. During this period there were weekly prayer-meetings, besides the Terminal general meeting.

In 1871 we removed to All Saints' Passage, and there shared a room for sixteen years with the Daily Prayer-meeting. That was a very definite step in advance as, our room being larger, we were able to have the general meetings in our own room, and it became possible to have weekly meetings for hearing addresses and papers during the Term. During those sixteen years, the total number of Cambridge men accepted by the C.M.S. for foreign service was thirty-nine, or a little more than two annually.

The fourth period dates from 1887, when we removed to our present quarters in the Henry Martyn Memorial Hall.

For some time previously we had often felt that our room was too small for any gathering of special interest. The centenary of Henry Martyn's birth, February 18th, 1881, seemed to afford a fitting opportunity for at once raising in Cambridge a fitting tribute to his memory, and of obtaining a more commodious hall for the weekly meetings of our Union.

Some years elapsed before the project could be finally carried out, owing chiefly to the difficulty of obtaining a suitable site. At length, however, an old house next to Holy Trinity Church, where Martyn was curate for two years before going to India, happened to come into the market, and it was felt by all C.M.S. friends that the opportunity should not be lost for obtaining it, though in such a central position the cost of the site was necessarily very large. The Hall was built from the plans of Mr. E. S. Prior, and on October 17th, 1887, it was opened for use.

It is a pity it could not have been a little larger, for on special occasions it is often inconveniently crowded, as it was to hear Mr. Walker and his friend Mika Sematimba from Uganda. Unfortunately, no further space was then available, and we had to make the best of the ground we had secured.

My hope has always been that as soon as the Hall becomes manifestly too small for the purpose required, a fresh effort will be made to pay off the mortgage still existing on the building, and an appeal made to the friends of Missions for a further 1500*l.* to enlarge the Hall at its southern end, by throwing into it some of the rooms on that side, putting the platform at that end, and bringing into use the staircase at the north-east corner, which now, from its proximity to the platform, is practically of little use.

This, however, belongs to the future, and perhaps somewhat remote



future. Let us not, however, be slow to thank God for the marked increase of missionary spirit which has taken place among Cambridge undergraduates since this Hall was opened, an increase which, I think, may be ascribed in great part to the existence of the Hall itself.

What that increase has been the following figures will show:—

From 1858 to 1887 the number of Cambridge men who volunteered for missionary service in connexion with C.M.S. was 65. Since the Hall has been opened, which I have called the fourth stage of our Union's life, the number has been 75; i.e. during the first thirty years 65 missionaries went forth from our midst, averaging a little more than 2 per annum; during the last seven years there have been 75, averaging over 10 yearly.

This, however, is not all. In 1886 a letter was sent to Mr. Wigram signed by thirty of our members expressing their willingness to give themselves to foreign work, should God open the way. Of these thirty, some have been called to a higher service in the Master's own presence, some were disqualified by failure of health, and a few withdrew; but more than half—I believe, eighteen—have actually gone out. Five years later a similar letter, signed by fifty-five of our members, was sent up to the C.M.S., some of whom have already gone forth, and a great many of the rest hope, I know, ere long to follow.

Still later, in February, 1892, came the visit of Mr. R. P. Wilder, of Princeton University, U.S.A., whose stirring words evoked a still more general response; and as an outcome of his visit a branch of the International Student Volunteer Missionary Union was formed for Great Britain and Ireland, in which Cambridge has borne a leading part. This Union of men who declare it to be "their purpose, if God permit, to become foreign missionaries," appears destined to exercise a widespread and blessed influence in years to come.

May we not, then, with deepest thankfulness raise our Ebenezer on this thirty-sixth year of our corporate life and say, "Hitherto hath the Lord helped us." "Truly the Lord hath done great things for us, whereof we are glad."

There is one more feature of special interest which I feel I ought to mention as having directly originated from our body, viz. our University Missionary Bands.

It was, I think, on November 5th, 1888, that I ventured to make a suggestion as to the desirableness of forming such an organisation on the model of the Mpwapwas first started by Mr. Walker (now of Tinnevely) in St. James's, Holloway, and since adopted with so much success in other places. The plan seemed at once to find favour, and when I returned from my year's visit to Tinnevely in the autumn of 1890, I found five such in existence—Gonds, Hydahs, Mchwas, Singhalese, Yangtses. To these six more have since been added, the Medicals, Crusaders, Pioneers, Parsees, Maccabees, and Busogas.\*

The social element which enters into these clubs I feel to be of great importance. A little gathering for prayer of kindred spirits is wonderfully stimulating. As our Union has grown in breadth I have

---

\* Another band has lately been started in Christ's College.

dreaded any decrease of depth and real spiritual life. When first we began we were few in number, but there was a wonderful unity and sympathetic feeling among us, which seemed greatly to foster a holy enthusiasm for Missions. May this be true still in the highest and best sense!

There is much more that I might say, but I forbear. The retrospect of these thirty-six years fills me with thankfulness, and I now say good-bye to Cambridge, in the happy confidence that God, who has done such great things for us in the past, will bless us yet more abundantly in the future.

I thank God for my sixteen years' experience of missionary work abroad; I thank Him also for my sixteen years' experience of Cambridge life since. The Lord is calling us onward to higher and deeper things than we have yet known in the way of missionary sacrifice and consecrated service, and I look forward to a time, not far distant, when we may furnish not ten men only as our annual contingent to the missionary roll, but three times that number.

Every department of our Cambridge life is full of activity,—our Medical school, our Law school, our Engineering school, are each thronged with students: shall not Christ our Lord have His devotees also who are willing to carry His Gospel to the far ends of the earth?

---

## CATECHUMENS, AND THE RIGHT TIME FOR BAPTISM.

BY THE REV. R. BATEMAN, OF THE C.M.S. PUNJAB MISSION.\*



HE scope of this paper is almost entirely confined to matters of observation and experience in the Indian Mission Field. The writer attempts no theological treatment of his subject; to do so would be an impertinence on his part. He proposes to contribute a few thoughts suggested *in* and *by* work in a country where complex problems arise (thank God, not unfrequently) concerning the Baptism of Hindus, Moslems, and out-castes; and in doing this he conceives that he discharges an obligation. Because no opinion concerning "*Catechumens, and the right time for Baptism*" ought to be formed, nor any pronouncement made, on theoretical, or historical, or even merely theological grounds. We have suffered already from the purely academical treatment at home of more than one subject which has to be practically dealt with abroad. Sketches, therefore, from the Mission-field, however inartistic, ought, if they be not fanciful, to be of service on an occasion like this. Mistakes are made, I freely admit, as frequently on the battle-field as at the War Office. Impetuosity in the one and red-tapeism in the other alike may jeopardise a crown.

But are you met here to restrain the impetuosity of the missionary?—nay, rather to understand and to sympathise with it. Sirs! I believe that there is on earth no more holy, more happy, more altogether heavenly relationship betwixt man and man, no more blessed experience than that shared on the steps of the font by the missionary and the convert from

---

\* This is another of the Anglican Missionary Conference papers which we long ago promised to publish. It has been again and again crowded out of our pages, but treating, as it does, of a subject of such great importance, we are loth to suppress it altogether, and take the first opportunity of inserting it.—Ed.

Heathenism, when each sees in the other a heaven-sent answer to the deepest longings of his soul—an earnest of the fulfilment of his highest hopes. The missionary sees a “crown of rejoicing” within his grasp long ere his race is run; for now as of old it is not always the most able or honourable or experienced who are called to exercise this sacred ministry. Philip the Deacon, not Philip the Apostle, bore the witness and baptized the people in Samaria. The same Deacon received the first convert from Eastern Equatorial Africa into the Church and sent him on his way rejoicing. So now we see that the intoxicating joy of baptizing children in the Faith is granted not to veterans alone. What wonder then if well-considered rules are laid aside by the ardent young labourer, and well-laid plans neglected in the hot hour of action. What wonder if we live to see a troop of baptized Simon Maguses checking the “great joy” in Samaria, and chilling the hearts of sympathetic visitors [Acts viii. 14] to our Missions. What wonder if “Philip is found at Azotus,” when by rule he should have journeyed on at all hazards (as Bishop Hannington or Bishop Smythies would have journeyed), and should have further instructed the eunuch as he went!

We must consider the forces we have to quicken or to restrain. Are they susceptible of treatment at our hands? We may excuse impetuosity rather than delay, or we may urge caution rather than expedition; and we may lay down our rules and send out our instructions accordingly; but who shall curb an Influence such as that under which Philip acted? or, who will trust the judgment of a deacon or an archdeacon without it? He who would be wise in counsel and not ashamed in his action when dealing with applicants for baptism must be endued with wisdom and strength from on high.

What we missionaries want to know is how our usages in the matter of baptism—

i. May best conform to such directions as are to be found in God's Word written.

ii. May best promote the solidarity of that one Church to which the administration of the “one baptism for the remission of sins” has been entrusted.

iii. May be most helpful to genuine applicants.

iv. May best protect the infant Church from “profane persons.”

No rules to be applied from without will save us from mistakes under each of the above heads. But, as in all our ministerial perplexities, we plead for

*“ἡ φανερώσις τοῦ Πνεύματος πρὸς τὸ συμφέρον,”*

so especially must we cry to God for spiritual discernment as well as for discernment of spirits, so that we may know “who are His and who is holy” among those who ask us for this Holy Sacrament.

When invited to help in to-day's discussion, it struck me that perhaps I could serve you best by bringing to your ears the voices of some whom I had to deal with as candidates for baptism in years gone by. Accordingly I wrote to two such, the first a convert from Islam and the second a Brahmin born and bred. Both of them are now actively engaged as Christian workers. I asked their opinion on the subject before us, especially with reference to the burning questions of the baptism of minors and of the admission of crowds of out-castes into the Christian Church. I give very brief extracts from their answers received.

The former, now in holy orders, says:—

“The experience gained from the last few years is that we should be more careful for the future. . . . The minister baptizing should ascertain whether there are signs of a new life before he takes this most solemn step. . . . Learning

unaccompanied by grace is not preparedness. . . . We are not afraid of criticism so long as we are clear as to the will of our blessed Master, Who turned back the multitude and gave them directions to count the cost before they followed Him."

My second correspondent writes :—

"Missionaries take a great responsibility on themselves in baptizing all that come to them, without ascertaining first whether the candidates for baptism understand the real meaning of that rite. . . ."

"I would not expect more from a candidate than that he be able to state clearly that he confesses himself a sinner, that Jesus Christ the Son of God alone can save him, and that he desires to renounce his former religion and to become a disciple of the Lord Jesus. Any man who can intelligently make this confession should be baptized and then further instructed. The object of our preaching is to teach people to make this confession, and those who learn to make it we are authorised to baptize. . . . Unless missionaries are cautious, Christianity will be brought into disgrace in this country. Upper-class Christians will refuse to take out-castes into communion. No out-caste has a right to commune with me unless he can assure me that he is a Christian in faith. Personally I have no objection to commune with a dirty scavenger provided he is a Christian. I feel that in the sight of God I was viler than a million scavengers rolled into one, and yet Christ has freely admitted me into His communion and that of His Father. Who am I, then, that I should talk about a Christian scavenger's filth? But, putting aside personal feelings, I think that missionaries have no right to throw the scum of India into the Christian Church simply because that scum wishes to rise in the social scale. . . ."

Under the head of baptism of minors he says :—

"I would not defer baptizing upper-class inquirers (boys) because they are not of age. I would baptize them as soon as they expressed a wish for baptism. . . . Yes, baptize boys, and then you have them placed under the care of Christ and of His servants. They grow in grace and become quite strong eventually. In this connexion I gratefully think of myself, and W—, and T—, and of many others, pretty good examples of boy baptism. Glory be to God for it all."

Now, if time remains, let me indicate a few of the forms in which the baptismal problem presents itself.

1. An aged man or one deadly ill demands baptism at your hands. The memory is dull through age, or the mind is incapacitated by suffering. The case is one of palpable urgency. How will you meet it? What doth hinder such to be baptized?

2. Or a youth—whether bright or dull, gentle or simple, an orphan out-caste or a nestling from a comfortable home—pleads for baptism with an earnestness inspired by the soul's first love. Human law may forbid water to youthful applicants who have received the Holy Ghost as manifestly as any of the company at Cæsarea. They claim their heritage with irresistible pertinacity. "Will you answer for my soul if I die unbaptized?" is a question which will sorely try your head and heart. How will you answer it?

3. Or perhaps a highly educated man introduces himself. He has been studying the Word of God in private. He has taken no counsel with man. Rather, in the teeth of human opposition, he comes to ask for baptism, and he has brought his wife with him. You are satisfied that the man is well aware of what he is about, and the wife has shown her earnestness by being there at all. Send her away unbaptized and she will probably be made a prisoner by her Heathen relatives. Now, how long a delay will you insist upon ere you answer the claim which from the first you recognise? Or will you baptize him and all his straightway after the example of St. Paul at Philippi?

4. The question of private baptism may unexpectedly occur. . You are

sitting under a tree conversing with an inquirer whom you have known for years. You are urging him to decide and be baptized. Suddenly he yields, and proposes that you should baptize him in the canal hard by. Or you fall in with a perfect stranger far from his home and yours. He avows faith in Christ and knows much of Christian doctrine, but he never heard of baptism. You explain it to him as you walk along together. "Well," says he, "here is water." Will you refuse these men for lack of witnesses? or will you admit them to the catechumenate? or will you act as Philip did?

5. Again, a polygamist approaches you. He has in years gone by honestly married four wives one after another, and now he has instructed them all and they all desire as a family to be received into the Christian Church. Will you insist on his breaking faith with three out of four of these ladies as a condition of his entering into covenant with God? and if so will you venture to tell him which of the four is to be baptized with him, and which are to be disgraced and driven from his door?

6. Once more. A member of one of the criminal classes comes up for baptism. He and his family have long been under instruction, and you would but for his patent ill-fame have received him ere this. The case is reaching an acute stage. Now is the time to get hold of his children, before their hereditary environments destroy them. How long will you keep him in the court of the Gentiles lest peradventure if you admit him into the Church some should say, "This man receiveth sinners and eateth with them"?

Memory, not imagination, affords many such problems. In all the above cases I assume that the applications are genuine, and yet the questions which arise are not easy of solution. Of course there are scores of cases in which every admixture of worldly motives produces endless further complications. So when multitudes have to be dealt with, difficulty and responsibility are enormously increased. Age, culture, social position, capability, caste, previous history, have to be considered in turn, with reference either to individual applicants, or families, or classes or masses—and all these again, first with respect to the applicant himself and then with respect to the community which he is to join.

It is evident that no rules could be drafted which should guide us in *all* the perplexities which will arise. Yet rules you must have. Laxity at this stage will augur ill for future development of Church order and discipline. Yet while we condemn laxity, we commend elasticity. Our working of such rules as are given to us must be modified by circumstances. To relax our rules does not necessarily involve the lowering of our standard. Nor does rigidity of standard add one cubit to the stature of the recruit we are dealing with.

We have also to bear in mind that it is on behalf of Christ as well as by His orders that we are to make disciples and to baptize them. The disciples are to be His, not ours. Therefore when looking for evidence of repentance toward God and Faith toward our Lord Jesus Christ, when we would judge, that is, whether we have a genuine *μαθητής* before us or no, we shall do well habitually to couple the words *βαπτίζειν* and *βαπτίζω*, and shall insist that without cross-bearing on the one hand and baptism on the other, no man can be a true disciple of the Lord Jesus.

It will further help us, I believe, if we agree to require a knowledge of the Creed, the Lord's Prayer, and the Ten Commandments, of all adult candidates for baptism. At the late Decennial Missionary Conference in Bombay, a gathering which none who are interested in the spread of Christianity in India can safely ignore, I find that representatives of English, Scotch, Continental, and American Missions agree with ourselves in this as the minimum of instruction

to be given them, and that only one practical missionary ventures to discard it as a post-Apostolic test.

The catechuminate, too, we find to be a very helpful revival of ancient Church usage. It is valuable as admitting the novice by a regular authorised service into a stage where confession of Christ will give experience of persecution, where his character will be tested and trained, and where Christian conversation and Christian companionship may be expected to strengthen and confirm him day by day. As far as I know, all who have adopted the system have valued it, neither scrupulously insisting upon it as a *sine qua non*, nor carelessly disregarding what the ordinary has a right to enjoin.

May I point out that there are many cases of baptism concerning which it is the duty of the missionary to confer with the leading members of his flock, and to ask their judgment before putting a Heathen into a position which forces them to recognise him as a brother. We have to consider the effect of our laxity or rigidity in baptismal matters upon such of our flocks as are our fellow-labourers, and who may be caused to stumble if we walk not wisely. Get, then, a board of lay assessors with yourself to examine each candidate. And, as long as possible before baptism, be careful that those are selected who are to be the "chosen witnesses" of the young confessor. Surely the question, "Can any man forbid water?" implies that the Christian congregation had a right to be consulted, even when an Apostle was present.

Whether dealing with individuals or with companies of applicants for baptism, we invariably find that urgency is pleaded. We admit the urgency, if the case be genuine. Baptism for the remission of sins is too great a boon to be dealt with casually or as a matter of routine. We dare not pay attention to the cry of the home churches for *results*. That cry should be addressed to the Lord of the Harvest, and not to His labourers. Still less dare we be guided in this matter by that spirit of laudable rivalry which in other lines of Christian effort is useful in provoking to good works. Hasty baptisms are a great evil. I do not know which of the Missions in India is faultless with respect to them. There are modern Roman Catholics who follow Xavier in baptizing Heathen infants. I remember reading of one who pleaded for money from Europe on the ground that for 4l. he could "promise to regenerate from three to four hundred Pagans, two-thirds of whom would go almost immediately to heaven." And I have read of Methodists who, being charged with deliberately baptizing men and women whom they know to be unconverted, did not repudiate the charge, but sought to justify their procedure on the ground that it is wise and scriptural to baptize first and teach afterwards. Extremes meet on this dangerous ground. We must admit, however, that both the C.M.S. and the S.P.G. have had ill-considered baptisms to lament over. At Delhi and at Amritsar you may hear missionaries deploring cases where too little caution has been exercised.

We rely then upon the promised guidance of God's Holy Spirit, both in our individual action and in the measures we concert. We will proclaim with all our power that "Christ Jesus came into the world to save sinners," and to every one that thirsts for His salvation we will extend the invitation, "Come ye to the waters" of baptism. But inasmuch as palpable mischief has been done by hasty administration of that Holy Sacrament, and, on the other hand, inasmuch as no one ever lamented in our hearing his *refusal* to baptize, we feel sure that no amount of urgency should absolve the missionary from the duty of curbing his own impetuosity, and of "looking diligently" into every case, lest he cause his brethren to stumble and the name of Christ to be evil spoken of.

## DR. CUST ON MISSIONS AND MISSIONARIES.



N 1886-1892, Dr. Cust presented to the Society several thousand copies of papers and pamphlets by himself, printed at his own expense, for distribution in connection with the February Simultaneous Meetings. Perhaps the Missionary Cause has never been more powerfully and eloquently set forth than in those papers. We think it will interest all our readers to have some extracts from them. We print the extracts without comment, except that we earnestly recommend them to be read, marked, learned, and inwardly digested. We will only add that they are not fragments torn from their context, and used for a different purpose from that intended by the writer. They are fair and honest samples.

## I. THE MISSIONARY OBLIGATION.

"On the Clock of History the Hour for Missions has sounded. The Church, the Family, and the Individual, who do not place the Duty of conquering new kingdoms to the Lord in the first line of their obligations, abdicate their position. . . . What shall be said of those who withhold personal service, if the Message come to them, that the Lord calls them to His Vineyard, if they find themselves in possession of talents, and leisure, and means, and opportunities? What shall be said of Parents who withhold their children when they are ready to go, and who have no field of usefulness at home? . . . Parents! Parents! if the Lord calls them, let them go! Early Death, Tedious Disease, some kind of misfortune, may hereafter come upon you for robbing the Master of His own. What happened to the Servant who wrapped his talent in a napkin?"—*From "A Cry for Missions," 1886, p. 7.*

"Why have we at this period of our National life such a vast expansion of our direct and indirect influence? Why are the ends of the world, Regions which Cæsar never knew, of which the Prophets and Evangelists never dreamed, laid open to us? We go out and come in like Kings and Rulers. . . . Our Merchants have a sweep far exceeding that of Tyre: wherever our cottons can go, our Bibles must go also. Each ship and each camel must have its due proportion of clothing for the body and clothing for the soul; wherever our soldiers and sailors can go, our Missionaries *must* go also: it is not a question of policy or possibility, but of Duty, it must needs be, that we preach the Gospel: woe unto us if we do not! Some nations have the will, but not the means and the opportunities; other nations the means, but not the will; but God be praised, that we have both: it is no effort to us to send out one thousand Missionaries, and to maintain and support them; it elevates, it spiritualises the Church that sends them. A missionary spirit is the *articulus stantis aut cadentis Ecclesie*, and Now is the Time."—*From "The Duty of the Youth of Great Britain," an Address at Balliol College, 1886, p. 8.*

## II. POSITION AND FUNCTIONS OF THE MISSIONARY.

"I never see a missionary but I blame my fate that I am not of them. Are they not to be envied whose duties in this world harmonise with those of the next; zeal in their earthly vocations promoting, not, as with us, retarding, the work of their own salvation? They stand among the Heathen, as an ensign of what each of us values most: the General represents our victorious arms, the Governor our triumphs of administration, but the Missionary displays our virtues, our patience, our Christian charity, and shall we not be proud of him? . . . Had I life to begin again this would be my choice: the glories and profits of other professions are but as vanity. We have fought battles: they are scarcely known beyond the narrow limit of the echo of the cannon. We have ruled over Provinces: our fame is as soon forgotten, as we are gone. But should we have saved souls, a long line of Christians will carry back the legends of their family to our era, and entwine our names with the golden thread of grateful thanksgiving! Who remembers the Generals, the Proconsuls of the time of the Cæsars? Who remembers not the Apostles?"—*From "Something that has*

been Done," a Paper written in 1852, and reprinted in 1886 in "*A Cry for Missions*," p. 38.

"They [the Missionaries] do not work for stipends, or honours, or praise of men, but, impelled by higher motives, the Service of their Master: and in every part of the World they have shown themselves to be the Champions of the oppressed, the Reprovers of evil acts and evil customs, the Protectors against bad laws; the Missionary is never popular with the British Colonist, or man of Commerce, because he stands up for the Natives: it is his duty to do so, and the hearts of Britons are with him in his often unequal and unsuccessful struggles."—From "*The Duty of the Youth of Great Britain*," an Address at Balliol College, 1886, p. 5.

"Consider the awful questions of the future of the populations subject directly or indirectly to the power and influence of England. Are they to be swept off the face of the Earth? Are they to be left in their degradation, adding European vices to their congenital depravity? What machinery can be applied to save them? By an inexorable law of Nature, some of them seem to be dwindling, and will soon disappear! Is their blood to be laid at our door, for in very deed we are their keepers? The Governor, the Merchant, the Soldier, the Colonist, are unable to grapple with this problem: they are rather, in spite of themselves, the cause of the intensity of the evil. As the Assyrians and the Babylonians and Persians and Greeks and Romans in former times, so in modern times we Anglo-Saxons in our grand march over Continent and Island displace, destroy, swallow up, and assimilate, the indigenous races: our very touch is dangerous to them, for we bring with us Rum, and Gin, and Gunpowder, and loathsome diseases previously unknown. Nobody but the Missionary, the man of capacity, devotion, and love, can be of use in such a terrible crisis."—From "*The Duty of the Youth of Great Britain*," an Address at Balliol College, 1886, p. 5.

"The Missionary is not, as some would have it, the enemy and opponent of the Trader and Merchant, but their Pioneer and best friend. He will not indeed sit quietly by, and see the Natives plundered and ill-used, and their young men cajoled by nominal service-contracts, and carried off into real Slavery. He will not look calmly on, while the young girls of the Mission-School, just budding into womanhood, are seduced by the Ship-Clerk, or assistant trader, to be their temporary companions: he will not be silent, when Rum and Gin are poured into the country, and the day's wage, and the reward of toil, are represented by a bottle of liquor. But the Missionary, if he rightly understands his high position, will preach Christ in such a way, as to make his hearers more fit to die as believing and repentant sinners, and more fit to live as sober, industrious, intelligent citizens of the world."—From "*The Duty of the Youth of Great Britain*," an Address at Balliol College, 1886, p. 15.

### III. THE MISSIONARIES THEMSELVES.

"The Missionary is undoubtedly the highest type of human excellence in the Nineteenth Century. He has the enterprise of the Merchant without the narrow desire of gain, the dauntlessness of the Soldier without the occasion for shedding blood, the zeal of the Geographical Explorer, but for higher motive than the advancement of Human Knowledge. The Missionary is the Salt of the Earth."—From "*A Cry for Missions*," 1886, p. 8.

"The missionaries cannot speak of themselves; it is the last thing that they would wish to touch upon, except to describe their shortcomings. . . . Many of them are men of high talent, who in secular professions might have achieved wealth and fame, or in the home Church might have risen to dignity and influence, but, smitten with the wondrous love of saving the souls of the Heathen, they have gone forth, and fresh candidates for the holy office are never wanting."—From "*Missionary Heroes*," 1883, reprinted in "*A Cry for Missions*," 1886, p. 9.

"If any of my hearers desire to know the real worth of the African missionary, let them read the lives of Mrs. Hinderer at Ibadan, and Mrs. Wakefield at Ribé, and of many other noble men and women, of whom this self-seeking world is not worthy, who have left comforts at home to labour among the Africans; who, in spite of overpowering maladies, have been, like Hannington, unwilling to leave the country of their choice, and determined to return, in spite of the warning voice of their doctor, or who have died as good confessors, counting



not their lives worthy, but to fill up what remains of the sufferings of Christ. Such lives, in their simple eloquence, cannot fail to chasten the proud heart, to drive out selfish egotism, and to sustain the sinking spirit; they leave a ray of tender light behind them, showing that the age of chivalry, and of self-abnegation, has not entirely passed away; that the nineteenth century, in spite of its worldliness and infidelity, is still able to supply crusaders to fight the battle of our Master."—From "*Missionary Heroes*" (as above), p. 14.

[After a vivid description of a Christian Service at Benares in 1852:—]

"And who are the good, the great, men, who have wrought this wondrous work? Whose hands have offered this incense of sweet savour to the Most High? Who are those who have taken the new Jerusalem from the Jebusites, and planted this new Canaan in the land of the Heathen? Who have kept together these ten righteous, if peradventure for their sake the sinful city may be spared? There sit they, the shepherds among their flock, the Christian warriors reposing with their armour off after the combat. By their sides are their good yoke-fellows, who have been their wives, their fellow-labourers, who have shared in the toil, and the victory. On their breasts are no proud insignia of battles that they have fought, of victories that they have won: but with a good fight they have carried the entrenchments of Sin and Satan, and have the *one* Cross engraved on their hearts. They have not sat on earthly judgment-seats, they have not collected the tribute of nations, but they will hereafter sit upon thrones judging the Heathen, they will hereafter offer as the fruit of their life-labour a full harvest of redeemed souls. They have no precedence given them in mortal assemblies, but they will be reckoned among the Angels of Heaven. They have not controlled in the Courts of Human Justice the stormy struggles of man's bad heart; but with the Gospel as their rule, they have guided the economy of the soul."—From "*Something that has been Done*," 1852, reprinted in "*A Cry for Missions*," 1886, p. 37.

#### IV. MISSIONARIES' WIVES.

"Nor has he gone alone, for by his side there moves a form, scattering sweet flowers round his life in those God-forsaken regions, attracting to herself hearts by the strange sight of the Beauty of Holiness: they call her in their untutored accents an *angel*: he calls her *wife*, who, like Ruth, will not leave him."—From "*A Cry for Missions*," p. 7.

"Time would fail me to tell of [here follow many names of missionaries] . . . of many a gentle lady's grave, for women have never been found wanting to share the honour and the danger of the Cross."—From "*Missionary Heroes*" (as above), p. 17.

#### V. WOMEN MISSIONARIES.

"Can Female Evangelists, gifted with power of utterance, and equipped with spiritual knowledge, be found, and, if found, how can they be employed? . . . No one, who has attended religious meetings of late, can fail to be aware that a new power has come into existence, and a very sweet and healthy one. . . . Three of the most noble passages in the Old Testament proceeded from the lips of three women, Miriam, Deborah, and Hannah; and just in the dawn of the New Covenant the Holy Spirit spoke through the mouth of a woman, the Mother of our Lord, in strains of unsurpassed beauty and eloquence, showing unmistakably that God is no respecter of sexes. . . . Female Evangelists can be found, natural gifts can be developed, and suitable instruction can be conveyed in such blessed centres of spiritual light as Mildmay; and, further, the sooner this measure be adopted the better. I summon into the field a new army of soldiers, an auxiliary force, to supplement the regular forces in the field."—From "*The Female Evangelist*," 1885, reprinted in "*A Cry for Missions*," p. 20.

"To the village-women the appearance of a Female Evangelist must be, as it were, the vision of an Angel from Heaven: to their untutored eyes she appears taller in stature, fairer in face, fairer in speech, than anything mortal that they had dreamt of before: bold and fearless, without immodesty: pure in word and action, and yet with features unveiled: wise, yet condescending to talk to the ignorant and the little children: prudent, and self-constrained, yet still a woman,

loving and tender. Suddenly their eyes [of the village women], their ears, and their hearts seem to realise, faintly and confusedly, the Beauty of Holiness, when they begin to hold converse, only too brief, with their sweet and loving visitor, who, smitten with the wondrous desire to save souls, has come across the Sea from some unknown country to comfort and help them. Short as is her stay, she has, as it were, with a magic wand, let loose a new fountain of hopes, of fears, and desires: she has told them, perhaps in faltering accents, of Righteousness and Judgment, of Sin, Repentance, and a free Pardon, through the blessed merits of a Saviour. This day has Salvation come to this Indian Village!"—*From the same*, p. 23.

"Some may fall, and some have fallen by the Roadside, as they enter the Vineyard, or before even they have stretched out their hand to the tending the Vines. The Lord considers the will, not the deed, and, if the Soul's desire is to serve the Master, what matter whether He recalls the servant in the morn, or at noon, or at sunset, or whether He prefers the servant to the work which that servant proposed to do? And, if the summons comes in a far country, what matter whence the enfranchised soul takes its flight? Some may die in the carefully guarded home of their earthly parents: some in the solitary rest-house in India: some in the round straw hut in Africa. This is but the mode of transition. The object and end of the Life's labour and journey is the same."—*From the same*, p. 20.

#### VI. MISSIONARY SOCIETIES AND COMMITTEES.

"In such occupation there are no Rivalries, no Jealousies, no seeking of Pelf, no Ambition, no Disappointments; the very atmosphere is elevating: the environments holy and pure. Without alluding to the deep spirituality of the work, the intellect, the talents, and the power of application and organisation, find free scope. The Platform, the Press, and the Council Chamber, present an unbounded field of interest. Enter one of our great Committee-Rooms in London, such as that of the Church Missionary Society, and the Bible House, and you will find an assembly of men of all ages and callings: the Banker, the Lawyer, the General, the Governor of Provinces, or the Heads of great State Departments, the Merchant and the Man of Business, intermixed with Bishops, and Deans, and Archdeacons, and the Clergy of the Metropolis, and of the Country, and aged Missionaries. What are they doing? They are administering the affairs of a Kingdom greater than that of Queen Victoria. . . . Now do you think, that any of these laymen in the period of their lives, when they might enjoy well-earned repose, would thus from week to week, until absolutely debarred by increasing infirmities, spend hour after hour in a room in the City of London, distant many miles from their homes, if they did not consider the work real, profitable, and elevating? . . . No one can have attended such Committees, who does not feel himself stronger as a Christian, and better as a man, from the wholesome contact, and ennobling environment."—*From "The Duty of the Youth of Great Britain,"* p. 4.

"It is a privilege to belong to such an association, for it brings back rich blessings: it is thrice blessed, blessing the poor Heathen, blessing the Missionaries, and blessing the members of the Church, which supplies the means and men, in their hearths and their homes, in their bodies and their souls."—*From "The Duty of the Youth of Great Britain,"* p. 5.

"Every Meeting of the Committee is begun, continued and ended in prayer. If the walls of the Committee-room could speak, they would tell how, when any question of sore difficulty, acute difference of opinion, humbling of spirit, or sad despondency arose, recourse was had to the Throne of Grace, and often before the call was made has come the answer. Like the dew, which rises up to Heaven, and descends in fructifying showers, so the Prayers have brought down rich blessings on the work and workers. Those, who manage the affairs of evangelizing the Heathen, must themselves live as in the continual presence of the Almighty, striving day by day to qualify themselves to be chosen instruments of His Will: they, and their Missionaries, must be converted men themselves first, before they commence the task to convert the Heathen!"—*From "The Duty of the Youth of Great Britain,"* p. 5.

## VII. MISSIONARY PUBLICATIONS.

"The Reports of Missionary Societies, and their Periodicals, are filled with greater interest than the most fascinating Romance, and have the advantage, or perhaps disadvantage, of being true. Perils by Land, Perils by Sea, Perils by Robbers, Perils by the Heathen, Perils in the City, Perils in the Wilderness, Perils among False Brethren: in weariness, in painfulness, in watchings often, in hunger and thirst: in fastings often, in cold and nakedness, besides the care of all the Churches: moving accidents by flood and field; disappointments and successes: triumphs and abasements: all these and more are to be found. As the narrative flows on in its simplicity, the narrow walls of the room seem to expand, and the reader is transported in thought, to the great cities of Asia, the inhospitable Regions of North America, and the vast deserts of Africa. There stands an honest, God-fearing man, one of the reader's own race and kin and language, sent out to preach the Gospel by his Church, and is he not something in this cold, self-seeking, material age to be proud of?"—From "*A Cry for Missions*," p. 6.

"Forty years ago there was a deficiency of facts; now there is an abundance: not the heated and coloured accounts of enthusiasts, fanatics, and pietists, but the testimony of Governors, Statesmen, Men of Science, Men of Commerce, who have seen with their eyes, touched with their hands not in one part of the world, but all round the Globe; not only among the civilised races of Japan and India, and China, but the barbarous tribes of North America, Africa and Oceania."—From "*The Duty of the Youth of Great Britain*," p. 6.

## VIII. MISSIONARY RESULTS.

"Some of our great Governors have found a Province a den of wild beasts, and left it a smiling garden: but over the grave of some Missionaries it is recorded, that, when they landed in a certain Island, there were no Christians, and when they died, there were no Heathen: that when they landed, the people were naked, savage, and illiterate, and, when they died, they were clothed and in their right mind, living chastely in cottages, clustered together in villages, learning the way of holiness in Schools, congregated together in Chapels, looking forward to a holy rest in a consecrated God's acre: they had the whole or portions of the Bible translated into their own language, with such skill, that no single loan-word was required to represent a new idea, as the unbounded wealth of combination of vocables was equal to every requirement: and, moreover, these translations were printed by reformed Cannibals, or children of Cannibals, in the Mission Press, and used in the Mission Schools, while the precious promises therein contained were twined round their converted hearts."—From "*The Duty of the Youth of Great Britain*," p. 11.

"Neither the Native Pastors nor their flocks are angels: they, like the missionaries, are only erring men: if we wish to seek out Christians, who do not live up to the level of their faith, we need not go out of our own Island. We read and hear of much, which we deplore. St. Paul in his Epistles to the Corinthians has told us what we are to expect; there are spots on our vestments, there are terrible failings, which remind us that we are mortal. But the proportion of Evil is as nothing as compared with the amount of Good, the steady Progress, the gradual elevation of character, and softening of manners under the marvellous influence of the Grace of God. In my old age I can testify to the mighty change, which my eyes have witnessed."—From "*The Duty of the Youth of Great Britain*," p. 8.

"We cannot say, how soon our arm will be shortened, and our Sun begin to set: our Commerce may fade like the Tyrian dye, and our ships moulder like the Venetian Palaces: if we are driven out of India, we have left in our independent, self-supporting, self-governing, Native Churches, a monument more enduring than brass, and breathing stone, and it will be said of us hereafter, that Great Britain in the day of her might gave of her best, her very best, to her subject-people, and that best gift is the most enduring one."—From "*The Duty of the Youth of Great Britain*," p. 9.

"It seems a bathos to descend from the high prowess of the Missionary, and to allude to Science, but let us reflect, how much Science owes to the Missionary,

how much Philology, Geography, Zoology, Ethnology, Medicine, have been advanced by the Missionary. It was not his proper work, but incidentally in his progress he has let light into dark places."—*From "The Duty of the Youth of Great Britain,"* p. 9.

[At the close of a brilliant article on a Christian Service at Benares in 1852, reprinted in "*A Cry for Missions*," 1886, is appended the following:—]

"P.S.—Thirty-four years have passed, and the work has prospered beyond human expectations."

#### IX. THE LAST UTTERANCE.

##### "A WISH EXPRESSED TOO LATE."

By R. N. CUST.

"Specially written for the Simultaneous Meetings of C.M.S. of February, 1892, a last effort in a beloved cause, a thankoffering for being permitted to complete a Jubilee of half of a century in the best and most profitable of Services."

"Oh! that I had done something to spread the Gospel of Christ."

"He was lying on what he knew would prove his death-bed: free from pain, but overcome by weakness, his thoughts beyond his control ranged back over the whole period of his past life: his boyhood, his early manhood, came back to him with vivid distinctness, even as the events of yesterday. At the age of seventy he could clearly recall the events of fifty-five years, and the conclusion, that was forced upon him, was that God had been very kind to him: no Father could have been kinder, as men judge kindness.

"For He had hedged him round from the vulgar ills, and commonplace afflictions, of life. He had never hidden His face from him, nor appeared unto Him in all His storms: as a youth, as an adult, as a man in middle life, in declining years, and in old age, he had had all things very much as he wished, and now his end was approaching calmly, gently, smoothed by every comfort, free from all anxiety about the future of the loved ones, who stood round his bed.

"Nor was his a solitary instance: to many this same easy life, accompanied by a dull conscience, is conceded. Their family ties are unbroken: their eyes swell with fatness: they wish well to all, because all has been well with them, for why should they be afflicted like other folk? They have always done what to them seemed their Duty, and never broken the Decalogue: they have paid their taxes, and their debts: they have put the miserable shilling into the Plate, and subscribed to the Hospital, and repairs of the Church, and to the Dorcas-club: it did not require much thought, or any sacrifice: others did it, and it looked respectable, and so they did it also, and felt complacently satisfied with their lot, and their conduct. Of any saving truth in Christ they knew nothing: perhaps the Minister had forgotten to tell it, or perhaps they did not understand it when told. They thanked God that they were neither psalm-singers nor hypocrites, but according to their light respectable Christians who had been baptized, and hoped to be decently buried.

"And now the end, that comes to all, had come to him, and he lay a dying. He had made his will, paid his debts, left a dole to the parish, and was submissive. He recalled how forty years ago his father and mother had done the same thing: he remembered how his sisters had repeated the Lord's Prayer, and read portions of the New Testament to them, and he asked his daughter to do the same for him also.

"As she repeated the Lord's Prayer, a new wonder came over him, as to the meaning of 'Thy Kingdom come,' and he asked her: she belonged to a different epoch of Christian culture from her father, and unhesitatingly replied, 'that all the world might acknowledge Christ as King.' In reading the last chapter of Matthew, when she came to the last two verses, 'Go ye into all the world,' &c. he asked what those verses meant. Her reply was given with the tone of conviction: 'The duty of Christians to evangelize the non-Christian world in obedience to the parting command of the Saviour, who had redeemed us.' He listened and was silent: this was a review of the case, which he had never heard, or at least never understood until now: he had indeed heard of and met people, who called themselves missionaries: a Negro Clergyman had once preached in his Church: he had some friends, who seemed to take a lively interest in the

subject, but for himself he had considered the subject out of his line, he had pushed it aside: he remembered how half a century ago he had heard his father laugh at the movement as humbug, and he had steadily through life declined to read any of their reports, or subscribe a shilling to their objects: 'Look to your poor at home,' was his reply to any applicant, but he had given little practical effect to that reply.

"He fell into a doze, and the subject came to him again in his dreams: he had lately expressed to his own children his parting wishes as to their conduct, when he should be taken from them, and he hoped and believed that they would conform to them; it struck him suddenly, that by parity of reason he himself ought to have complied with the clearly stated wishes of his Saviour, who had done more for him than any father can do for his children.

"Then in a dream came before him the picture of distant lands occupied by non-Christian races: some in a state of barbarism and savage cruelty: some in lethargy and stupid ignorance: some again great, learned, and rich, but worshipping stocks and stones, and giving heed to false doctrines invented by erring men, and allowing themselves to commit atrocious crimes, and indulge in monstrous immorality: to his memory came snatches of missionary hymns, which he had sometimes heard children sing in his Church about multitudes calling on Christians (including him) to deliver them from the bondage of darkness. Some earnest words suddenly forced themselves on his recollection, as if the Holy Spirit had recalled them, of a casual Preacher, who in the flower of his youth had occupied the Pulpit, and told them that he (the preacher) had given up everything in this world that he might go forth to convey the Message to these poor sinners: he had tried to bring home to the hearts of those who heard him, their manifest duty to their Risen and Ascended Lord; but as far as concerned many, and more particularly the now dying man, he had spoken in vain.

"At eventide there shall be light, and so it was: the light came to him, and the gusts of earthly passions and the clouds of worldly cares being removed, he saw things clearer: he weighed his life in a balance, and it was found wanting: he had indeed cared for the people of his own home, he had been a faithful husband to the mother of his children, and a kind father to the orphans, whom she had left to his charge: he had put up a painted window to the memory of his parents and his wife, he had repaired the Church, and built a new School-house: he died in good odour with his neighbours: that was well, but in doing one duty he should not have left the other undone: there was the error, and it was too late to remedy it now. To the saving of one soul he had not contributed by thought, word, or deed; how could he expect to be saved himself? If his neighbour's ox or ass were in a pit he would have taken personal trouble to get them out, and asked no reward; but here was his neighbour himself in peril of his soul, and yet he had never stretched out his hand to save him. Where would he himself have been if some one in past ages had not exerted himself to bring his ancestors to Christ, and thus led to the happy result that he was born in Christian culture and surroundings? He thought of words which he had read in the New Testament without attaching any particular meaning: 'Occupy till I come,' 'Trade with the Pounds lent to you.' Had he made use of the talents entrusted to him? Was he not then an unprofitable servant? What reply could he give, when the Lord came to take account with His servants?

"His heart sank within him: he had lived a long life in those few moments. He seemed to have divided his individuality, and thought of his poor ignorant self, as he now appeared to his enlightened soul, with pity and dismay, as the most wretched of men. 'Something for Me' was the burden of a hymn, which came back to him, as sung by the children in the Sunday-school, and then as if in mockery came the words 'Nothing for Me,' 'Nothing for Me, who did so much for thee.'

"His thoughts then went off in another direction: how much happiness, real happiness, he had lost! A conviction was brought home to him of the intense genuine happiness, of the indescribable joys felt by those to whom the Grace (*for after all it is Grace alone*) was given of obeying their Lord's command in childhood, in youth, in manhood, in old age, with tongue, with brain, with hands, with purse, with personal labour, with the great offering of Self-sacrifice; who had given up wealth, and station, wife and children, parents, and country, health,

and even life itself, lying down meekly on the cross to fill up what remained of the sufferings of Christ for the redemption of Souls. It is not by Works that we are saved, but by Grace alone, but we can glorify God by Works after the Grace of Salvation has come to us. The little child, when at Christmas-tide he offers to his Parents a little present bought by money, supplied to him by them, or a shell from the Sea-shore, or a flower from the free gifts of the Earth, sets us the example of gratitude and love. All that we can do is to offer of our abundance, our sufficiency, our deep penury, something however worthless out of the store which He has given us. Whether it be a widow's mite, or a king's ransom, the service of a few weeks, or of half a century of years: a cornucopia of saved souls, or the great life-sorrow of long labours uncrowned by a single conversion; it matters not: the Lord weighs them in His own scales, the scales of Love. 'Lovest thou Me !' 'Yea, Lord, Thou knowest that I love Thee': 'Feed My Lambs.' Something for Thee, Lord, something for Thee! Nothing in my hand I bring, but Oh! with my prayers let a perfume of work done in a humble spirit, of sufferings patiently endured, of ardent enthusiasm in the interest of my fellow-creatures, go up to the foot-stool of Thy Glory !'

"Working with Thee" is another thought that passed through the dying man's brain. From the Cross Christ looked down on all mankind past, present, and future, on regions which Cæsar never knew, on Isles of the sea, dimly seen by the inspired Prophet, on the Gentiles, to lighten whom a bright light had suddenly appeared in Galilee: we are the heirs of all the ages, foremost in the ranks of time, and shall we not be foremost in the work of the Lord, in the work, which He works with us, through us, and by our poor instrumentality, for it is by His Grace alone that we are able to do anything worth doing. 'Oh! that I had done something to spread the Gospel of Christ!'

### MISSIONARY EXHIBITIONS: THEIR PLACE AND POWER.



AN intelligent Hindu student in a Government college in India is said to have chosen as a motto for a prize essay, "The love of knowledge is the root of all money." He, in doing thus, was evidently far in advance of many in our own country who expect funds to pour in just for the asking from sources where there is no corresponding interest, because there is lacking the principle and impetus of the necessary information. It is not, therefore, necessary to point out more clearly the truth of this statement, for on all sides false and misleading remarks point to the fact of gross ignorance in quarters where higher knowledge might reasonably be looked for. The old maxim, "An empty kettle makes the most noise," is never more true than regarding missionary subjects. They who really know the least, object the most, for those who study facts from sources and persons both dependable find no scope for ridicule and opposition; rather do they admire the work, and the more deeply as their acquaintance with it extends.

Realising the intense truth underlying this thought, the C.M.S. has of late years been doing much to create and foster such interest. It must, however, be remembered that man may in this case only *create*; the *higher* development is surely the function of the Holy Spirit. The heart must be entered through the head, for impressions, however good, are apt to fade from memory unless engraven on the heart. We all know how much knowledge our infant children derive from specimens of animal, vegetable, and mineral objects, which are shown and explained to them by their teachers. By such means things mentioned in their books are made familiar to their eyes, and their minds are enlarged by these object-lessons. Such is the benefit of Missionary Loan Exhibitions. By the collection and suitable arrangement of curios from all

parts of the Mission-field, we become aware of the surroundings, capabilities, and religion of those to whom we wish good. Most of the Exhibitions held are constructed on the same plan, and the large room or hall is divided into the several courts embracing the following countries : Africa, India, America, China, Japan, Persia, New Zealand, and Palestine. In these separate departments are tastefully arranged the different articles sent by societies or private individuals, and which are shown and explained by the various friends undertaking to preside at them, whilst at intervals of about half an hour "talks" are given by missionaries representing those countries, sometimes clad in native costume. In a large hall such as we had at York, Brighton, or Manchester, more than one address was given at the same time, owing to the reason of the distance between one end of the room and the other, as well as that of the vast multitude thronging the building. Indeed, at times it was difficult to say when the lecturer was "off duty," for while numbers are gathering round and asking questions, even the tired missionary cannot refrain from once again remounting his chair and pleading for his Mission, illustrating his points now and again from articles at hand. Friends acquainted with local drawbacks and influences which for years have militated against true missionary zeal and progress, stand amazed as they witness the intense interest manifested by the crowds standing round, composed as they often are of those who are certainly conspicuous by their absence at *ordinary* missionary meetings, but who in this case have been attracted by the kindly and exhaustive reports generally furnished by the local press.

It will be thus seen that such attempts touch quite new strata of society, who are by this means led to see with their own eyes, as well as to hear with their own ears, of the people and work in other lands. In addition to these lectures in the courts, numbering often as many as twenty a day, there are lectures, both with and without dissolving views, in another room, for which a small charge is usually made. After glancing casually at the company in attendance on these lectures the oft-repeated fallacy that magic-lanterns are only for the young is at once and for ever dispelled ; for as a rule the small charge of threepence excludes many children, besides which there are frequently illustrated addresses especially for the young, for which no charge at all is made.

The C.M.S. admits readily and welcomes heartily the Zenana Society and the Bible Society, both valuable handmaids of their work. At most of our Exhibitions there has been erected a model of a Bengali zenana with the accompaniments within and without, which are patiently explained by ladies who are conversant with them. At Manchester, one great attraction never to be forgotten by those who visited the Exhibition was an Indian wigwam, in which Mr. McCullagh, of the North Pacific Mission, gave "his demonstrations of the medicine-man." No more need be said than this, but we can safely add that thousands visited the tent and went away fully confirmed in their belief of the horrible cruelties inflicted on the sick sheep without a shepherd. We well recollect how, too, at Bath, Mr. Pole's Japanese "receptions" drew large and appreciative audiences. Special arrangements are usually made for the young, and as early as nine in the morning they are admitted (at least they were at Sunderland), accompanied by their teachers, and it is worth all the additional labour and fatigue when one witnesses the fixed gazes, the looks of wonderment, and the rapt attention manifested by all. Surely the *future* generation ought to benefit from the attempts made in *this*, to create an intelligent interest in the hearts and minds of the young. Has it not been too often a true remark which has been made by many when asked to attend a missionary meeting, "Oh, I remember too well the meetings of my youth to attend them now"? Such shall not be uttered in the future if the

C.M.S. can help it. Only interest our children now, and everything associated with missionary work afterwards will bring up pleasant and bright recollections.

Literature, too, is well to the front. Twenty or thirty pounds' worth of books are often sold, in addition to thousands of papers and pamphlets gratuitously distributed. At Brighton it was hardly possible to escape without having thrust into one's hand Mrs. Bishop's paper on "Heathen Claims." Who can tell the influence of such silent messengers? Eternity alone will reveal it.

We leave any mention of money to the last, as funds are quite a secondary consideration when compared with spiritual awakening and responsibility. A guarantee fund is in each place always started, though I am not aware of its ever having been drawn upon, for, as a rule, the profits are far in excess of the expenditure. Manifestly it is unfair to compare one centre with another, for often a gain in one respect makes up for a loss in another. Each Exhibition it has been the privilege of the writer to attend has had its own characteristics and causes for satisfaction, and at the close of each there is a feeling of intense and humble thankfulness to God. One thing is certain, they have been the means of doing a work such as possibly no other means could effect at present. There may, of course, come a time (God grant it may, speedily) when hearts will be touched without such outward appeals; meanwhile let us be thankful for anything calculated to do good in this direction.

No article on Loan Exhibitions would be complete without just mentioning that they are mainly planned and carried out by the Secretary of the Missionary Leaves Association, Mr. Malaher, by whose energy and pains they have been brought to such a successful issue. Nottingham has partaken of his industry in November, and Worcester in December, whilst other towns are pleading for attention this year.

We can only add that in all the details of the work, prayer is the predominant feature, and everything savouring of excitement or worldliness is carefully excluded. The intention the C.M.S. has in view is to stir up the people who are asleep and heedless of our Saviour's command, to reveal the condition of the Heathen and the terrible nearness of eternity. Who can glance at (for visitors may not handle) such sacred tokens as Bishop Hannington's "last diary," his compass, or the flag on which is "Ichabod" which bore the tidings of his death to the coast—or on George Maxwell Gordon's New Testament found in his pocket at his death, without feeling in "a strange presence"? or on blood-stained axes, or at idols on whose behalf men and women are sacrificed, without resolving that by the help of the Holy Spirit, another life shall be consecrated to "fill up that which is behind of the sufferings of Christ," so that some may turn to salvation by means of our prayers?

GEO. C. WILLIAMSON.

## TWO WINTER PREACHING TOURS IN THE SOUTH PUNJAB.

BY THE REV. T. BOMFORD, OF MULTAN.\*

WINTER OF 1892-3.

**T**HE writer was delayed from getting out into the district in the beginning of 1893 by a remarkable case; of which it is unnecessary now to go into details, except with regard to one

incident which occurred during it. On Christmas Day, 1892, a Mohammedan appeared in the Mission compound, who said that he had something he wished to read in the presence of witnesses. Two Christian men were called and he then read out a poem of

\* An account of Mr. Bomford's sixth preaching tour during the cold season of 1891-2 was published in the *C.M. Intelligencer* for November, 1892, p. 820.—ED.



his own composition in praise of Christ. When he had finished it was pointed out to him that if that really represented his views he ought to confess himself a Christian. So he would, he replied, "but there are fourteen others whom I want to bring with me." It was found that the man, whom we will call A. B., lived at a town fifty miles from Multan, and this incident is mentioned here because the man will be subsequently referred to.

When a start was made, the first step was to go over to Dera Ghazi Khan, where for four years there has been no clerical missionary, and for some time no chaplain.

The Lord's Supper was here administered to both the small English congregation and the Native Church.

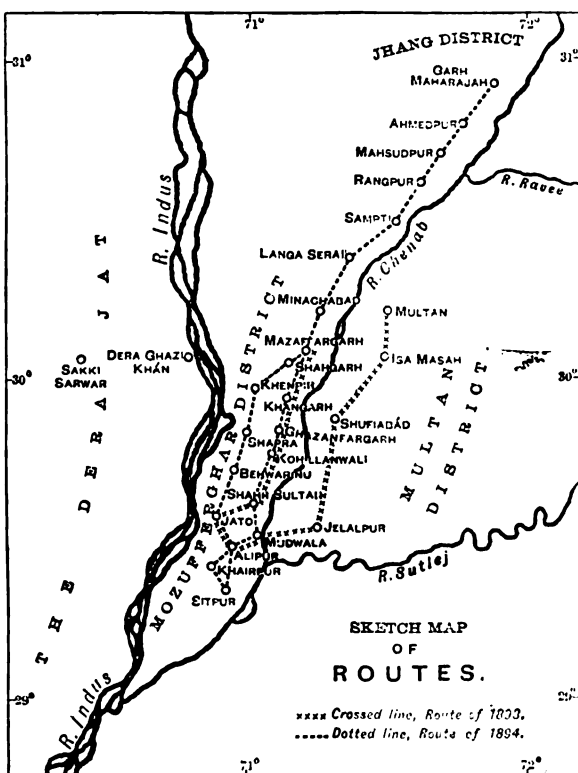
On February 6th, Dera Ghazi was left at 6 a.m. and the Indus was crossed. The view at that hour, looking back to Dera Ghazi Khan with the river in front of it, 100,000 of palm-trees round it, and behind it (forty miles off) the Beluch mountains, which rise to 7000 feet and were at that time covered with snow, was one long to be remembered. Catching the train at Ghazi Ghat we went to Muzaffargarh; there left the train and drove thirteen miles to Khangarh, where our tents and baggage had been sent to await us. The rest of that day was spent going through everything and getting it straight.

On the 7th our first lantern preaching began, but had not proceeded more than half an hour when the "operator" managed to kick over the stand on which the lamp was, and there was a smash followed by a blaze. With some difficulty and at the expense of burnt fingers the lens of the lamp and its outer frame were rescued from the flames, and the only part destroyed was the oil-chamber. Fortunately our reserve lamp was at Muzaffargarh and it was at once sent for. It was a little out of order, but did its work fairly

well, and with it, in spite of cold and rain, two good nights' work was done in Khangarh. The audiences each night were about 250.

Our next move was to the small fishing village of Ghazanfargarh, where our audience, on a cold, damp night, was only thirty, but they were a very attentive gathering, and it is easier to speak to thirty than 300.

On February 11th we moved on to Rohillanwali, a very small place where



lives a blind Maulvi, a former antagonist, but, now, one who professes to believe, though terribly afraid of his neighbours finding it out. Here again we were hindered by rain and could not preach every night; when we were able to do so our audiences were most attentive, and many women were amongst them. One who had been a bazaar prostitute seemed by her comments to be listening eagerly.

Thence we went on to Shahr Sultan, one of the most unsatisfactory places on our list, where we see neither

opposition nor interest. There again wind and (on the first night) rain rendered it impossible to preach. It is curious how every year we are more hindered by rain; it seems steadily on the increase in these parts. The second night we went into the city, but even then the people did not come well. However, even here pictures of the villages and men known to the people are some attraction, and those who are attracted by them always stay to hear the Gospel.

On the 17th we left Shahr Sultan for Jatoi, where in former days lived a Brahman who burnt his idols and abandoned his religion. His story is well known, and in Jatoi we have many who are friendly to us and (more or less) inquirers after truth. They are men of all classes, wealthy landowners, poor weavers, Mohammedan Maulvies and Hindu Brahmins; and though some of our friends never, from year to year, seem to advance, yet we never come to Jatoi without meeting some new inquirer. The first night we had 400 hearers. Next day we had visits from, and long conversations with, three poor men, who seem thoroughly to be in earnest and very thankful for what they have heard. One Mohammedan Maulvi (a special friend) spent this day going round amongst his friends and urging them to come to our preaching. The result was an audience of 500, to whom we gave the ever-popular story of Joseph. The third night we had 700. The head-man of Jatoi (Kouri Khan) was on this visit remarkably friendly, and asked us to take his photograph for Lord Roberts. This we gladly did, as one poor picture of K. K. has drawn hundreds of people to the preaching all over this district, and we wanted a better one. This turned out a success, and a lantern slide was at once made and coloured and used the third night before an audience of 700.

Three more preachings were given in Jatoi, one attended by an unusual number of women, and the last, by special request, on Kouri Khan's premises, that his womenkind might see and hear. This was very well attended. At the Khan's request the story of Joseph was given again, and the people, who numbered some hundreds, listened most eagerly.

So ended our Jatoi visit. Six nights was the Gospel preached to audiences varying from 400 to 700. The atten-

tion was as great or greater than ever, but there we seem to stick. Well, we can't give Life. Jatoi is very different from any other place I know, and if one could only find a good Native preacher and put him to live there, I believe we should see some results of our work.

From Jatoi we re-crossed the district to Alipur, a large and important town, but one where there is not much interest, and where audiences are always moderate. There we stayed three nights; on the last of these we had a gathering of some 600 people. Here again it was interesting to notice how the old name by which we were known in these parts, and by which all lantern-preachers are called (*viz.* the showman), is dying out. In its place we are known as the Padre, or "our Padre," or the preacher.

From Alipur we went to Mudwala, a small village to all appearance, but one where the people turn up well—250 the first night, 350 the next; and from there, on March 1st, had a long and rough march to the ferry-boat which would take us across into the Multan district.

To get to it from Mudwala (five and a half miles) took three hours, through some very stiff jungle and over sands; another two hours were spent in crossing, and then, instead of pushing into Jelalpur, we decided to camp on the river's bank.

The next day we drove into Jelalpur, stopping for a bit half-way, to see a Maulvi whose acquaintance we made last year, and who expressed his regrets that we were not halting in his village. At Jelalpur we met two European officials (the first whom we had met on this tour). In the afternoon went into the town. Saw the head-man, who always wants us to preach on his premises, A. B., and some Maulvie friends. We had been warned of possible opposition here in consequence of the row in Multan, but saw no signs of ill-feeling. Our first preaching was attended by 700 people. Next day was an important Hindu festival, but even so 300 people preferred our preaching and, as one would expect, were very attentive. The first night the head-man, of the place had himself carried on a bed to be present. As he is head-man he of course came late. A. B. was very busy attending a European official and we did not see much of him, only enough to see that the "cares of this

world" were having an injurious effect on him. However, we were interested in learning how it was he had become interested in Christianity. One day an old man (a minor official under A. B.) came to see us and said, "There is a word in the Psalms I can't understand." This proved to be "Selah." The old man, who had a very nice face, explained that for years he had been reading the Bible, and had from it learnt what real prayer is. So far he prefers the Psalms to any other part. A. B. had found him more than once reading it, and the old man used to read to him, with the result that A. B. got a Bible for himself. His wife at first objected to the Book being in the house, but has now so far given way that she allows him to read to her. A. B. wanted to know whether baptism was necessary, and whether a man ought to be baptized directly he believed. To the first question one answered, yes; but with regard to the second, said that in this country one could lay down no rules. Somehow we have more hope of the old man (C. D.) than of A. B. Met a Maulvie one day who knew Arabic. This is such a rare occurrence that it is worth recording. After one of our preachings some men were overheard discussing it, and saying, "After all the trouble the Sahib takes to interest us we ought to try and understand what it is he wishes to teach us." Another man, a Mohammedan, came and said, "I like what I hear from you about Christianity very much, but you see I know nothing of Mohammedanism. Will you kindly explain what its teaching is?" As usual here, one night's work was on the premises of the head-man. Coming away from it we remarked to the catechist, "We have had an attentive audience and have done our best to preach (it had been the Prodigal Son); we wonder whether any one has learnt anything." A. B. at once replied, "Well, I for one have learnt a great deal, and I should think a great many others had too." On March 7th left Jelalpur—spent the night at Garicund. Next day went on to Shafiabad (a very dreary twenty-six miles from Jelalpur). Here we used to have a Mission-school, but we never visited the place with a lantern before.

Nothing of interest occurred during our stay at Shafiabad. Twice we showed the lantern, and our audiences

were 400 the first night and 600 the second. Then we returned to Multan.

Half-way in we camped near a saint's tomb with a remarkable name—viz. Isa Masah. Now Isa is a not uncommon name amongst Mohammedans, and equals "Jesus." Masah is very rare. The combination of the two sounds like a corruption of Isa Masih. We asked a neighbouring landowner about the shrine, and he said, "I suppose it is the grave of some Christian preacher."

At Multan we stayed a week to meet the Bishop, and then went over to Dera Ghazi again to administer to the two congregations there. This time we took a flying trip into the Beluch mountains with Dr. Jukes: this was not a preaching tour, for except at one place we saw no inhabitants. That place was the celebrated Sakki Sarwar, thirty miles from Dera Ghazi across a desert, and at the foot of the Hills. There is a saint's tomb there which annually attracts thousands of people, chiefly from the North-East Punjab. Many of the celebrated Mohammedan shrines stand where in former days famous idols stood, and, we have long been convinced, are the old deities under new names. At Sakki Sarwar, however, not only is there the saint's tomb for the Mohammedan pilgrims, but under the same roof is the old idol for the Hindu pilgrims. This is a curious confirmation of our theory.

#### WINTER OF 1893-4.

We began this winter's work with a short visit to Jelalpur, leaving Multan on a Monday, reaching Jelalpur and having a meeting the same night, and returning on the Friday. The people were much pleased with some pictures of their neighbourhood, which we had finished since our last visit, and with a series of pictures on the Good Samaritan which we had prepared, and which were used here for the first time.

We did not see much of A. B., as he was in constant attendance on an official who happened to be in the place, but were sorry to find his mind full of worldly cares and grievance. C. D. was the same as before, and had since we last saw him been deep on the study of the minor prophets. Others of our Maulvie friends were met with, one of whom said to us, as we came away, "You come here once a year, stir us all up, set us thinking, and then leave us, and before you come again

we have settled down into our old ways. Come oftener." We wish we could, but the winters are very short and the ground to be gone over very large. More than 1000 people attended the lantern preachings here, and many men came for conversation. The headman (known as the Diwán) was as usual very friendly, and, as he always does, asked us to preach once on his premises to give his womenkind a chance of hearing.

This visit was in December. We had hoped to get out for the main part of our tour early in January, but were prevented by heavy rains.

It was not till the end of January that we were able to get away. This part of our work was memorable for two things: (1) the endless bother we had with camel-drivers, who deserted us one after another. In former years we have always had half a dozen camels and two men for the whole trip, but on this occasion we had in three weeks over twenty different men and fifty different beasts, and endless was the bother, till at last we got two men with five camels who stayed the rest of the trip. (2) A second missionary (the Rev. C. E. Barton) accompanied us. This is the first time two missionaries have ever been seen together in these parts. The people could not make it out: when they see half a dozen they will think that we are in earnest.

The earlier part of the trip was uninteresting, except for the condition of the roads. Shahgarh is but a small place, and Khenpur has shown no signs of interest for many years. From there we took the new road to Jatoi, on which we had only once travelled, and that five years ago. There are only a few villages near it and no towns. At Shupra, the first halting-place, we sent a crier into the neighbouring villages to announce a preaching. At about 10 p.m. some fifty were assembled. Before beginning work we questioned them to see whether they recollected anything of our previous visit. We were glad to find they had; one man enumerated five pictures which he had seen five years before.

We arrived at Jatoi on Tuesday, February 6th, and made our first halt of any length there. Here we met both with discouragement and the reverse. Our old friend Kouri Khan was away at Kotla and we did not see him. Other friends of ours, too, seemed to

have grown cold or controversial; but, on the other hand, the attendance at the lantern preaching was as good as ever. As usual, too, we found fresh inquirers. One, a young man, expressed his wish to be baptized. He was invited into Multan to receive further instruction. Then we heard that in the last few years no less than three Natives (or residents) of Jatoi had left the place for distant places, and had (so their friends said) been baptized. One of these, a young man, we subsequently met in Multan. He had been baptized in Ferozepore last year and was living (*mirabile dictu*) with Mohammedan friends in Multan. He is a landowner and a relation of Kouri Khan's. In April a young Hindu friend of his, by his influence, was led to ask for baptism. From Jatoi we went to Alipur and preached there twice at that time, and twice again on our return from Sitpur.

On all these occasions one man persistently tried to make himself heard. His object was not so much to interrupt or to argue, as to use the opportunity we had made and the crowd we had collected for setting forth his own peculiar views. On one occasion we stopped our preaching (we had nearly finished) and asked the people to listen to him. This, however, they had no mind to do and cleared off.

From Alipur, where our audiences averaged 250, we went to that dreary, dusty place, Khairpur, a place we have always hitherto visited with reluctance. We intended to spend one night there. Four hundred people came to the preaching. After an hour, however, steady rain set in, the people went away reluctantly. Owing to the rain we had to spend a second day in Khairpur, and on this second night we had 700 attentive hearers, and that though the ground was unpleasantly damp. From Khairpur we went on to Sitpur, the one place of any historic interest in the whole district, and a pretty place with its old tombs and thousands of palm-trees. We intended to have given two preachings here and stayed two nights, but the rain came on again and prevented us on the first night. On the second night about 400 men came, but nothing of interest occurred. From there we returned to Alipur, and after two more nights there went to Madwala for a night, and thence to the always indifferent town of Shah Sultan.

Though this place is only nine miles from Jatoi and is inhabited by as many people, and the same class of people, too, we have never succeeded in arousing any interest in the place. On this occasion our first preaching was attended by 120 (mostly boys), and the second by 150. That night at 11.30 a man walked on to the premises and said "he had heard there was going to be some preaching. When was it going to begin?"

From Shah Sultan we went (February 22nd) to Rohillanwala. Here we preached three times to small but very attentive audiences of 150. From here, too, Mr. Barton returned to Multan.

Nothing of interest occurred at Ghazanfargarh or at Khangarh, though it is the largest town in the district; and on March 2nd we went into Multan in hopes that the threatened rain would come and go, for, for nearly a week past, heavy clouds had been threatening and every night some rain fell. All our lantern work is out-of-door work, and no matter how hot it is or how cold it is, the people will sit and listen, but rain is too much for them.

The rain did come with a regular deluge on March 3rd, and on the 5th we started once more to march up the right bank of the Chenab on to the Jhang district. Once before we had gone this way, and that was five years before. Our first few audiences were disappointing. At Samptee (a place we reached after a weary fourteen miles' ride over a ruined road), where five years ago we had had three good nights, we found more than half the place washed away by last year's flood, and our audiences were fifty to seventy. At Rangpur, too, we were disappointed, but our visit there clashed with the opening of the Mohammedan month of Ramadan. At Mahsudpur we had the pleasure of camping under a fine banyan-tree, which we, five years before, had saved from destruction; but we found no one there who recollected our previous visit, and probably for the first time on this tour we preached to an audience not one of whom had heard the Word before. After that matters improved. At Ahmadpur in the Jhang district we had 400 hearers the first night and 600 the next. On the third we had the preaching some distance from the town, so as to reduce our audience, and we had 120 listeners.

Here, too, there was a little inquiry and some demand for books.

At Garh Maharajah, where we stayed four days, we were the guests of A. Broadway, Esq. There we had four lantern preachings. The first three, at the gate of the town, were attended by 400, 650, and 600 people, of whom about one-third were women. The last night we invited the people to come to A. B.'s house, and 150 came.

At Garh Maharajah we met for the second time a man whose conversion one longs to record, a Hindu, a retired Government servant; he is devoting his leisure to searching after "whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report" in every religion. In search of these he has travelled far and wide and has read much. The Sermon on the Mount is his special delight.

From Garh Maharajah we dropped down the river in a boat to Multan, arriving on March 21st.

During the winter we had travelled about 450 miles and had with the lantern preached to about 10,000 people. We might have gone 200 miles further south than we did, or 100 miles further north, without coming in contact with any other missionary.

Hardly had we got back to Multan when we were summoned over to Dera Ghazi Khan to baptize a young man, his wife and two children.

He had been there since November, and had fled from his friends in the North Punjab. In the week before Easter his wife with her two children had managed to escape from the custody of her friends and had joined her husband. On Easter Tuesday I had the happiness of admitting the whole family by baptism into the Christian Church.

At Ghazi, too, we met another type of inquirer—a Mohammedan who, by patient study of the Koran, has come to the conclusion that even according to its teaching Christ is a greater prophet than Mohammed, and so he now wants to know what the teaching of Christ is? Everywhere the work goes on fast, everywhere the cry is for more workers. More than once this winter we were asked to extend our tour and visit towns and villages where the Gospel has not yet been preached, but have been unable to do so.

Come over and help us!

## THE GOSPEL IN THE ISLANDS OF VICTORIA LAKE.

JOURNAL OF THE REV. E. MILLAR, OF MENG0, UGANDA.

**A**MONG the *Sese Islands*, July 23<sup>rd</sup>, 1894.—Mr. Pilkington and I are making a tour in the *Sese Islands*. For the last three or four months we have had regular teachers in most of these islands, and before that they have been visited from time to time by Native teachers. It has been for some time thought to be a good thing to have these islands visited by a European, and Mr. Pilkington is the one in whose district the islands lie. I am with him for a change of air, rendered necessary by overwork at the capital, where the work is now very heavy. We purpose (D.V.) to visit all the islands, baptize those who are fitted, and write down the names of those wishing to be taught for baptism.

We left Mengo on July 18<sup>th</sup>, and marched the first day about fifteen miles to the Gabunga's (Admiral), the Katikiro kindly lending me his horse. On the road we passed between four churches, two on each side of the road, and not more than three miles from it, one of the churches being that on Mika Sematimba's country-seat. About noon we came to a very populous district under the sub-chief Stefano Kyakwambala, one of those recently licensed as lay evangelists by the Bishop. He was very pleased to see us and had prepared food for us. After lunch we went to his church, which was *seated* with forms, the only church in Buganda which, to my knowledge, is seated. We had a congregation of over eighty (chiefly gathered on account of the European being there, the usual number being under twenty), and Pilkington spoke to them. We sold a few books and then went on to the Gabunga's for the night. He was at Mengo, but had made all preparations for us, and we were made very comfortable in his very large house, the largest one-storey house, I think, in the whole country. It has eight large rooms, and is about eighty-five feet long and forty high. The great objection is the windows, or rather the absence of windows. One of our rooms had the window only half cut through the wall, so that from inside it appeared like a very close gridiron, and from outside the window is invisible; the other room had no window: however, we were very comfortable. The Gabunga has built

a very fine church, but the congregation which we saw was not large, and is rather cold—not aggressive enough. There were about twenty candidates for baptism, but none as yet ready. We stayed two nights, and on the 19<sup>th</sup> had a mission service in the morning, with an after-meeting, at which many told of their conversion. The congregation was about eighty or so. In the afternoon Pilkington saw the baptism candidates, and also those who had said they wished to go out into the country and preach the Gospel and sell books in the surrounding gardens. We also had a prayer-meeting, at which four or five took part. During the day a fair number of books were sold for cowries, eggs, and fowls. Four eggs buy St. Mark (twenty shells); six, a reading-book (thirty shells); a good fowl will buy St. Luke (fifty shells).

On the morning of the 20<sup>th</sup> we were off as early as we could, but were somewhat delayed by the porters not coming, and marched about eight miles to the Lake shore, passing on the way the church in the garden of the Rev. Yairo Mutakyola, who is at present in Singo. (By the "garden," I mean what would in England be called "the country-seat," this church being on his property, whence he gets food, &c.) We reached the Lake in about two hours and a half, and at once got the chief to send for paddlers to take us over to the Island of Bu'si, where we proposed staying three days. On this Island of Bu'si are many of the people who were driven out of the large Island of Sese, when it was given to the Romanists last year. Pilkington did a large business on the shore of the Lake, in selling books, &c., which was continued till the canoe was being pushed off.

After about half an hour's paddling we reached the island, and walked up to the house of a small chief who had to find the men to carry our loads to the place where we were going to stop, which is in the centre of the island. He kindly put a new house at our disposal, in which we had lunch and rested till all our loads were off, when we followed. This island, like most of the others, is very woody, with occasional open spaces where the trees will not grow, as the rock is near the surface and occasionally crops out. As one

walks through the forest, through which very good roads are cut, one occasionally comes across a banana-plantation cut out of the forest. These bananas being planted in the virgin soil are very fruitful. I got some little way ahead of Pilkington, as he had stopped to talk to some people, and I soon was met by Samwili Kamwakabi, one of the teachers sent to the island by the Church Council. He was overjoyed to see me, and said that as he had heard I was not well he had come to, if necessary, carry me. However, I told him I did not consider that necessary. His joy was quite infectious. He kept saying, "Thank God for bringing you, thank God for taking care of you," &c. He told me the church was almost finished; he had been working on it with his own hands, and so had not yet done much visiting. He went back then to see Pilkington, and the two of them soon caught me up. In about one hour and ten minutes we reached the church, a really fine building 90 feet by 30 feet. Samwili has taken a great deal of trouble over it, and had made it a miniature copy of the Mengo church, with vestry, communion rails, pulpit, and a place for the font. In proportion to the size of the island this church far surpasses the Mengo church, which was built by all the big chiefs, whereas this one was built practically by this one man, Samwili, with the help of the chiefs on this one island. Needless to say, this church is by far the largest and finest building on the island. As an indication of his care in building the church, some of the grass for thatching it was brought from the mainland in canoes, the right kind of grass not growing in large quantities on the island. Also he is making a font and Communion-table, the only ones, I suppose, to be found away from Mengo and other European stations. Two other churches are being built in different parts of the island. The people were all very pleased to see us, and had put a round house at our disposal, and had also prepared a place for a tent, and as soon as it was put up they at once put up a fence to keep off the leopards.

On Saturday, July 21st, I was not well, and so stayed at home quietly. Samwili brought forward twenty-seven candidates for baptism. There were about 120 or more at the morning

classes; there are sometimes more. In the afternoon Pilkington and a number of others went out to the various parts of the island preaching the Gospel, the result being on Sunday, July 22nd, we had over 700 at the morning service, the church being quite full. We had an after-meeting, at which, among others, the chief himself professed conversion, though we were rather disappointed in him afterwards. At the afternoon service we had about 250 or more, and afterwards had a prayer-meeting at which a good many took part. In the evening we had a celebration of the Holy Communion, seven being present. I very much enjoyed this meeting together around the Table of our Lord.

Monday and Tuesday were chiefly occupied in examining the candidates for baptism, and of those brought forward twenty-two were passed as fitted, some of them answering very well. Two or three were converted Romanists: the chief cause of turning appeared to be that they got no satisfaction in Romanism, and having read God's Word they got salvation, and now were happy. Pilkington during these days was visiting different part of the island. On one occasion he met some Romanists and had some conversation with them.

25th.—The examination of baptism candidates is now over, and to-morrow we hope to baptize twenty-two adults, three of them being women. I had an interview with them in the afternoon for additional teaching and prayer, and they all seemed to realise the responsibility of thus publicly confessing Christ in baptism. As a whole we are very pleased with them. This morning we entered twenty-five men and eleven women to be taught for baptism. These will, I suppose, be baptized in three or four months, if it can be arranged.

26th.—The twenty-two persons mentioned above were all baptized this morning. It was a very solemn time. Samwili, the teacher, afterwards gave a most earnest address to them and to the great number, upwards of 400, who had assembled to see the baptisms, on the necessity of being born again. Pilkington followed with another address. Before the Baptism Service actually began, Pilkington also said a few words, telling the people what was going to be done, and explaining the matter to these people.

These are the first baptisms out of Kyagwe, Mityana (Singo), the capital, and Masaka (Budu) in old days, and will, we think, stir up a great interest and make many more come forward. Some people had come over from the mainland on purpose for these baptisms. After lunch we started off for the Island of Dzinga, the chief of which is Zakaria Mwangi. He and his wife are both communicants. The chief is rather European in his tastes and was building a new capital, on a site from which he could get a good view of the Lake. Soon after we got in, he offered us some milk, and to my amazement produced a *glass* tumbler for us to drink from. It was the first time that I can remember seeing a tumbler for some months.

This place is far more backward than Bu'si; there is no regular teacher here, except the chief; he wishes very much for a teacher, but no one has yet been sent. The chief himself is, I am glad to say, going to stop here and teach for some time. When he came back here after the war he only found six people coming to read, now he has a far greater number. He has built a small church which will hold about 250 people.

27th. — In the morning, after teaching for a short while, all the people collected in the church, where we had a short service and Pilkington spoke. This island is very much in touch with the Romanists. In the recent redistribution of lands under Sir G. Portal, there was a question about this Island of Dzinga and the neighbouring one of Bunjako, which were said by the Romanists to be part of the mainland and so in their country; the Protestants maintaining that they were islands and therefore Protestant. The matter in question was whether an island joined by a papyrus-swamp to the mainland was an island or a peninsula, and in the end Bunjako became Romanist and Dzinga Protestant. A week or two back the Romanists made an effort to get this Island of Dzinga also, and we could not see any great reason for this sudden claim; now, however, we hear that the Bunjako people are all coming over here. The old Heathen chief of Bunjako, named Jumba, was turned out of his *chieftainship* by the Romanists, but kept in his gardens (or estates), the Romanists thus hoping

to keep all his people and teach them. Now this Jumba and all his people, canoes, &c., are coming over to this island, and hence the Romanists tried to get this island as well; however, they did not get it, and are not likely to get it or any more country, as their people are leaving them, I believe, to a very large extent. In the afternoon, Pilkington and I went out visiting to the gardens of a chief named Lutimba, who had formerly been a Romanist, but who had turned Protestant, very likely merely for political reasons. We saw a fair number of people and sold a few books.

28th. — In the morning we taught and had a service as yesterday, and after lunch went out visiting. The people on these islands do a great deal of fishing; the chief fish seems to be about the size of a sardine. These are dried, smoked, and sold at the rate of seventy-five for 1d.

Sunday, 29th, Dzinga. — The church was quite full in the morning, about 250 being present, and seemingly interested in what was preached. Pilkington preached. In the afternoon an infant was baptized and from the way she howled, I should think she must have never before seen a European. I had her moved a little way off as soon as possible, as I wanted all the people to hear the service. I afterwards preached on the meaning of the service, and afterwards we entered twelve people for baptism, all except one being the boys and men of the chief, who are a good deal about him. We had a celebration of the Holy Communion in the evening, the chief and his wife being both communicants. We afterwards got a view of the capital of the *Kitunzi*, whose province was given to the Protestants after the late Mohammedan war. This island of Dzinga is about the centre of Buganda, it being *possible* to get to almost any place in two days.

30th, Lulamba. — We got up early and had our things ready to go by 6.15, and by 6.30 they began to go off to the Lake. We sent them off thus early to assure the canoe-men that we were really coming, that they might get ready the canoe. The chief himself very kindly went down in advance of us, to get everything ready, so that when we walked down after breakfast, we found all ready for a start and soon got off. We had fifteen



paddlers and they all paddled well, so that we made a very good passage of two and a half hours, until we were near this island, when the wind got up and the rain came down in a regular tropical downpour, which passed through my umbrella (three kinds of cloth, including the lining) and reached me as a kind of Scotch mist; however, I managed to keep fairly dry. The canoe-men were of course soaked—I can hardly say to the skin, as they had very little on, one boy having merely a garment of plantain-leaves, which made a very nice kilt. The rain was slightly less when we reached the land, and we all got out, the paddlers shivering with the cold; one went and sat in the water up to his neck—I suppose to keep warm. We found the three teachers had all gone off to visit the neighbouring island of B'uvu, and so got our tents pitched near their houses and made ourselves comfortable. The church is a nice building, not neatly built, about 50 by 20 feet, and holding about 250 at a crush. After lunch we went for a walk to see one of the chiefs, who, we heard, had some cows, and he kindly promised to supply us with milk. This was more than we had anticipated, and I took it as another instance of our Father's care over His children, even in the small things. This island is horseshoe-shaped, the centre being very thin, not more than 100 yards across in parts, very sandy and with very little vegetation except grass and shrubs just by the Lakeshore. Other islands are near, one being just between the ends of the horseshoe. A marsh divides the island into two parts, one part of which (Serinya) the Romanists have been trying to get. Soon after we got back, the teachers came in and were very much pleased to see us. We talked over the work for some time at night. The people seem anxious to learn, but are backward. The teachers are the only baptized people on the island, and very few know how to read; however, about sixty people have bought reading-books.

31st.—We had a service in the morning and got about one hundred and fifty people. Pilkington, one of the teachers, and I spoke, urging the claims of Christ. On asking the people who would accept Christ, one of them, speaking for them all, said they had not yet read very much and would like to

understand more. This was very candid, and we were correspondingly glad to see that in a place so near to the Romanists the people liked to understand for themselves. When we got out of church we met one of the Romanist chiefs from the big island of Sese, who had some time ago expressed his wish to have an argument with Pilkington. He came in to see us, but had very little to say. Neither he nor any of the boys he had with him could read, though many were baptized. They confessed that they had to take on trust as true all that they heard from the priests; they also admitted that the Bible was their book as well as ours, which was a most unusual admission. He seemed well disposed, but *very* ignorant, and after about an hour he went away. In the afternoon I visited some of the houses in a neighbouring garden and saw a good number of people, and told them the Gospel message. They all seemed willing to hear. Pilkington went to visit the so-called separate island of Serinya. The chiefs are going to build a church there, and some of the teachers will go there.

August 1st.—We got to church fairly early, and Pilkington looked after those just beginning to read, I taking a class in St. Matthew with fifteen people who were reading it. The din in the church was terrible. I made myself quite hoarse, as I had two classes of learners, quite close, reading at the pitch of their voices. The people get into a very bad habit of *learning* the reading-book by heart without knowing the letters, the consequence being that they finish the reading-book without really knowing much about reading, or, more commonly still, take six to twelve months in learning to read. We afterwards had a short service. In the afternoon Pilkington went again to Serinya and made arrangements about the church. I went to the Island of B'uvu. The people there are mostly in darkness. I had not time to do much visiting, and hardly found anyone who knew anything about God. I hope the work in Lulamba will extend to B'uvu. The chief of one of the two gardens, the only one which I visited, had recently come over from the Romanists, probably for political reasons.

2nd, *Namwimba's Island*.—We had a short service in the morning, and afterwards started for this place.

The people seemed all very pleased to see us, and did all they could to make us comfortable, getting wood, water, milk, &c., and helping to pitch our tents. This was the more remarkable as the chief himself is away in the Kiziba country, consulting a "doctor" there as to a disease which he has in his legs. He has, too, unfortunately taken the greater proportion of those who are ready for baptism with him, but we hope to find some who are fitted for baptism. They say there are about seventy who are now reading Gospels, and fifteen who have been taught for baptism, twelve of whom have gone with the chief. The church is very old and was built before the Romanist war, and is tumbling down. We hope the chief will build another church when he returns.

3rd.—In the morning we attended the classes in church, and found, as usual, very much of the reading by memory and not by sight. We examined the people individually, and we sorted them into classes according to their knowledge. Forty people were reading St. Matthew, two St. John, and about fifty learning to read.

4th.—Pilkington went off to the neighbouring island of Katanda's, where he found the two chiefs not on very friendly terms. One of them was an ex-Romanist, and he had built a church for his people, the church at which the Native teacher works having been built by the other chief.

5th (Sunday).—In the morning Pilkington took the service, and twenty people professed to then and there accept Christ as their Saviour. In the afternoon, two men and two women were baptized, the first-fruits of the Island of Bufumira (the name of this island; Namwimba is the name of the chief). They are the only baptized people on the island; on Lulamba there are no baptized at present. After the service, in a sort of after-meeting, four professed conversion. Of the twenty-four persons who professed conversion to-day, two were respectively the husband and the wife of two of those baptized. After service twenty-three persons were entered to be taught for baptism—eighteen men and five women.

6th, *Bukusa (the Island of Kaganda)*.—We found three small canoes waiting for us, and after the usual amount of talk and argument, got off about 10 a.m.

The scenery along part of our route was very lovely, the islands wooded to the water's edge, where the island ended in rocks or in a small sandy beach, the water appearing to us of a beautiful green colour. After two hours' paddling we reached this island, and when we had landed we saw a number of men at the top of the hill on which the capital stands. I signalled to them with my umbrella, and they soon came running down and greeted us, the chief himself and the three teachers being prominent among them. We started for the capital, the people taking up our loads as they came in. The view from the top of the hill was very fine, and fairly extensive. We got our tents pitched for us, and the chief let us have a very nice house in which to have our meals and sit. The chief did all he could to make us comfortable. In the afternoon Pilkington went out visiting; my head did not allow of this, so I wrote up my journals, explained some passages in Genesis to the teachers, to whom we had lent our Luganda versions, much to their delight. At night we consulted with the teachers about the work, and had prayer with them.

7th.—In the morning there were about 300 in church. Pilkington looked after those learning to read, and found a good many who were capable of reading a Gospel but were not aware of the act. He got the teaching into a fairly satisfactory condition. I read St. Matthew with a class of over seventy. At the service Pilkington gave an address, and several professed conversion. After lunch we taught Gospels and the Acts, with the help of the teachers, and had a congregation of about fifty. This morning twenty people were entered for baptism, to be examined at once, and forty-two to be taught. There are no baptized on this island at present except the teachers. Among those to be examined at once is the chief himself, who has been reading and teaching his people for a long time. The rain, which fell heavily during the day, hindered, I should think, a good many from coming to church. At night we talked and prayed with the teachers. About September, 1891 (four months before the war), the Romanists attacked this island and were defeated, but they did a good deal of damage, and the island has not yet recovered fully from the effects of this incursion.

8th.—In the morning we took classes in church, and certain of those who are entered for baptism volunteered to go to the various gardens and tell the people the news of salvation; ask them to come to church and hear more; and, if they wished for them, sell them books. In the afternoon we again taught; seventy people were present.

9th.—Slight rain in the morning. Pilkington got off after breakfast, for his tour to the islands belonging to the chiefs Katanda, Gugu, and Maso. He hopes to be back to-morrow evening. I taught as usual and took three classes, besides giving an address at the morning service, questioning candidates for baptism, and giving a short exposition at evening prayers with the chief and his people. This was a full day's work for one not in full health, and I consequently had a return of my headache at night. We have had a great run here, as usual, on St. Mark's Gospel, and to-day I had none left, though there were some in the hands of those who were going to visit in the surrounding gardens. However, to my relief, after lunch a letter came in from the capital, together with 100 copies of St. Mark, which we had asked to be sent to the Island of Kome, to which we hope to go after leaving this. However now that the books were running out, we had been saying we wished that the books were ordered to have been sent here, and once again God has heard and answered our wish. "Before they call I will answer."

11th.—Pilkington came in at about 7.30 p.m. after visiting the islands of Fumve, Bubembe, Bunyama, and Bugaba; the first belongs to Maso, the second and third to Gugu, and the fourth to Katanda. The work was not very forward, especially on Fumve, the teachers from which, however, go and visit on the large island of Sese (which is Romanist), and have made several friends. One man from the large island goes to Fumve to be taught to read, as he wishes to read for himself and see which religion is true. The Protestants are known as the people of the "Book," and there is a prejudice in favour of "Book" religion. Pilkington brought in two boys from Bubembe who wish to be baptized, and from the Island of Bugaba eight boys are coming in to be asked for baptism. We have fourteen people here to be baptized to-morrow.

While on Bubembe, Pilkington heard about the king turning Romanist. The Romanists do not seem to have been particularly overjoyed at it, and the Protestants not very much put out. On the Sunday on which the king was Romanist, he had a Protestant service in the afternoon in his chapel, though he did not attend, neither did he go to the Romanists to service. He remained a Romanist for five days only. The people came rushing in to the capital from all the country round, and there was a most magnificent service at the capital in our church on Sunday, and there were afterwards 180 communicants.

Sunday, 12th.—We had about 450 people at the morning service, and nearly as many in the afternoon. In the afternoon fifteen adults—thirteen men and two women—were baptized, including the chief himself. The spectators took the greatest interest in the service, and there was some excitement after the service when I stooped down to write the Christian names, people standing up to see what was going on, thinking this was the real ceremony. Pilkington explained what was being done, and I afterwards sat a little way off, and made the people call out their names.

13th.—Classes in the morning and afternoon. We also had a meeting of baptized and catechumens, and elected six churchwardens to look after the collection, &c. The chief here, Kaganda, I get to like more each day. He seems so earnest and simple-minded.

14th.—Pilkington went off after breakfast to the neighbouring Island of Buyovu, where he found a few reading and a church being built. He and those who went with him visited all the gardens.

16th.—At the end of the morning, as we expected, Namwimba came in with a good number of his people, including several who wished for baptism. At the end of the afternoon the two chiefs from the Island of Bugaba came in with the teacher and eight boys who want to be baptized. Namwimba sent off his canoe in the afternoon to fetch the other people from his island who were ready for baptism. We took classes as usual, and after the afternoon service Pilkington did some visiting. I questioned baptism people most of the afternoon.

19th (Sunday).—We had a good congregation in the morning. Pilkington preached. We had a collection for the first time, and got 340 shells = 1s. 7d. Pilkington, after service, told me he had fever and went to bed, and was rather worse later on. In the afternoon ten people were baptized, eight of them being from other islands. Our canoe from the capital came in at night and brought us 200 copies of St. Mark and 100 St. Matthew. At the capital the supply of reading-books and of St. Mark was running short, and it was thought that they would be finished by the end of the month. Of St. Mark about 3000 have been sold in under two months.

21st, Jانا.—We got off at about 10 a.m. After a pleasant paddle we reached Bubeke, passing a hippopotamus and a crocodile on the way. Our course led us between the islands of Bukusa and Bunjazi, the latter of which is in great darkness. At Bubeke we landed, and saw the principal chief, chose a central site for the church, and introduced the two teachers, one of whom, the head-teacher in the island, will only stay a few days and then return to Bukusa, when another of the Church Council teachers who are there will come to stop at Bubeke, where he will be helped by a man whom we brought over from Bukusa. The Bubeke people are in considerable darkness; one woman had a broken piece of pottery hung round her neck, I suppose, as a charm. The women had never before seen a white man. Pilkington said a few words to them, and we left for this place, Jانا, which we reached at 5.30 p.m.

22nd, Nsazi.—At 9.15 we got off, as the wind had dropped a good deal, but it was still enough to hinder us and prevent us getting to this island in time to be able to go on and reach Kome before night. The people on this island are great fishermen, as the number of fishing-pots testified, the Lake being dotted thickly with floats marking them. One of the first things I noticed on this island was the great number of ant-hills, which resembled small haystacks. We soon saw traces of these white ants, the walls of the church and the fences not being continued to the ground. We had to take special precautions against these pests, as they very soon found out our things. The work here is in its infancy. A few

months back there was nothing at all being done, now a fair number are learning to read, and there are two people who wish to be taught for baptism. After lunch we went for a walk, and visited a good number of houses; the people were not at all disposed to listen to us. The population of the island is very small, perhaps 1000: every woman has her own house, which makes the number of houses large. Two teachers are on this island.

23rd, Kome.—After a short service in church we started off, our goods and our boys going in the canoe, and Pilkington and I walking overland to the other end of the island, where the canoe met us. We found a Romanist (baptized) in a house near the landing-place, and Pilkington had a long talk with him. We soon saw he had not much religion about him; he was a Romanist merely because his chief was. A few months back the said chief gave out he was going to turn Protestant, and 500 of his people were going to turn with him, when the priests went to see him, and by giving him some more gardens, kept him from turning. This is not the first case of this kind of bribery of which we have heard. This man also said that the Baganda did not like there being two religions, they wished for one only, and this was causing many to give up religion altogether. This may be true of the Romanists, but we see no sign of it among the Protestants. The canoe then came in, and he embarked with us, as he wished to go to Kome.

We got here at about 2 p.m., and to our disappointment heard that the Rev. Yonathani Kaidzi, from Ziba, had just left for a neighbouring island, after coming across here to see us. After a short rest we went down to the house which had been built for any European visitors. It was not quite finished, but was finished soon after we had got in. It was a comfort to again have a house to stop in after five weeks of tent life.

24th.—After breakfast we went as usual to church. The congregation was small, very few were learning to read, and the work showed little progress since Pilkington was last here at Christmas. Pilkington, as usual, gave the address, and pointed out to the people the need of aggressive work. We afterwards took down the names of those wishing for baptism, and questioned a few of those who were ready.

The distress of those who did not pass the examination was most affecting; several seemed hazy about the difference between faith and works, a most important matter in a country like this in which there are Romanists. This questioning people occupied the greater part of my day. In the evening some men came in from the Island of Butumira, bringing us a bullock as a present from the chief Namwimba; it was very acceptable, as fowls were running short.

25th.—Pilkington went off in the morning to the Island of Damba, and did not get back till very late, having come the latter part of the way by torchlight. He found the work on

Damba going on very well. Two men and a boy were candidates for baptism.

26th (Sunday).—The church was full this morning, 250 being present, including those who sat outside. We baptized the candidates in two batches, one in the morning and one in the afternoon, in order that all who came might see what was actually done.

Pilkington leaves here on Tuesday for the Islands of Lwaje, which is one of the Kome group, and for Buziri and Bagaya, which are in the Buvuma group, and also for two stations, Koja and Bugoye, on the mainland. I go straight to the capital to-morrow.

*Statistics of Islands in Victoria Nyanza (Aug. 26th, 1894).*

Island.	Chief.	Estimated Population.	Estimated Maximum Readers.	Baptized.	Catechumens.	Church Council Teachers
Bu'si § . . .	{ Semugala } Magera *	10,000	1,200	25	38	2
Dzinga † . . .	Sewaya Miro *	3,000	300	4	12	0
Lulamba ‡ . . .	{ Musala } Luvule }	5,000	400	0	4	3
Buu'vu . . .	(?)	600	10	0	0	0
Kibibi ¶ . . .	(?)	800	5	0	0	0
Banda ¶ . . .	(?)	600	...	0	0	0
Kitobo ¶ . . .	(?)	1,000	20	0	0	0
Butumira † . . .	Namwimba	3,000	500	8	25	1
Bugaba ‡ . . .	{ Katanda } Kafulu }	2,500	100	4	4	1
Bubembe † . . .	Gugu    .	3,000	200	1	6	2
Bunyama † . . .	Gugu    .	3,500	250	0	1	0
Fumve † . . .	Maso    .	2,000	100	0	3	2
Bukusa ‡ . . .	Kaganda *	8,000	1,000	20	65	2
Bubeke † . . .	Kaganda *	4,000	100	0	0	1
Jana . . .	Kaganda *	1,500	50	0	0	0
Buyovu † . . .	Namwimba	2,000	100	0	2	0
Bunjazi . . .	"	1,500	10	0	0	0
Mazinga (3 islands) ¶	"	3,000	50	0	0	0
Butolome, &c. ¶	Katanda .	1,000	20	0	0	0
Neazi † . . .	Serinya .	1,800	80	0	2	2
Kome † . . .	Mwambi .	10,000	600	14	26	3
Damba † . . .	Kibomba .	4,000	250	0	3	2
Bulago . . .	...	2,000	100	0	0	0
Lwaje . . .	...	2,000	...	...	...	0
Total churches . 19		75,300	5,445	76	191	21
" islands . 27						
Sesse (Romanist) .	{ Semugala } Sewaya }	17,000	(?)	(?)	(?)	0
Bunjako (Romanist)	Jumba .	10,000	(?)	(?)	(?)	0
		102,300				

\* Chief baptized. † One church on island. ‡ Two churches. § Three churches.  
 || Chief is a catechumen. ¶ Unvisited by us.  
 Total number of islands visited, 19.

## INDIAN NOTES.



CHRISTIAN men in England had long been agitating at every renewal of the old East India Company's charter, to effect a severance of the British Government in India from all control over the funds of non-Christian temples. Their efforts were at last crowned with success, when in the year 1863 an Act was passed by the Indian Legislature positively forbidding any officer of Government to have any official connexion with the management of the endowments or other affairs of any such institution. The result has shown the corruption of all false creeds, where true love of God is not the guiding rule of their votaries, for from every part of India come complaints of the shameless malversation of such funds by the managers of such places of pilgrimage and worship. High-minded non-Christians have made many efforts to restore the interference of Government officials in such managements by procuring the repeal of Act XX. of 1863. The desires of these gentlemen are praiseworthy enough, from their own point of view, but the Christian public cannot be too thankful to the Government of India for the absolute refusal which it has hitherto presented to every request for repeal from private persons as well as from the Government of Madras. It is obviously a potent argument to show the depravity of all men whom the love of God in Christ does not control, that such persons, in many cases, view the funds of the temples and shrines as a mere private income to be used for personal aggrandisement. In addition to this argument in favour of maintaining the *status quo*, an argument which will not appeal to the conscience of governments as such, is the weighty argument, which has been the chief agent in effecting the enactment of the law we mean, that any such connexion of officers with non-Christian places of worship violates the neutrality which is the lodestar of our internal policy in British India, and would assuredly involve our officers in every sort of undesirable entanglement with questions of hereditary succession, details of religious rites and ceremonies, and a hundred matters wherein no Christian man could possibly act with a clear conscience. In certain matters the Courts of Justice have jurisdiction, and aggrieved persons can resort to the law in such matters, but there our interference should stop, as now it very generally does, although we regret to state that there are one or two shrines where the Act is not yet permitted by the local government to be obeyed, particularly the Sikh Golden Temple at Amritsar.

Much discontent prevails amongst educated persons of our Indian fellow-subjects against the large sums spent in England on military and so-called "Home" charges in England out of the Indian Revenues. We are not concerned with matters of Government policy as a Missionary Society, beyond regretting anything which makes the Government unnecessarily unpopular. For the fact that we belong to the ruling race has an effect on our missionary work which we cannot ignore. Each needless cause of friction irritates the Natives of India against our missionaries and the Faith which they present, and in this behalf we are rejoiced to see that the Secretary of State for India has promised that a special committee shall be appointed in England to overhaul all the so-called Home charges, and we trust diminish the burden which falls through them on the Indian taxpayer.

This is the more important owing to the unmistakably disloyal tone of a large part of the vernacular press. Whether the sudden repeal (at a single sitting of the Legislative Council) of the Press Act by the Government of

Lord Ripon was a wise measure it is not for us to say ; but there can be no doubt that ever since that date the editors of many vernacular papers have largely interpreted freedom to mean licence, and are never tired of casting dirt on the Government and its officers. This evinces a feeling of discontent which it is painful to watch, however much one may sympathise in some undoubtedly removable evils. It is very true that Natives of India largely mistrust Englishmen, and, alas ! also true that Native Christians sometimes largely mistrust English and American missionaries, but we suggest whether it is not also true, that in questions where the custody of money or the honour of family-life is concerned, they do not more greatly mistrust each other. This racial characteristic of distrust is a factor which perhaps we scarcely reckon at as great a value in our treatment of Indian Christians as it deserves. It is the inevitable growth of centuries of violent change in successive Governments. We can deeply sympathise with our dear Indian friends in it, while feeling that in time the mutual love and confidence born of Gospel light will cure it. Their present attitude has sprung from ages of experience of only false religious beliefs, and is not to be wondered at.

All Oriental Governments are despotic. The power and importance of deliberative assemblies is a plant of Western growth, and has not yet been naturalised in the East. Hence the present unpractical nature of some deliberative assemblies started and maintained by Indians, whether Christian or non-Christian. In the latter category comes the National Congress, and in the former the Native Indian Christian Association. Considering what a hotch-potch of nationalities and races is now comprised under the title of British India, it is not to be wondered at that when the National Congress meets, its only possible language is English, which at once stamps it as an exotic. How few Englishmen there are who could make speeches full of burning patriotism and thorough-paced English sentiment in French or Spanish. That is the initial barrier to present success in the National Congress. Similarly, it is a frequent source of complaint against the Indian Christian Association that its ends and aims are almost exclusively of this world, and the extension of the Redeemer's Kingdom comes not into its range of discussion. This is a cutting from a recent Christian newspaper :—

“ The Secretary of the Indian Christian Association telegraphs from Lucknow, 8th instant: ‘ The convention of the Indian Christian Association, composed of delegates from all important towns of the North-West Provinces and Oudh, assembled here to-day to deliberate on such subjects as the educational needs of Indian Christians, their industrial and commercial pursuits, the establishment of a family pension fund, and their employment in the public service.’ ”

While deploring the fact that such alone are the present aims of a body of Indian Christians, we can perhaps rejoice in the realisation of their unity as Christians thus manifested by our brethren, and their separation from the cold, non-Christian world. As soon as there is a true feeling of brotherhood established we shall see the painful wranglings about caste (as in South India) disappear. Just now, for lack of new bonds of social and family life, there is an instinctive looking back to the past. When assemblies of themselves have gained a foothold, and the notion of a corporate unity has taken firm root, we shall see greater things than these, and give thanks.

We have, however, great pleasure in noticing that the similar body in Madras are taking up earnestly the most important subject of Thrift among Native Christians. Some of the speakers at a recent meeting took an extremely pessimistic view of the extravagant habits among our brethren, par-

ticularly singling out Mission agents as yielding to this temptation. A most valuable pamphlet on the subject was written by a lady missionary two or three years ago, which seemed to exhaust the subject. Would that all could look on the duty of keeping expenditure within income as a matter of vital importance to the good name of the Gospel amongst its many critics and foes in non-Christian lands!

---

But we cannot leave this matter without expressing thankfulness that there are here and there tokens of the awakening of our brethren to a sense of their duty to spread the saving knowledge of the Lord Jesus by more direct methods than this. There was till lately (and we hope it still exists) an association in Calcutta composed entirely of Indian gentlemen for street-preaching continually, in that great city, and as some of those engaged therein are of the higher ranks in society, their words were listened to with marked attention. We extract the following from a recent issue of a Madras Christian paper, concerning the first meeting of the "Native Christian Gospel Propagating Association":—

"Mr. S. Jaganathum gave utterance to his experience of the work of the Association, how wonderfully the Lord was helping the earnest members of it in propagating the Gospel to the multitudes of both Christians and non-Christians and thus accomplishing the only object of the Association, which is to make known the only way of salvation. He spoke some impressive words on the bounden duty of every true Christian worthy of the name; how each should for himself try his utmost, either by money, or by useful words about the object of the Association, or by prayer, or by encouraging those who take a deep interest in the Association according to their several abilities and circumstances."

May this effort, which seems so full of hope, prosper, and its members remain sound in the faith and in all good works to the sole glory of God!

---

Well-wishers to India have long deplored the disproportion of Mohammedans to Hindus in Government service, and the general backwardness of the former to take advantage of the opportunities for advancement which education affords. The founding of the Aligarh College, twenty years ago, was the first great evidence that Mohammedan gentlemen are themselves awaking to their laxity, or shall we call it bigotry? Now a strenuous effort is being made in Bombay to remove the disadvantage. At a recent Conference of Mohammedan gentry at Ahmedabad it was plainly seen that the Mussulman community is becoming awake to the fact that an education which extends beyond learning the Koran by heart, is essential to their progress. It was mentioned at the Conference that of the 1000 subordinate clerks employed in the Collectorate at Ahmedabad, only two were Mohammedans, one on Rs. 25 a month, and the other, after twenty-five years' service, was drawing Rs. 35 a month. The officiating collector, who was on the platform, remarked that the reason for this seemingly abnormal state of things was that the Mohammedan applicants had not the necessary education to fill the positions.

---

One of the subjects discussed at the Conference, on which these observations are based, was the standard to which girls should be educated, and very diverse were the opinions elicited. It is worth while remembering that education at a Mission-school, especially at one teaching up to Matriculation standard, has a material influence on a young lady's prospects of marriage. In a community where fathers are still expected by public opinion to arrange unions to a degree far larger than English young ladies would tolerate, the nature of the examination which a girl has passed exercises a powerful effect



upon the choice which her father can make of a husband for her. One who has passed well commands a better social and pecuniary position than another who has not been equally fortunate. It does sometimes occur to outsiders that it is a little hard that Mission money should be spent in enabling girls to be well married? No one can, however, deny that the fact is as here stated. When that happy day arrives, which is longed for, and the Native Church shall be as independent as is the Church of Japan, it is to be hoped that one feature of that independence will be the absence of a desire to use hardily-collected money from England for the pecuniary welfare of brides-elect. No doubt many Indian Christians already feel this, and act upon it, but the number of those who do not feel it is large, and their solicitations for practically free education up to a high standard are distinctly embarrassing. Few are there who can apprehend that a mere payment sufficient to cover the child's keep, without any portion of the stipends of the missionaries, the junior teachers, the interest on the capital expended in buildings (sometimes exceedingly large), comes to a practically free education. When this charge is added to all which falls on the Society for sending the Gospel to non-Christians, the demand may well tax our utmost energies, faith, and prayer to meet, and the question recurs, Is it right that these charges should fall on a foreign Society? Can we do more to urge self-support?

The differences of social customs among different sets of Indian Christians are a perplexing factor in missionary enterprise in India. The *Madras Christian Patriot* has the following remarks on this matter, which seem very apposite:—

"All kinds of customs hold sway among Native Christians. On the one extreme we have the extremely conservative Native Christians, who practise everything that is heathenish, on the other we have the thoroughly Anglicised Native Christians, though the number of these two classes is very limited. Between the two extremes we have Native Christians of all shades of views and practices. No wonder that the social customs vary so much. Mr. Satya Joseph laid down a principle for guidance: All customs that are not consistent with Christianity should be eschewed. On the subject of want of social intercourse between Native Christians, the President spoke out admirably, and we commend his remarks to the consideration of the members of our community. There is nothing that has proved such a great hindrance to our progress as the isolation and exclusiveness that still characterise our community. Drawn as we are from all classes and grades of society, we try to perpetuate in our midst the very differences that characterised us before we entered the fold of Christ, but what has become of the bond of fellowship that is in Christ Jesus? Is it not strong enough to break down all petty barriers of an artificial society? We want more of union and fellowship, more of sympathy and Christian love, to weld together into a homogeneous whole the varying and discordant elements of our community."


The question of burial reform is one which we would fain see our Indian fellow-Christians seriously consider. The revered A.L.O.E. was buried in December, 1893, at her own request, without a coffin. The funeral of the Rev. F. Sandford, of the Delhi Mission, cost only about five shillings, and so in many places missionaries are striving to dispossess the minds of converts of the notion that a Christian's funeral ought to cost a quarter's income, which it now often does. A girl seriously told a lady missionary not long since that she should like to die at a certain place mentioned, "because there the girls were so beautifully buried, in lovely white coffins just like ladies"—of course not at the expense of their relations.

H. E. P.

K

## THE MISSION-FIELD.

## WEST AFRICA.

HE Bishop of Sierra Leone arrived at Freetown on November 26th. Among his fellow-passengers on the *Azim*, a new ship of the British and African Steamship Company, was Lady Carter, wife of the Governor of Lagos, whose sad death soon after reaching Lagos is recorded in the papers. Mr. Lucia, who has done valuable work at the buildings of the Annie Walsh Institution, and who is to open the new technical school under the Diocesan Fund, also sailed by the same ship.

Colonel Cardew, the newly-appointed Governor of Sierra Leone, was sworn as Governor and Commander-in-Chief on December 3rd. The *Sierra Leone Messenger* observes that the "swearing in" on this occasion was not attended with the usual health-drinking.

The Rev. J. A. Alley has sent home in manuscript from Port Lokkoh (Bake Lokkoh he calls it) the historical books of the Old Testament in Timneh, with the exception of 1 and 2 Chronicles.

The Rev. T. J. Dennis left Sierra Leone to proceed to the Niger on Nov. 5th.

The Rev. F. G. Toase and Mr. T. Jays have come home on furlough.

Bishop Oluwale visited Ota in August and confirmed seven candidates.

The Abeokuta Native Pastorate anniversary was held at Ake, in the church, on September 3rd. The Rev. D. Williams, Native pastor of Ikija, occupied the chair, and the speakers were all Natives; viz. the Rev. S. W. Doherty, and Messrs. C. B. Moore, S. Shofoluke, S. Cole, C. S. Nelson, and J. G. Kuye. The hymn "Before Jehovah's awful throne" was sung, and Isaiah liv. was read. The financial report read by the secretary was very encouraging, showing that, with the exception of one or two, every congregation had contributed more during the year to the Church Fund than in any previous year. The total receipts amounted to 480*l.* 17*s.* 11*d.*, in excess of the previous year by 104*l.*

The fourth anniversary of the Ibadan Native Church Pastorate Auxiliary Association was held on August 6th, 1894, the Rev. T. Harding presiding. The contributions to the Church Fund amounted to 36*l.*, and several of the Native speakers reflected on the fact that the progress financially on the previous year was very slight.

Sir Gilbert Carter visited Ode Ondo at the end of August, and the Rev. E. M. Lijadu writes that the visit resulted in the abolition of the practice of destroying twin children.

Miss Higgins left Lagos to take up her residence in Ijebu Ode, where there is not a male European missionary, but the Rev. Edwin George, recently ordained, carries on evangelistic work as the agent of the Lagos C.M. Association.

Bishop Tugwell held a "Quiet Day" at Brass with the Native workers, including Mr. Allen, of Nembe, and Mr. Thomas, of Gbebe (stationed temporarily at Ogbonoma), at the end of October.

The Rev. C. E. Watney and Mr. L. H. W. Nott arrived at Lokoja, in accordance with arrangements mentioned in the December *Intelligencer* (page 916), on Oct. 6th. There were good congregations on the following day, Sunday, when Bishop Phillips preached twice and Mr. Watney once.

## EASTERN EQUATORIAL AFRICA.

Bishop Tucker's return journey to the coast in November, after his visit to the Usagura stations, was one of much discomfort. Flooded rivers, storms of rain, swamps, and mud without end were experienced, and, worse than all, he had frequent attacks of fever. After nearly three weeks in the Universities' Mission

Hospital at Zanzibar, where he experienced the unremitting attention of the kind friends in charge, he removed to Mombasa, and he was in the I.B.E.A. Co.'s Hospital there when the last despatches were posted.

We regret to learn by telegram on January 12th of the death of Mr. B. Ward, who went to Frere Town as C.M.S. accountant several years since, and has lately had charge of the industrial work at that station.

The following private letter from Archdeacon Walker has been sent to us for publication. The news of the fall of the large church at Mengo will cause sorrow and will excite sympathy for the Native Church, but the prevailing feeling will be that of thankfulness that Archdeacon Walker escaped without hurt, and that so far as appears from this letter, no loss of life occurred. The Archdeacon writes:—

There is one advantage you have in living at a distance from me—you are the less likely to hear sudden and false reports. A few days ago a report was being circulated through the country that I was lying buried beneath the large church on the hill. The report arose in this way. One afternoon when I was holding my class for women, and we were reading the account of St. Paul's shipwreck, a sudden storm got up. The wind became very great, and I remarked to the ladies what harm a wind so great at sea might do. Some of the children sitting by were much frightened, and one cried out that the church was falling. The women were much frightened at the lightning, thunder, and splashing rain. I said Paul was not the least frightened when he was in real danger. One of them replied, "We are dry-land sailors." I saw that one of them was not attending, so I asked her what she was looking at, and she said, "The fence opposite the church has gone over." Then I heard low cracks, and all the women jumped up and began rushing past me out of the church. I still remained sitting where I was, and so Sarah, of Samwili's household, shouted out to the others to come back into the church. She said, "Will you run away and leave the European? Come back and let us pray to God." The cracks were getting louder and louder, and I could see no cause for them till I saw some of the poles bent over.

Then it occurred to me that the church was falling, so I told Sarah to go out, and I ran back to pick up my hat from the edge of the pulpit where I had left it, as well as an English Bible. I picked up my hat and looked down the church, and I saw it was a mass of dust and falling poles. So I left the Bible and ran out of the vestry

door. I heard the poles coming after me, and when I was only ten yards clear the last pole was down, and the whole place quite flat on the ground. Being anxious to be the first to carry such startling news, and owing to the streaming rain, I ran down the hill to take shelter in Roscoe's house.

The good women all escaped by the side door, and as they never saw me leave the church and had last seen me going for my hat, they concluded that I was under the ruins. They therefore set up their war-cry to call for help, and many of them rushed off to tell people to come with axes to get me out. Some ran to Pilkington, and some to Roscoe, and some to the nearest chief. Those who came to Roscoe's house found me there, and in the suddenness of their joy, though themselves dripping wet, hugged me to their breasts. When I went out of Roscoe's house to go and see two children who were said to have been crushed to death, I met Elizabeth, of Zakaria Kanga's, shedding tears over my supposed death. As a matter of fact no one was hurt; a small child had its face cut, but I fancy this took place at the fence round the church, and was done in the breaking down of the fence by the women themselves.

The church fell owing to the poles having all rotted off at the ground. They broke off like carrots, and this was the cracking noise I had heard. When the church was being built it was left three months unthatched in the heavy rain season, and the poles began to rot then, I am told.

Of course when all the poles merely stand upright there is not much stiffness in such a building. In the next church we must sacrifice appearances, and have a few cross ones to bear a thrust as well as those that carry the dead weight.

From a private journal sent home by the Rev. J. Roscoe we learn a few facts which did not appear in the extracts from the Uganda letters in our January number. For example, we are told that on June 17th and July 8th, Mr. Roscoe baptized fifty and forty-three adults respectively. Then, regarding the classes, Mr. Roscoe gives some very interesting particulars: Henry Wright Duta instructs a class in the Epistles; Archdeacon Walker, with T. Semfuma, takes St. Matthew; Mr. Millar, with Natanieli, the Acts; Bartolomayo, St. John; Kamu Mukasa, St. Mark; Johanna Muyira, St. Luke; Stefano, St. Matthew. Two classes of men and boys are learning St. Matthew and St. Mark; five learning reading-books; two, the alphabet; one, syllables; one, the Creed; and two, Scripture sentences. Mr. Roscoe reads St. Matthew with an enormous class of 200 women, and there are two other women's classes learning the alphabet and reading-books; altogether twenty-three classes, and Mr. Roscoe was hoping to start two others for women in St. John and St. Mark. Each day some 500 are present at these classes, which are held before the daily morning service, and this service is followed, from 9.30 to 11 a.m., by from twenty to twenty-five other classes, for baptismal instruction. All the candidates for baptism go to Mr. Roscoe for instruction or examination before being baptized, and Archdeacon Walker superintends and instructs the Confirmation candidates. Archdeacon Walker has a class for men each morning and for women each afternoon, and on four days a week he takes a women's Bible-class.

A mail from Uganda received at Salisbury Square on January 14th brings, among others, a letter from Archdeacon Walker and one from Mr. R. H. Leakey. The former, dated August 30th, refers to a week of special mission services just concluded at Mengo, when some 1500 were daily present at the morning services, and from 500 to 600 in the afternoons. The Archdeacon says:—

During the morning service Pilkington, after the address, asked people to stand up and explain, for the help and encouragement of others, how they came to know the Lord. One after another got up and told us how it came about. All of them told us that it was reading the Word of God that enlightened them to see the way of salvation, and each of them gave us the passages (mention-

ing the chapter and verse) that had most appealed to them. It has been a great encouragement to me to go on steadily teaching the Bible. I am sure there is no better way than the daily reading. The testimonies of last week are an ample proof of the power of the Word of God to convert the heart, and therefore of the necessity of teaching it regularly and perseveringly.

Mr. Leakey's letter is dated October 10th, and was written from Kiti, a place about twelve miles north of Mengo. He also mentions some special services which he and Tomasi Semfuma had jointly held, and which God had blessed. He says that about 850, including infants, had been baptized during the year in Uganda.

#### PALESTINE.

Bishop Blyth admitted Mr. Assad Mansur to Deacon's Orders at Jaffa on December 23rd. The sermon was preached by the Rev. Ibrahim Baz of Jerusalem.

We mentioned last month that after the Conference at Salt, the Revs. C. T. Wilson and H. Sykes paid a visit to Kerak. The former writes as follows of this visit:—

We had a pleasant journey down, though the last day was rather a long one (sixteen hours). The town itself is in a remarkable situation, covering the top of a nearly isolated hill, between the junction of two valleys, that

on the north being 600—700 feet deep, and that on the south 900—1000. The present Mission premises are on the northern side of the town, on the very edge of the valley, and in an excellent situation, among the people and yet

sufficiently shut in to secure some privacy, and a good distance from the Serai and Government buildings. The present quarters, while thoroughly native, are a great improvement on the former houses. The town is some 700 feet higher than Jerusalem, being about 3400 feet above the Mediterranean, and is, from what we heard, decidedly healthy. There is an abundant water-supply in the southern valley, and food, as a rule, seems plentiful and cheap. Rents, however, are very high, owing, in a measure, to the circumscribed area of the town.

I was greatly impressed with the possibilities of Mission work at Kerak, and with its immense importance as a door to the regions beyond. There is a great work to be done among the Moslems of the place, who seem on the most friendly terms with the workers there, and who are very open *at present* to the preaching of the Gospel. Mr. Forder has quite won their hearts by the medical work he did there. This, I am sorry to say, has been stopped by the present governor, on the ground that Mr. Forder, not being a properly qualified medical man, cannot practise in the Turkish Empire. In this, of course, he is quite within his rights, and, much as we may regret the suspension of this branch of the work, we cannot well complain; it shows, however, the paramount importance of having a duly qualified medical man there as speedily as possible. Meantime, a good deal is being done in a quiet way by visits to the people in their own houses, and conversations with those who come to the house. Miss Arnold has twice a week a meeting for Moslem women. There are about forty who regularly attend these meetings, and Miss Arnold also visits these and other women in their houses. Then, besides Kerak itself, there are considerable towns at dis-

tances of one, two, and three days' journeys, and in some of these Mr. Forder has friends among the Moslems. There are, too, the Bedouin tribes of the great Syrian desert, who come in to Kerak to trade, and the Arabian frontier is only three days distant. In a short time also Kerak will be brought within about a day and a half of Jerusalem. A carriage-road is to be made to the Dead Sea from Kerak, a steamer put on the former, and either the carriage-road from Jerusalem to Jericho to be continued to the Dead Sea, or a mountain railway to be laid between the two. Even if only a part of this is carried out, yet Kerak is becoming every year more accessible and more in touch with the outside world. One result of the annexation of the place by the Government is that travelling is now perfectly safe, and there is no occasion whatever now to obtain a Bedouin escort. There are two posts each way in the week, and letters come and go between Kerak and London with entire safety in from eighteen to twenty days.

There is another side, however, to this prospect. As the Moslems of Kerak and the neighbourhood come more in contact with the outside world, and more under the influence of the Government, so in proportion will they become more bigoted and less accessible to the Gospel. There is at present not a single mosque in Kerak, and the call of the muezzin was never wont to be heard. Now, however, the Government is about to build a mosque, and from the top of the castle, for want of a minaret, the Moslem call to prayer is heard five times a day! *Now* is the time to act. Humanly speaking, if we do not make Kerak a strong Mission *now*, we shall never again have such an opportunity of reaching the people there and in the regions beyond.

#### BENGAL.

The Calcutta Corresponding Committee, which met on November 16th, with the Bishop of Calcutta in the chair, placed on record their "high appreciation of the late Rev. Jani Alli's character and work, his single-hearted devotion to duty, his invaluable labour among his fellow-countrymen in Calcutta, and his peculiar qualification for the work in which he was engaged; realising the great and irreparable loss which the Bengal Mission had suffered by his death."

With deep regret we learn by telegram, received just as we go to press, of another death at Calcutta, that of Mrs. Sandys, the wife of the Rev. E. T.

Sandys. Mrs. Sandys was a daughter of the Society's old and devoted friend, the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, and went out to India under the C.E.Z.M.S. in 1837.

The Rev. F. B. Gwinn, in consequence of his own and Mrs. Gwinn's state of health, has resigned the charge of the Boys' Boarding-school at Calcutta, and has been assigned to succeed the Rev. E. T. Butler, during the latter's furlough, at the Krishnagar Normal School. The Rev. C. B. Clarke, of the Calcutta Associated Evangelists, has been requested by the Corresponding Committee temporarily to carry on the Boarding-school. The Rev. C. H. Bradburn has been appointed to the charge of the Chupra Boys' School.

Five pupils of the Taljhari Boys' Boarding-school were baptized by the Rev. H. J. Jackson, in November.

The Rev. F. T. and Mrs. Cole, the Rev. C. G. and Mrs. Mylrea, Mr. E. T. Noakes, and Mr. A. C. Kestin, who sailed in the *Peshawur* on October 26th, reached Calcutta on November 30th. Mr. and Mrs. Cole reached Taljhari on December 1st, and received a very hearty welcome. Mr. and Mrs. Mylrea will reside in Agra while studying for their first Urdu examination; Mr. Kestin will be at Sigra, Benares, studying Hindi for a time; and Mr. Noakes has been at Burdwan with the Rev. A. J. Santer, learning Bengali.

#### NORTH-WEST PROVINCES.

The Rev. H. M. M. and Mrs. Hackett and the Rev. T. Russell arrived at Allahabad on November 29th. The Rev. A. W. Baumann reached Faizabad on December 4th. Mr. and Mrs. Hackett received quite an ovation, being met at the railway-station by many of their Indian friends, and adorned with garlands; an address of welcome was subsequently presented to Mr. Hackett by the members of the North-West Provinces division of the Anglo-Indian Temperance Association.

The Revs. H. J. Peck and H. Mould, who sailed in October to reinforce the Bhil Mission, reached Kherwara on November 23rd. They found the Rev. C. S. Thompson recovering from an attack of fever.

The Rev. J. W. Hall baptized a young Goorka at Meerut on October 21st. He had been a soldier, and was led to inquire concerning the religion of Christ through listening to the Gospel preached in the open-air meetings.

The N.W.P. Church Councils met at Jabalpur on November 13th to 15th; the District Council on the 13th, under the presidency of the Rev. J. P. Ellwood; and the Central Council on the 14th, when the Bishop of Lucknow presided. The 15th was observed as a "Quiet Day," when the addresses were given by Bishop Clifford. At the District Council, the Hon. Justice Knox, treasurer of the Council, and Mr. W. Peters, a member of the Executive Committee, read papers on "The work done by, and the work that might be done by, the Council as an Evangelistic Agency," and the Rev. P. M. Zenker and Mr. K. N. Basu, headmaster of the Jabalpur C.M.S. High School, read papers on "The Merits and Demerits of the Native Church Council System."

The Rev. T. Noah has been temporarily transferred from Merwara, Central Provinces, to Lucknow.

Many testimonies to the impression made by the bright joyousness and earnestness of the late Rev. W. A. C. Fremantle during the few months he was in India, have been received. To Mrs. Fremantle such remarks as the following have been made by many at Naini Tal: "To watch the holy earnestness of his life made me long to lead a nobler life." "If there were more like him, the English in India would be stirred to better things." "I did not know him well, but he seemed to walk with God." "I believe nothing, but if I could be convinced, that

man's reality and joy, and a sermon like that, would do it." The North India *Gleaner* quotes the following, written apparently by Mrs. Fremantle:—

I have never known him falter in a single-eyed desire to glorify God. It was his first thought in everything, Will it advance the Kingdom? Will it bring Him glory? And when his great desire to be sent to a Heathen land was granted, his naturally joyous spirit seemed to overflow with gladness day by day. He set himself steadily to work, trying to acquire all the Hindustani he could before October, so

that he might take a short rest and go in for Hindi. Four months after landing he started a service for *jhampanies* and servants, attended by about thirty men; five months after landing he began family prayers; and about six months after he began to preach in Urdu, and for seven consecutive Sundays he conducted this service, and preached each Sunday in the vernacular.

Miss A. Bunston of Muttra was suffering from typhoid fever in November; the last account of her state was favourable.

In consideration of the urgent needs of the Mohammedan Mission at Calcutta, consequent on the death of the Rev. Jani Alli, the Allahabad Corresponding Committee were requested by the Parent Committee to send, if possible, a missionary from the North-West Provinces. The Rev. R. J. Kennedy of Agra has consented to be transferred to Calcutta for this work.

#### PUNJAB AND SINDH.

The Rev. C. E. Tyndale-Biscoe sends home a very interesting report of the 1893-4 work at the High School in Kashmir, which is printed in full in this month's *C.M. Gleaner*. On the occasions of religious festivals, when the school has to be closed, Mr. Tyndale-Biscoe organises, when possible, counter-attractions for the boys, taking them for a trip in the school rowing-boats to one of the lakes, where the time is spent under canvas, very much in the same way as are the seaside camps for boys in this country. A distance of forty miles was rowed by the boys in six hours on one such occasion. In June, when a festival in honour of the goddess Rajin was to be observed for several days at a tank some twenty-five miles from Srinagar, the parents of the boys, at the instigation of the priests, forbade their going on a trip which the Principal had arranged, so he decided, as they could not accompany him, to go with them. Mr. Tyndale-Biscoe describes what occurred:—

I arrived at this sacred spot as the sun rose, having travelled by boat all night, and found the whole place alive with Hindus of all sorts, fighting with one another in order to obtain milk for their own breakfast and for the concoction of rice, sugar, and milk which they were going to throw into the tank for the goddess to drink. I had no sooner arrived on the sacred ground than I was spotted by the schoolboys, who all looked very sheepish, but nevertheless gathered round me.

We had taken our stand on raised ground, so that we might get a view of the whole proceeding. Without any warning, the horn-pipe, cymbals, and many other kinds of music, or rather discord, crashed upon our ears, and made me jump, and when it ceased all present, many hundreds who were gathered round this stinking tank and its golden umbrella, fell down and

worshipped the goddess, who was supposed to be under the golden umbrella, which umbrella His Highness the Maharaja of Kashmir had set up. But not one of the boys with me, or those on whom I had my eyes, and who were with their relations at the tank, bowed down with the hundreds of idolaters around them.

I was as much surprised as I was pleased. But at the same time it brought before me the great responsibility of teaching these boys Christianity, and therefore taking away their ancient religion. A man with no religion is far worse off than a man with one; and in taking away their Hinduism one puts these boys in a very dangerous position, unless one can induce them to face persecution and accept Christianity in which they profess their belief. But this dangerous step none yet dare to take.

## SOUTH INDIA.

The University of Madras had recently to fill up two vacant Fellowships, and the candidates for the honours were numerous. The electors are the body of graduates of the University, the majority of whom are Hindu Brahmins. The first on the list was a Mr. B. Hanumantha Row, a distinguished mathematician, and a Hindu by religion; but the second was a Christian, Mr. J. M. Hensman, whose brother, Mr. E. Hensman, is a leading member of the Zion Church congregation, Madras, and a son-in-law of the late Rev. W. T. Sathianadhan. Mr. Hensman has held successively several posts of importance, e.g. Headmaster of Government Colleges, Professor of Mathematics, Acting-Principal of a First Grade College, a position seldom held by a Native of India, and Vice-Principal of the Teachers' College. The *Christian Patriot* remarks:—

That these should have thought it desirable that a Native Christian graduate should represent them in the Senate shows as much their liberality of sentiment as it does the esteem in which they hold an able educationist,

irrespective of his creed or caste. The election this year reflects great credit on the graduates, for no one dare say after this that the right of election is likely to be misused by educated Hindus.

The value of the C.M.S. College at Tinnevely as an evangelistic agency is attested by the fact that fourteen students have, during the past thirteen years, been baptized in the College.

The Palamcottah High School celebrated its Jubilee on October 17th, 1894. It was founded in 1844 by Mr. Cruikshanks. A meeting, presided at by the Rev. E. S. Carr, was held at 8 a.m., which commenced with the reading of Scripture and prayer, and addresses in English were delivered by the headmaster, Mr. Martin Luther, one of the assistant teachers. A second meeting was held at noon in the compound, attended by old students; the Rev. E. A. Douglas presided, and addresses were given by three converts of the Evangelistic Mission. After sports a third meeting was held in the school hall for the distribution of prizes, the Rev. T. Walker being in the chair.

## SOUTH CHINA.

Archdeacon J. R. Wolfe wrote on November 7th from Foochow:—

It is a time of much excitement and apprehension as to what may happen, especially among the Natives, and indeed among ourselves too. We have only to look up from day to day to Him who ruleth in the heavens, and ordereth all things according to His own divine and blessed will in this earthly sphere. At present, all over this part of the country, except Ku-Cheng, where some slight troubles

exists, everything is perfectly quiet and our missionary work goes on, thank God, as usual; but of course we cannot tell what a day may bring forth, now that the Chinese armies have all been defeated, and their stronghold taken by the Japs, and the road to Peking open without anything to oppose their march, if they chose to take the capital, and this is their expressed intention!

In the same letter the Archdeacon refers to the remarkable growth of interest in the Christian religion in the Hok-Chiang district. He says:—

During all my years in China (now thirty-three years) I have never known anything like the deep interest which has been recently awakened all over the county of Hok-Chiang in the Christian religion, and which exists at this moment. I am almost afraid to write about it lest I should exaggerate. The real fact, however, is that a very wonderful movement to-

wards Christianity is going on all over the county simultaneously, and in the most remote corners of the county. We (C.M.S.) cannot really take advantage of all the opportunities offered to us, village after village opening their doors to us and asking me for teachers to teach them. Nearly all our old places of worship are thronged Sunday after Sunday. The people seem as if



suddenly they had discovered the folly of their idolatry, and that all their past had been a blank. I should say from my observation of this movement that it is more the discovery of the worthlessness of idolatry, and the desire for something better, that has awakened in the people this wonderful interest in Christianity, rather than any deep feeling of sinfulness. At present, at least, I think this is so generally, but there are interesting exceptions not a few to this general feeling. The Romanists are taking every advantage of this movement and they follow us everywhere, and unfortunately succeed in drawing thousands into their net. They hold out all sorts of inducements, and denounce us in most hostile and bitter terms. They do not ask their people for any money for self-support, the priests do everything for them. They even permit them to subscribe towards the support of idolatry and so escape persecution, and do not require their people to keep the Sabbath or come to church, except four times a year, about an hour each time! The priests make it as easy for them as possible to become Roman Catholics. So they are gaining ground and taking every ad-

vantage possible of this movement. Now what I want the Committee to do for Hok-Chiang, so that one may be able by legitimate and Christ-like methods to take advantage of this movement and counteract as much as possible the Romish influence which is gaining strength every day, is to send us out a medical missionary for Hok-Chiang county as soon as possible, if such a man can be found, and also the means of getting a small hospital to begin with at the same time. The Church Council has earnestly asked for this, and I feel the enormous importance of the matter, and the great advantage it would be to us in helping us to take advantage of this movement and gather in a blessed harvest for the Master. If this is not granted or something similar is not done for Hok-Chiang at the present time, we shall have missed a great and a blessed opportunity of gaining many precious souls for Christ, and allow the false Church of Rome to reap all the advantage of a movement which we Church missionaries have by our twenty years or more of work in the country been the principal means of bringing about.

#### MID CHINA.

The Rev. A. Phelps arrived at Shanghai at the close of November, and proceeded at once to Shaouhing. He wrote on November 23rd: "The real state of China, and especially of Mid China, is nothing like so serious as has been represented in the home papers."

The Rev. J. Bates wrote from Shanghai on November 30th:—

I am thankful to say that the war in the north, up to the present, has not affected us in Mid China in any way. The missionaries have been enabled to remain at their stations, and have continued to carry on their work as usual, without interruption or inconvenience. That we have been so secure is due, we cannot doubt, in a large measure to your intercessions, and that of many Christian friends in England on our behalf.

We still need your prayers, for we do not indeed know what a day may bring forth. The Japanese, as you will have learned from the telegrams, have captured Port Arthur, a position which was considered by every one as impregnable. They are still on the move for more important conquests. Should they approach Pekin it is possible that we may be obliged to take steps for at least recalling the ladies and chil-

dren from the interior. The danger we most fear in this case arises from the insolence and lawlessness of the soldiers who may be on the retreat from the northern provinces. If any danger is really apprehended I am sure to hear of it in Shanghai, and the Consuls, who are always supplied with the latest information, will be ready to give the best advice.

But I am hopeful that the severe winter, which is beginning to set in, may arrest the progress of the Japanese army, or, at all events, postpone further operations till the spring. Meantime the Chinese may be disposed to accept the Japanese conditions of peace. Already certain foreigners are endeavouring, on behalf of the Chinese Government, to sue for peace. They have now arrived in Japan for that purpose. May it please God to prosper all efforts to bring about peace, and

may the result of this war be to inaugurate the beginning of much-needed reforms in the Government, and, more especially, to further the progress of the Gospel throughout the country!

In the midst of all the troubles through which China is passing, it is pleasing to notice how the Gospel is being introduced into the Emperor's palace. The Christian women of China subscribed for, and presented a beautiful copy of the New Testament to the Empress Dowager on her birthday. This present was on view at Shanghai, and I had the great pleasure of seeing it. The New Testament was specially printed, and beautifully bound with silver covers, and the whole was en-

closed in a very chaste silver casket. It was presented at Peking by the English and American ministers, and now the present seems to have awakened a good deal of interest in the palace, for the Emperor has sent special messengers to procure copies of the Bible for himself, and has also asked for other specimens of Christian literature. This is indeed a cause for much thankfulness, and I am sure that Christians in England will most heartily pray that, through the blessing of Almighty God, the minds of the Emperor and the Empress Dowager will be disposed to examine for themselves the claims of Christianity, and to accept the truth as it is in Jesus.

The Rev. J. B. Ost writes that during the Rev. B. and Miss Baring-Gould's three days' visit to the Chuki district, from November 9th to 12th, eight adults and two infants were baptized at Ts'ao-t'ale. Sunday, the 11th, was spent at Buliwu, and two services at Wong-do-fau were attended. When he wrote on December 1st, he and Mrs. Ost were experiencing annoyance and some anxiety, owing to the attitude of some military students, who confounded them, he says, with the Japanese, and indulged in howling and stone-throwing, and threatened to destroy their house and lives. The following extract from Mrs. Ost's journal gives a graphic account of these worries, and illustrates the grace which the Lord gives to His servants while they carry on His work:—

*Nov. 25th (Sunday), 1894.*—We have just come from a very disturbed service. The city is very full and very rowdy just now. We have over two thousand young literary men, come up for the great examination that is held every two years, and, besides these, we have a crowd of much lower-class fellows, who have assembled for archery practice and other military exercises. These are little better than thieves or rogues, and we have already been warned to be on our guard about them. To-day, on going to my service, we found them just setting up their target and preparing to shoot (with only arrows, of course) upon a piece of ground immediately in front of our church door. On seeing us they left their practice, and closed round the door. I had gone in, but my husband, who came up a few minutes later, heard them shouting, "Kill the foreign devils!" "Pull down the house!" &c. We were at first doubtful about being able to hold service, but after waiting about half an hour, until the excitement had somewhat subsided, we began. It was a very disturbed meeting, with crowds stamping up and down the little stair (for you remember that it is an "upper

room" that we use), talking, laughing, walking round, and exciting each other; but still my husband went on through the service, only interrupting himself now and then to give a little reminder to the crowd of what we were doing, and what their conduct ought to be. I wonder what a clergyman at home would think if some of his auditors were, during service, walking round inside the communion-rails, and others joining him in the reading-desk; or if, when the harmonium struck up, the whole congregation left their seats and crowded round to see! But it would not have done to have made much trouble of all this, for if they had become angered or excited, they would have been ready for anything.

*Dec. 1st.*—We have had a very disturbed and anxious week, not knowing what was coming next, and fearing lest the unruly mob should effect an entrance into our premises. Once, indeed, they did get in, but my husband's great presence of mind and a loving Father's protecting care preserved us, and we got off with only one window broken. The military students are deservedly dreaded by the town-folk, and the mandarin, knowing how power-

less he is, makes no attempt to restrain them. When they at times seem to pillage shops, &c., just as they please, it is a wonder to us how we have thus far escaped their violence. They confound us with the Japanese, and declare that, since foreign devils are at war with them, it is only fair that foreign devils should suffer—hence their threats to kill us and burn down our house. On four or five days we have had mobs banging away at our gates, hurling over the walls stones, brickbats, and calling out all sorts of foul names. The last two or three days have, however, been quieter, and we are now at rest; but these rowdies do not leave the town for another ten days or more—not even then if the intervening days are wet. Meanwhile we continue to have many visitors of the literary class—

men who hold their heads very high and swagger about—but these, as a rule, are gentlemanly and polite. Still they march through our house (if they can find a door unlocked anywhere) as if it were their own, and we find them sometimes taking their ease on sitting-room sofa and in other comfortable chairs, without let or hindrance. Even our own old teacher (who ought to have known better) has two or three times left the study, where he was supposed to be at work, and has found his way to the sitting-room sofa, where we have found him fast asleep, with dirty head and dirty boots on our nice cretonne! The constant succession of visitors we are having gives many opportunities for spreading the good news, and we trust that in many cases the Word may take root.

## JAPAN.

Bishop Evington wrote, on November 10th, regarding the effects of the war with China in restricting means of communication between the different ports, one consequence of which has been to lead him to defer a visit to the Loo Choo Islands which he had contemplated taking. He says:—

Although the harbour of Nagasaki is guarded with submarine mines, and the entrance closed between 6 p.m. and 6 a.m., we know very little about the war. At the same time, we are affected by it—not with personal discomfort, but in freedom of locomotion. The steamers are taken off in some places, reduced in numbers in others, and irregular in almost all. I have given up my journey to Loo Choo for the

autumn, because whilst there is nothing really calling me to go there, I should be obliged to return by the same steamer, after a stay of only two or three days. In the spring, when the sugar crop comes in, there is always a much more frequent service, of necessity. I do trust our friends in China may be preserved from danger, and that the war may not in any sense draw the European nations into its meshes.

The Rev. H. L. and Mrs. Bleby took up their residence in Oita, on the east coast of Kiu Shin, in October or early in November.

## NOTICES OF BOOKS.

JOSEPH SIDNEY HILL, FIRST BISHOP IN WESTERN EQUATORIAL AFRICA. *By* ROSE E. FAULKNER. *London: Allenson, Paternoster Row.*



It is but a short time ago that Joseph Sidney Hill was, if we may so speak, a fresh and rising star in the firmament of missionary work and interest. To the great majority of C.M.S. supporters he was almost unknown. A few remembered his first going out as an ardent young missionary to West Africa, but driven home almost immediately by failure of health. Suddenly it transpired that he was to be the successor of Bishop Crowther, to take up the very arduous work demanding attention on the Niger as well as the oversight of the important Yoruba Mission. We then learnt that the qualities he had displayed during a career of great usefulness in New Zealand pointed him out as well fitted for the charge, and very soon he became, in a remarkable degree, the centre of hope and expectation for West Africa. It was but for a

brief period. Very distinct was the stamp of Divine approval upon the appointment to the leadership of the Mission of one who had simply offered to go out once more as one of the staff. God's blessing rested upon his preliminary work. He was used to unravel difficulties, to heal breaches, and to revive a fresh and vigorous interest in the populous western regions of the Dark Continent. And then, on the eve of launching forth into new and extensive efforts for the spread of the Gospel, he was called up higher, and the star had set on earth. But its light still lingers amongst us, and it glows with warmth and radiance in the pages of this volume, in which his career is sketched by the sympathetic pen of one who knew him well in the land where he worked the longest.

A pleasing glimpse is given of the childhood of young Joseph, under the fostering care of a pious grandmother and a mother of whom her daughter-in-law wrote that "her character was almost unique in its Christ-likeness." We are then given a short account of the beginning of his Mission work at Leke, on the Yoruba coast. His health, as well as that of his devoted wife, having utterly failed here, he was, after a short period of rest, sent to New Zealand, where, the door of work among the Maoris seeming closed to him, he became engaged in evangelistic labours among the white population, labours earnest, incessant, and crowned with rich blessing. Very beautiful is the picture drawn of these, especially the glimpse given us of the hardest of all, the prison work. We see how, amid disappointments and drawbacks, he had become a polished instrument in the hands of the Master, who, though withdrawing him for a time from the work to which he had first devoted himself, had never really recalled His commission, and had given him an interval of preparation rich in its own special fruits.

The chapters on his final work in Africa will add but little to the knowledge of those who have read of him in the C.M.S. magazines. Among the most touching things in them are some letters to his children. The memoir is supplemented by some reminiscences of friends which appeared in the *Record* and in the *Life of Faith* after the Bishop's death, together with notes of one of his addresses, on "Cleansing."

As the reader lingers over the last touches he will surely take up the words at the heading of the concluding chapter, and say,—

"See, the picture is not Death,  
But risen Life, another hero-face  
Stamped with high victory before he fell,  
Triumphant where he failed, crowned on his cross,  
And, like his Lord, self-sentenced to his doom."

For both Bishop Hill and his equally devoted wife knew perfectly well that they were running no ordinary risk in venturing again to work in Africa. The laying down of their lives was for them no remote contingency. They went forth—to quote the Bishop's farewell words to his fellow-Gleaners at Exeter Hall, to "*be a sacrifice*." But, as the author of the memoir remarks, "What a glad, glad sacrifice it was! He (the Bishop) perfectly exemplified the paradox: 'Sorrowful, yet always rejoicing.'"

We trust the volume may have a wide circulation, and may be used of God not merely to lead many to a truer and deeper consecration to the service of Christ, but to awaken in many a livelier sense of responsibility as regards a world that is lying in the darkness of Heathendom. To a young man the story it tells should be an inspiration. It shows what a life given to God may, by His grace, become. It shows the gladness there is in following the divinely initiated path of self-sacrifice. And if any, pondering the apparent cutting short of a life so full of promise for the future, should be tempted to ask,

"To what purpose is this waste?" we would answer in the words of the Rev. W. Hay Aitken, quoted in the appendix :—

"Christ alone knows the full answer to that question; but as 'the house was filled with the odour of the ointment' there (Matt. xxvi. 8), so is the Christian world to-day redolent with the fragrance of such sacrificed lives."

**THE STORY OF THE L.M.S., 1795-1895.** By C. SILVESTER HORNE, M.A.  
*London: London Missionary Society, and John Snow and Co.*

The London Missionary Society signalises its Centenary by issuing this admirable volume of 440 pages, with maps and illustrations, at the price of half-a-crown. It is announced that a larger History is in course of preparation by the Rev. R. Lovett, the able book-editor of the R.T.S.; but this book is evidently designed for, and certainly deserves, a wide circulation for popular reading. It is all the more likely to be useful, because it is the Story, not of the L.M.S. only, as a society, but of the L.M.S. Missions—which is a very different thing.

No missionary society has a more interesting career to relate than the L.M.S. It was the pioneer in the South Seas; and whole islands had been Christianised before the labours of Bishop Patteson or J. G. Paton began. Except for one Moravian evangelist, it was the pioneer in South Africa; and on the roll of its missionaries there stand the names of Vanderkemp, Moffat, and Livingstone. It was the pioneer in China, Robert Morrison being sent there five-and-thirty years before the era of China Missions commenced. It was the pioneer in Madagascar, and to it has been mainly due the conversion of so large a part of that island to a profession of Christianity. It is the only one of our great English societies that has attempted to carry the Gospel to Siberia. In India it occupies an honourable place among the numerous agencies at work. And its more recent extensions to Lake Tanganika, to Mongolia, and to New Guinea, present features of thrilling interest. It is a real boon, in the present development of missionary study, to have a convenient and authentic sketch of all these Missions in the volume now issued.

The opening and closing chapters are specially interesting. In the former we have an account of the origin of the Society, and of its principles. The L.M.S. is a direct fruit of the revival of the eighteenth century, especially of that section of it which was under Whitefield's rather than Wesley's influence. Its chief originators were, like Whitefield and Wesley themselves, clergymen of the Church of England; but with them were united some godly Nonconformist ministers. Hence the undenominational basis on which the Society was founded. The ministers who took a leading part were mostly Congregationalists, if in this term may be included those of the Countess of Huntingdon's Connexion; not Baptists, who had already started their own society; and not Wesleyans. The inaugural services, in September, 1795, were held at Spa Fields Chapel and Surrey Chapel (both now gone); and in Surrey Chapel was held the first anniversary service in the following year. Two clergymen of the Church of England, Dr. Haweis, Rector of Aldwinkle (the real originator of the Society), and the Rev. T. Pentycross, Vicar of St. Mary's, Wallingford, are named among the preachers. Mr. Horne, the author of the book, remarks that this "comes to us almost as a shock in these enlightened days." Of the latter preacher he says, "No bishop forbade him; no particular surprise seems to have been occasioned; and no fatality ensued." "It may well be questioned," he adds, "whether we have gained in Christian charity and catholicity during the last hundred years." But it must be remembered that Spa Fields Chapel and Surrey Chapel were not Nonconformist places of worship in the modern sense. They were the principal of the many buildings in which the evangelistic

work of which the Countess of Huntingdon was the patroness was carried on; and that a clergyman should preach in them was not more noticeable than that a clergyman should preach now, as many do, at the regular Sunday services in Mildmay Conference Hall. Indeed, it was by clergymen like Whitefield—whom in these days we should call “missioners”—that they were first used. In time, it is true, there came to be a crystallised denomination known as the Countess of Huntingdon’s Connexion, and these chapels were its places of worship; but it is a curious survival of their original purpose that in many of them (if not in all) the Prayer-book and its Services were regularly used,—as indeed we believe is still the case.

The L.M.S., in fact, was originally not unlike the China Inland Mission or the North Africa Mission, a large part of whose support—as of the great undenominational home mission enterprises—comes from Churchmen. It was the fruit of a revival movement which was independent of denominational divisions. Several of the founders of the C.M.S. four years later were members of it. But Thomas Scott and John Venn and John Newton and Charles Simeon seem to have felt that the Church ought to have its own Missions to the Heathen; and as men of their type had then no chance of being admitted to the counsels of the S.P.C.K. or S.P.G., they projected a new society, the Centenary of which will be due in four years’ time. The L.M.S. has always maintained its original broad constitution; but it soon became virtually the missionary organisation of the Congregationalist body, and in 1889 this was formally recognised by certain alterations in the rules, giving the supporting congregations the right to elect a proportion of the directors. We fully recognise the important part played in both home and foreign evangelization by undenominational efforts. He must be blind indeed who does not see what the cause of true religion, and the Church of England in particular, owe to Missions like Mr. Moody’s, or to Conferences of the Mildmay type, or to the Open-Air Mission, the Ragged School Union, and the Children’s Special Service Mission,—to say nothing of great organisations like the Bible Society and the R.T.S. Into the question of what is ideally best it is needless to enter; the wise man is content to recognise facts. But of this we are certain, that when we get beyond elementary evangelistic work, when we gather converts and form congregations, the undenominational principle is not practicable. The L.M.S. is an example of this. All through the century, the adherents it has won from Heathenism have, quite naturally, been banded together on the Congregational basis. No one should complain of this: a Christian community that professes to belong to no denomination thereby becomes a denomination in itself; and practically, if a dozen, or a hundred, such single communities profess to be non-denominational, they will assuredly draw together gradually and, perhaps unwittingly, form a denomination. It is far better that, from the first, a Mission that is going to form congregations, and not be purely evangelistic (like Mr. Moody’s), should be based on definite lines. We admire the L.M.S. and its work all the more because it is, in effect, the Society of a great Christian body, even though that body consists of members strictly independent of each other.”

THE BEACON OF TRUTH; OR, TESTIMONY OF THE CORAN TO THE TRUTH OF THE CHRISTIAN RELIGION. *Translated from the Arabic by* SIR W. MUIR, K.C.S.I., &c. London: R.T.S.

It is a service to the cause of Truth that is quite unique which Sir William Muir is rendering by his reproductions of previously unknown Oriental books written in Arabic by Christian converts from Mohammedanism. First there was the *Apology of Al Kindy*; then there was *Sweet Firstfruits*;

now we have another, *The Beacon of Truth*, or, in Arabic, the *Minār ul Hakk*. Dr. Pfander's *Mizan ul Hakk* (Balance of Truth) is well known and has had a potent influence; but a book by an European missionary cannot have the power of one by an Oriental writer who knows Islam from within. Sir W. Muir does not tell us who is the author of the *Minār ul Hakk*; but it is manifestly a genuine production of Eastern thought. It is a collection of passages from the Coran (as Sir William spells it) in which Christianity or the Christian Scriptures are referred to, with arguments based on these quotations to show that a believer in the Coran is bound to accept the Bible as divine, and to acknowledge the divinity of the Messiah whom it reveals. The argument is rendered all the fairer, and yet much stronger, by the citation, after each Coran text quoted, of the recognised Moslem commentaries upon it. These citations are especially interesting; and the contrast between the ingenious attempts of the Mohammedan doctors to explain away the words of their Prophet, and the generally cogent reasonings of the author in reply, is very striking. Sir W. Muir, who is without controversy the best living judge of such a question, affirms that "taken as a whole, no apology of the Christian faith carrying similar weight and cogency has ever been addressed to the Mohammedan World"; and he hopes that the work will be forthwith translated into the vernacular of every people professing the Moslem faith.

*Letters and Sketches from the New Hebrides*, by Mrs. Maggie Whitecross Paton; edited by the Rev. James Paton, B.A. (London: Hodder and Stoughton). No missionary book of recent years, we think, has been so widely read as the *Autobiography* of the Rev. John G. Paton. The story of his call to the work, his devotion, his dangers, his sufferings, and the marvellous successes which crowned his labours in Tanna and Aniwa, are familiar to a much wider circle of readers than is often reached by missionary literature. And we do not anticipate that any readers of that *Autobiography* will deem Mrs. Paton's version of—in the main—the same events a superfluity. On the contrary, the few extracts from her graphic letters contained in one of the chapters of the former book will prepare them to welcome a larger instalment from a copious store. For a peculiar charm undoubtedly characterises these letters. They were written for members of Mrs. Paton's family and personal friends, without any thought of publication; and their literary grace is evidently natural and of the uncommon kind. They abound in homely touches and in hearty humour, while the unrestrained personal and domestic allusions afford valuable illustrations of a side of missionary life the existence of which is sometimes strangely ignored, and the value of which to the work is by some utterly denied. The reader of these letters will be ready, one and all, if we do not greatly miscalculate their power to convince, to subscribe to Mrs. Paton's conclusion, "The life of the Christian home is the best treatise on Christianity." We commend the book most heartily, and predict for it a special welcome from those who have the onerous duty of choosing books to be read at working parties.

We wish to give a special recommendation to a little book of which a new issue has reached us, *Righteousness and Life*, by the Rev. J. Gurney Hoare (Seeley and Co.), containing admirably clear and instructive Bible-readings on the first half of the Epistle to the Romans. It is just the sort of book to keep a small stock of for giving away. At the same time we must welcome a new edition of an excellent and also little book by his late father, the revered Canon Hoare, on *Sanctification*. No more lucid exposition of the teaching of Scripture on the subject is to be found anywhere in a small compass. Especially is it likely to be useful as a safeguard against ultra-perfectionism. With the more moderate school, which occupies the Keswick platform, Canon Hoare is in substantial agreement; though we are not quite sure that he thought he was.

Another book on *Bishop Horden*, by the Rev. A. R. Buckland, is published by the Sunday School Union. It is a capital book for boys, and is one of a series which includes also Mackay and Gilmour. Whatever Mr. Buckland writes is sure to be bright without flippancy, and full of information without being dry.

## LETTERS TO THE EDITOR.

*THE OPIUM QUESTION.*

SIR,—I have followed with much interest the articles and correspondence that have appeared in your columns on the Opium Question during the past few months. The letter of "P. I. J." in your November issue draws attention to some important distinctions between different branches of the subject, which it will be very desirable to bear in mind in receiving the long-deferred Report (or Reports) of the Royal Commission on Opium, and which, with your permission, I should like to follow out.

The first and main branch of the Opium Question is that relating to the trade carried on in the drug between India and China. One of the main objections of the anti-opium party to the reference of the question to a Commission at all was that such a Commission could not conduct an inquiry in China, where the bulk of the opium is consumed, and where the principal injury is caused, and must therefore tend to divert public attention from the colossal evils flowing from that branch of the opium trade which yields the main part of the opium revenue. How much lesser an evil the opium habit must be in India than in China may be judged from the following comparison :—The consumption of opium in British India during the financial year ending in 1891 was 6752 chests; the population, according to the census of that year, being 221 millions. (I leave out the Native States, as we have no complete statistics of their opium consumption.) The average number of chests of Indian opium annually imported into China during the ten years ending 1891 was 67,418 chests,\* or ten times as much. The population of China has been estimated by Sir Robert Hart at 303 millions, though other computations make it less than this. Thus a population considerably less than half as great again as that of British India consumes just ten times as much opium, being a consumption per head of fully seven times as much as in India. But on a very moderate computation, China grows for herself at the present time fully five times as much opium as she imports from India, besides some 4500 chests annually imported from Persia. Thus the total amount of opium consumed in China is at least forty times as much per head as in British India. Is it necessary to inquire further how it happens that, whilst almost every missionary in China has the evils of opium constantly thrust under his notice, many Indian missionaries can truthfully say that, after many years of experience, they have seen little or nothing of those evils?

As to the effects of this opium consumption in China, I need say nothing in these columns. Those readers of the *Intelligencer* who will not believe the unanimous testimony of the missionaries of their own Society will not believe any other witnesses that I could adduce. Nor can I suppose that any of them would take up so illogical a position as to say: We trust our missionaries to preach the Gospel of truth, and to expend wisely the moneys which we raise for them; but we will not trust their statements on a subject as to which they have ocular daily demonstration of the facts.

The next question is as to the responsibility of the Indian Government for the evils caused by Indian opium in China, and here we are met by a doctrine which, I confess, astonishes and distresses me, as coming from Christian men. It is seriously contended—one of the brightest lights of the British episcopate has urged it in correspondence with myself on this subject—that we have no responsibility as regards the use that is made in China of the opium which we manufacture and sell in India. Even a Heathen emperor of China could say, "I will never

---

\* There has been of late years a certain falling off of the import into China of Indian opium, but the above figure may be taken as still a fair average, since in the first half of the decade a great deal of Indian opium was smuggled from Hong Kong, and did not appear in the Chinese Customs returns.



consent to derive a revenue from the vice and misery of my people." Even a Parsee gentleman, now member of Parliament for Finsbury, could stipulate, as a condition of joining in partnership with a Bombay firm many years ago, that he should have nothing whatever to do with the opium trade. Yet English Christians are to be found who tell us that a Christian Government may lawfully carry on this self-same trade, regardless of the wrecked lives and the ruined homes which have ever followed in its track! I can perfectly understand such an argument from men of the world, who would have no objection to taking shares in a company for selling rum to African Natives; but for leaders of Christian thought to adopt Cain's question, "Am I my brother's keeper?" is surely an extraordinary anomaly. Can we imagine a Christian Indian statesman asking God's blessing upon the opium revenue from China; praying that more Chinese may take to the habit, or that the medical missionaries may be unsuccessful in their endeavours to cure the opium victims who come to them by thousands to be rid of it? Such a thing is, to me at least, unthinkable. Yet can a Christian rightly conduct any business for himself, for another, or for the Government of which he may be a servant, to which he cannot apply the apostolic injunction, "Whatever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him"?

A further difficulty, however, hinted at in "P. I. J.'s" letter is felt by many to be serious. Is the Indian Government, they ask, required, or even entitled, to restrain its subjects from using their land to the best advantage, by reason of injury done to those who consume the products of Indian soil in another country? Some of the noblest Christian men who occupied positions of responsibility in the Indian Government in the last generation, Lord Lawrence, Sir Bartle Frere, Sir Herbert Edwardes, and one who is still living and doing good service on behalf of Missions, Sir William Muir,—have recognised the impossibility of defending the position of the Indian Government as regards the Bengal opium trade, that, namely, of being itself the manufacturer of, and dealer in this "deleterious drug" (to use an official phrase). But they hesitated to admit the extreme course of total prohibition, and wished to see the Government placed in the same position with regard to the opium trade in India as it occupies with regard to the trade in alcoholic drinks at home. In those days it could probably be said with truth that there was no precedent for the absolute prohibition of a trade on the ground of the injury caused by it outside our own territories. Two such precedents have been recently created. By the North Sea Fisheries Convention, enforced in England by suitable legislation, we have joined in absolutely prohibiting the liquor traffic formerly carried on upon the high seas to the grievous detriment of the seamen of our own and other nations; and by the Brussels Anti-Slavery Convention, well-styled the African Magna Charta, the liquor traffic is prohibited in the regions of Central Africa, to which it had not yet penetrated. Similar legislation has been adopted in both our South African and our Canadian Colonies in the interests of the Native races. It will, therefore, not be an unprecedented restriction to put on our Indian subjects, if we forbid them to cultivate the poppy for the purpose of ministering to Chinese sensuality.

Such prohibition may also be defended from the actual practice of the Indian Government. We already do prohibit the growth of the poppy in large districts of British India which were formerly occupied by its culture. In Orissa, in various parts of Southern India, in Oudh, in Assam, the Indian Government has, at various dates within the past century, stopped poppy-culture altogether, chiefly because it was found more profitable to the Government to carry on the culture within limited areas, over which there was full control, than to allow it in scattered territories. When Berar came under British management some years ago, poppy cultivation was at once stopped there. These partial prohibitions have sometimes been of great benefit to the populations affected: startling evidence as to the degeneration produced by opium in Assam under the former system of free growth is to be found in the Report of the East India Finance Committee of 1871. I was able recently to investigate a similar case amongst the Badagas and other aboriginal tribes in the Neilgherry Hills, where the prohibition, enforced some twelve years ago, was the means of weaning the younger men from the habit, just as is found to be the case under the new prohibitory law which came into operation in Burma a year ago. If the Indian Government

can rightly prohibit the growth of the poppy in one province in the interests of finance, surely it can rightly do the same in another province in the interests of morality. Moreover, if Christian morality calls upon the Indian Government itself to cease from making opium, because the trade which brings profit to its exchequer brings misery to the homes of China, the same morality must equally entitle it to prevent its subjects from infringing the golden rule to the prejudice of the Chinese people.

The argument of the last sentence equally applies to the Native States. If the principles of Christian morality require the Indian Government to give up its own profits from the opium trade, the same principles entitle it to say to the land-locked Native States that produce Malwa opium, "You shall not use British soil and British ports for the transportation of your opium to the injury of the Chinese people." Doubtless, we cannot take up such a position whilst we ourselves trade in the drug; but when our eyes are opened, as a nation, to see the traffic in opium to be an unlawful traffic, because it is a traffic which injures our neighbour, we need not scruple to impose the same rule upon States which recognise our suzerainty, and which, for the most part, owe their present existence to our favour.

I have not attempted, in this paper, to deal with various practical difficulties which no doubt exist. No ancient and inveterate wrong can be set right without some claims—from long acquiescence—arising which need to be dealt with in a firm, yet generous, spirit. The money difficulty is no longer a serious one, as compared with the wealth of the United Kingdom; for it is certainly not in India, but in England, that the burden should be laid. Let us firmly grasp the root-principles which should guide the affairs of a Christian nation, and we shall find it practicable to do the right, as was found to be the case in the abolition of the slave trade.

With the question as regards the consumption and sale of opium in India and Burma, I will deal, if you can spare me the space, on a future occasion.

JOSEPH E. ALEXANDER,

*Hon. Sec. Society for the Suppression of the Opium Trade.*

*Finsbury House, Blomfield Street, London, E.C.,*

*January 14th, 1895.*

#### "THE C.M.S. CONTRIBUTION LIST"

AS a C.M.S. member for the past twenty-five years—eighteen years of which were spent in England—I cannot help but notice the amazing slowness of Christian Churchmen with regard to realising the paramount duty of the Evangelization of the World. I refer to funds. Instead of the first-fruits being dedicated (as I am glad to see is suggested by a letter in last month's *Gleaner*), the majority even of C.M.S. supporters would appear to be content with scraping together all sorts of odds and ends, e.g. old thimbles, stamps, &c., &c., all well enough in certain cases, and very suitable work for children. "The liberal deviseth liberal things; and by liberal things shall he be established."

Consecrated, proportionate, systematic giving is the only hope. What a different Contribution List you would have if Evangelical Church communicants (alone) dedicated one-tenth of their income to God, and if this one-tenth gave a proper proportion for the spread of the Gospel abroad. On page 892 you say, "A 10*l.* subscriber to Foreign Missions probably gives 100*l.* or more in the multiplicity of his contributions to Home Missions." Now, I do not for a moment think that you would say such a division of 110*l.* is at all a just one. Surely there are probably something like two hundred real Heathen abroad for every simple so-called home heathen. I question if there are four million people in Great Britain who have never heard the Gospel preached in a building or in the open-air. On the other hand, we are told that eight hundred millions abroad have never heard the name of Christ.

What is needed in addition to proportionate giving is a proper allotment of the same. It seems to me that for every pound a Christian Churchman spends on home heathen, he should spend 100*l.* on the real Heathen abroad.

*Dungunstown Rectory, Wicklow.*

J. MILNER.

## EDITORIAL NOTES.



THE Islington Clerical Meeting has always an important bearing upon the Church Missionary Society. It is only as the Evangelical clergy hold fast to their distinctive principles, and maintain a high standard of spiritual power, that C.M.S. can hope to prosper; and although their steadfastness and their spirituality are the work of God and not of man, it cannot be doubted that the Islington Meeting is one of the means which God uses to effect this purpose. But this year the connexion was especially close. The Islington programme directed speakers and hearers, not to the exposition of fundamental doctrine, not to the vindication of Evangelical Church principles, not to the refutation of error and the detection of danger, but to the grand practical duty of the Church to evangelize mankind. Missions to the Jews, Missions to the Heathen, and Missions to our nominal Christian population at home, were the topics of the day. Mr. Barlow's introductory address set forth in a striking way the special opportuneness of the subject, and the proceedings of the Meeting, interesting and helpful throughout, were a full justification of the choice.

WE rejoiced to find our obligations to God's chosen people Israel put, as they should be, in the first place. They are not the largest or the most urgent; for there are a hundred still unevangelized Gentiles (using the word "unevangelized" in the strict sense, of preaching the Gospel, not of winning converts) for every single Jew, whether evangelized (in this sense) or not. But they stand first in order, nevertheless; and we must never forget St. Paul's words, "To the Jew first," even though some do mutilate the Word of God by omitting what instantly follows, "and also to the Gentile." The papers of Archdeacon Perowne and the Rev. A. Lukyn Williams were among the ablest of the day, and deserve careful study; and we echo heartily the wish expressed by our friend who is President both of C.M.S. and of the London Jews' Society that the Exeter Hall meetings of the latter were as crowded as those of the former. But observe, *they were once*. We remember the day when tickets for the Jews' Society meeting were more run after than any others. But C.M.S. is not the only society that crowds Exeter Hall. There are scores of other meetings every year that do so. It is not patronage that effects this. Exeter Hall may frequently be seen thronged, mainly with Church people, without a single Bishop, Dean, or Archdeacon being present, and scarcely even a curate!—and this at Home Mission gatherings of various kinds. We often wish that the clergy at the Islington Conference could see those great assemblies. And why is it that C.M.S. is alone among the old Evangelical societies in drawing like numbers? It has not always been so. C.M.S. meetings, which were densely crowded forty years ago, had become relatively thin fifteen years ago. They have revived; why have they revived? and why may not others revive too?

JEWISH Missions were followed by Foreign Missions. Bishop Moule introduced them in a valuable and most impressive paper, which we hope to reproduce in a future number. The Rev. A. J. Robinson gave admirable practical counsels to the clergy about setting their communicants to work; and the Rev. F. S. Webster spoke with power on the difference between the real and the counterfeit in missionary zeal and enthusiasm. His words have an important bearing on Exeter Hall meetings. You may organise a great demonstration, and by infinite pains and pushing fill the hall; but there is little value in that unless the hearts of those who come together are touched by the

Spirit of God. It is customary to attribute the thronging attendance at C.M.S. meetings to skilful and elaborate organisation ; but we doubt if there are any meetings whatever for which less organising is done. For some of them we do not even print a single poster.

---

IN the afternoon Home Missions had their turn, and had a longer time allotted to them than either Jewish or Foreign Missions ; so that after Dean Lefroy, Canon Eliot, and Canon McCormick had read their eloquent papers, there was room for several volunteer speakers, who pressed the claims of different societies and funds. The number and variety of Home Mission agencies was thus illustrated ; and in Canon Trotter's beautiful and comprehensive paper the meeting was led to intercede for several others which the speakers had not mentioned. Yet many more remained unnoticed : so different is the position of Home work from Foreign work,—in the one case fifty institutions side by side, each with its separate fund and distinct claims,—in the other case quite as many institutions, but all of them gathered under one organisation, which provides both evangelistic and pastoral agencies, clerical and lay and female workers, schools and colleges and training institutions and orphanages and dispensaries, for all parts of the world, but practically out of one fund.

---

REGARDING the number of Ridley Hall men who have gone into the foreign mission-field, referred to in Mr. Sutton's article at the beginning of this number, Mr. Moule has very kindly sent us some figures ; and as they have only reached us after that article has been made up into pages, we give them here. It seems that altogether 350 students have passed through Ridley Hall. Of these, "about sixty-eight" (sixty-three are certainly known) have gone to the mission-field. All these are (or were) C.M.S. men, except two who joined the China Inland Mission, one the S.P.G., and one the American Mission at Smyrna. In addition, ten are working abroad, though not as missionaries ; viz. on the Continent, or in the Colonies, or (two) as chaplains in India. Moreover, about ten who desired to go have been refused on the ground of health. Besides all these, it is believed that nine out of the thirty at present in residence intend to offer for missionary work ; but these, of course, are not part of the 350.

If, therefore, we include the men whose health forbade their going out, and the men who are engaged in other than missionary work abroad, the proportion to the whole number is one-fourth. Those who have actually gone are one-fifth. Whether this proportion is or is not "abnormal" will be a matter on which opinions may reasonably differ. Certainly it is abnormal in this sense, that it is vastly higher than the proportion either among non-Ridley men at Cambridge, or among Oxford men, or among clergymen from any other source. As Mr. Sutton points out, Cambridge undergraduates purposing to become missionaries naturally go to Ridley. The real question is, Suppose one-fifth of all young clergymen, or of all Evangelical young clergymen (take it either way), joined the missionary army, would that be an unreasonable proportion ? Yet after all it is a merely speculative question ; for the actual proportion is far smaller, certainly not one-twentieth, probably much less than that. On the other hand, compare our (comparatively speaking) handful of people at home with the hundreds of millions abroad. In India alone, the best manned of the great fields, the ministers of all Protestant Missions are to the population as if there were one minister of the Gospel for the county of Suffolk. That is the kind of fact to be remembered.

---

THE Committee have not had to look far for a Lay Secretary. Several

gentlemen, including military officers and others, were named by friends for the post; but unless a candidate appeared with very rare qualifications indeed, it was natural to accept as providential the circumstances that had brought to the C.M. House three or four years ago a man of considerable financial and administrative experience, peculiarly fitted for the vacant office, Mr. D. Marshall Lang. Mr. Lang had been for many years, first at Glasgow and then in London, one of the managers of an important Insurance Company; and at Highbury, where he resided, he was a leading layman in various kinds of Christian work, holding among other offices the deputy-chairmanship of the Great Northern Central Hospital. It was his desire to devote his maturer years wholly to the more direct service of the Lord, and in 1891, having retired from the chief administration of a company with which he had latterly been connected, he came to the C.M. House, taking for the work's sake the only post for which there was then an opening, an Assistant Central Secretaryship with special charge of the Loan Department. He has represented the Society at important meetings and conferences in different parts of the country, so he is already known to many of our leading friends.

Mr. Marshall Lang has given tokens of his devotion to the missionary cause in the shape of a son and a daughter to the mission-field. The Rev. D. Marshall Lang, M.A., of Corpus Christi College, Cambridge, went to Japan under C.M.S. in 1890; and Miss Anna Lang went to China in the same year under the China Inland Mission, and has since been married to Mr. Stanley Smith, the well-known leader of the "Cambridge Seven." Two brothers of Mr. Lang's occupy distinguished positions. One is the Rev. D. Marshall Lang, Minister of the Barony Church, Glasgow, and Moderator of the Church of Scotland; and another is Mr. R. Hamilton Lang, C.M.G., a leading British official in Egypt as Director of the Daira Sanieh, and the great authority on Cyprus.

It is pleasant to have the name of Lang once more in the Secretariat, although of a different family from that of our friend the Rev. Robert Lang.

THE Committee have taken the opportunity of the new appointment to the Lay Secretaryship to mark their sense of the eminent services rendered to the Society for many years by the Assistant Lay Secretary, the working head of the office, Mr. Stephen Frank Purday, by conferring on him the new title of Deputy Lay Secretary, at the same time expressing their wish that such arrangements should be made for the office work as may obviate the necessity of his being continually overweighed by the pressure of all kinds of details.

WITH great satisfaction we have to announce that within a month from the adoption of the plan of engaging two or more men as Special Deputations, for the purposes explained fully in our last number, *four clergymen have been actually appointed*. This is a token of God's favour which we had not looked for, and which calls for much thankfulness. The four are the following:—(1) The Rev. Dr. Bruce, who has lately retired from missionary service after thirty-six years' labours, but joyfully now devotes himself, partly to the continuance of the important literary and translational work in which he has long been engaged, and partly to what we may call the *new crusade* to be preached by these Deputations; (2) the Rev. Henry Newton, Vicar of St. Mark's, Brighton, formerly of the C.M.S. Mission in Ceylon, who will for this purpose resign his parish, where he has been a most acceptable pastor, and where the C.M.S. contributions have risen year by year, and last year reached 470*l.*; (3) the Rev. W. J. L. Sheppard, Curate-in-charge of St.

Elizabeth's Mission, Altrincham, who has been successful there in awakening a genuine spirit of missionary zeal ; (4) the Rev. E. N. Thwaites, Rector of Fisherton, Salisbury, who has long been the chief promoter of C.M.S. interests in that part of the country, and is anxious to make fuller use of the knowledge he gained by his mission tour in India last year, and who will retain his parish, but give C.M.S. six weeks a year for special missionary missions, besides such occasional help as he is able to manage.

We thus obtain the full services of two men ; about half the time of a third (or the whole, if Dr. Bruce's literary work is counted) ; and a smaller but important contribution of time and strength from a fourth. It will now be for those of our friends throughout the country who are *not satisfied* with the missionary interest and zeal manifested in their various circles and neighbourhoods, to make full use of the brethren who are thus ready, or will shortly be ready, to go to them with the Lord's message.

---

STEPS have also been taken to act upon the other important resolution of the Funds and Home Organisation Committee which we published last month, regarding the organisation and development of the valuable work done for the missionary cause by Christian women all over the land. On January 9th that Committee met a number of ladies for conference on the matter ; and a small Sub-committee of ladies was appointed to prepare proposals for the practical carrying out of the resolution. We shall have more to say on this subject hereafter.

---

THE Annual Conference of the Society's Association Secretaries, held on January 16—18, is reported in Home Notes. The discussions were interesting and practical. The occasion is always one to call for thanksgiving to God for the good work going on in many parts of the country ; although there are increasing signs of the tendency in high quarters to discourage in every way Evangelical views and practice. Some of the Bishops are forward to preside at C.M.S. meetings and express their hearty interest in the Society's work, and yet they scarcely ever appoint to parishes in their gift men who will support it. Sometimes one is tempted to wonder why C.M.S. is not rapidly going to pieces ! Yet in ninety-five years it has never occupied so important a position as it does to-day. This is not due to patronage. To what is it due ? Can an answer be found in 2 Kings vi. ?

---

In his opening address at the Islington Conference, Mr. Barlow justly referred to the activity of the S.P.G. Junior Clergy Association as one of the many signs of growing interest in Missions. The C.M.S. Younger Clergy Unions, which were first in the field, and from which the S.P.G. borrowed the idea (which fact might perhaps be more often generously acknowledged), have certainly not shown equal energy ; but then the members of them have helped in our other Unions, with which there is nothing corresponding in the sister Society. However, we hope the London Younger Clergy Union and the ten or twelve similar Unions in large centres like Liverpool, &c., and many others yet to be formed, will now be federated together and become a power in our circle. To this end the Conference of clerical delegates on January 14th, recorded in Home Notes, may prove to have been an effective starting point.

---

EARLY this month the Rev. B. Baring-Gould and Miss Baring-Gould are due in England at the close of their deeply interesting journey round the world. They arrived in Ceylon, from Hong Kong, on January 1st, and were

to sail from Colombo in the s.s. *Massilia* on January 17th. Letters posted at Hong Kong and Colombo have been received; and it is truly delightful to read Mr. Baring-Gould's report—full of thankfulness and enthusiasm—on the Fuh-Kien Mission. He says:—

"In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these Native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a pedlar, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

Mr. Baring-Gould speaks in the very warmest terms of the noble band of women sent out to Fuh-Kien by the C.E.Z.M.S.—the band to which we have often referred in these pages. He also makes special mention of the "splendid work" done by the two F.E.S. ladies who conduct the Girls' School at Fuh-Chow.

Regarding the war, Mr. Baring-Gould says that in the country districts there is no danger, as the people are quiet and friendly; but, in the cities, the undisciplined soldiery are a cause of great anxiety sometimes. The real peril to English people in Fuh-Kien will arise if the Japanese seize the island of Formosa. The Chinese troops there would retreat to Fuh-Kien and devastate their own country. Although there has been hitherto no interruption of C.M.S. Missions on account of the war, there may, of course, be grave troubles at any time, and we must continually commit all the work and workers to the Lord, who sitteth above the waterfloods, and remaineth a King for ever.

---

THE Society has lost a highly-respected Vice-President by the death of Archdeacon Blakeney. Sheffield is one of the strongest C.M.S. centres in England; and it presents signal evidence that zeal for Foreign Missions does not injure Home work, for nowhere has the Church been more successful in keeping hold of the people. Its late Vicar was a great personality; and we earnestly trust that one like-minded may be found to succeed him.

Another blank in the list of Vice-Presidents is caused by the death of Bishop Atlay of Hereford.

---

WE in the C.M. House have lost a much-respected fellow-worker by the death of Mr. B. Bailey, whose face and figure had been familiar there for very many years. He had indeed served the Society no less than fifty-four years, first in charge of the Mission Press at Cottayam, and for more than forty years in Salisbury Square. He was the son of the well-known Rev. Benjamin Bailey, one of the famous trio (Bailey, Baker, Fenn) that founded the Travancore Mission in 1818. Few men knew the *personalia* of the C.M.S. ranks—at least of the older ranks—so well as our lamented friend. His memory was a storehouse of facts and reminiscences; and he was the most obliging of men in finding out information for any inquirer.

---

ONE of our accepted candidates, the Rev. Ernest A. Causton, has sailed at short notice for India, instead of waiting for the autumn. The death of the Rev. H. F. Wright has obliged the Punjab Corresponding Committee to bring the Rev. E. F. E. Wigram, released from the Baring High School at Batala by the Rev. E. Corfield's return, to Amritsar, to superintend the evangelistic work in that city and district. Now Mr. Bateman had been hoping that

Mr. Edmund Wigram would join him in the extremely important and very fruitful Mission of which Narowal is the centre, and so be ready to take charge in a year or so, when Mr. Bateman, after working several years in India with his wife in England, must return home. If a new man was to go out for that purpose, and have to learn the language, there was no time to be lost; so Mr. Causton was invited to sail forthwith, and his Vicar, the Rev. S. A. Selwyn of Boscombe, has most kindly allowed him to leave at once. Mr. Causton is a son of the Society's old and valued friend, the Rev. T. L. N. Causton, Vicar of St. Matthew's, Croydon, and a nephew of the Rev. John Barton.

THE Bishop of London, in the ruri-decanal meetings in which he is wont from time to time to meet his clergy, has lately been addressing them on Foreign Missions. We had the privilege of hearing one of these addresses on January 21st, and a more masterly presentment of the subject we have never listened to. The Bishop told the clergy representing three small deaneries who were assembled on the occasion, with perfect plainness, (1) that they were bound to instruct their people about Missions, not as an outside matter, but as an integral element in religious life; and, (2) that they first needed to instruct themselves. Then he dwelt on four subjects of study, two more and two less essential, viz. (1) The New Testament, definitely and deliberately, as a missionary handbook; (2) early post-apostolic Missions; (3) the Missions of the Dark Ages which brought Northern Europe to a profession of Christianity; (4) Modern Missions; Nos. 1 and 4 being the essential subjects. Then he dealt with objections. First, the "home claims" counter-plea; upon which he drew a graphic picture of Judas Iscariot probably grumbling at the five loaves and two fishes, not enough for the apostles themselves, being given to others,—“but,” said the Bishop, “when they gave away their all at Christ's bidding, they found at the end that they had more for themselves than they had at the beginning.” Secondly, the objection that we increase the responsibility of the Heathen by giving them a higher moral law,—“Better leave them as they are, and they will be dealt with mercifully.” “Why then,” said the Bishop, “do you educate your children, and thus add to their responsibility?” Thirdly, “No results”; upon which the Bishop pictured, with extraordinary vividness and force, Gallio telling his brother Seneca about a remarkable man he had come across in Greece, called Paul, who proclaimed a lofty philosophy combined with some foolish superstitions, who had made perhaps a hundred converts, but whose influence beyond them would certainly be *nil*. Fourthly, “Missionaries live too well,” which common remark was referred to by a clergyman present. “I do not find,” drily observed the Bishop, “that the demand for self-sacrifice usually comes from self-sacrificing people.” He further urged, exactly as we have so long been urging, the lifting up of the missionary cause above the idea of money collections, and said that he wished his clergy would preach *twenty* missionary sermons every year, not in the way of appeals for others, but as an indispensable part of the Christian instruction profitable for the people themselves. We earnestly hope that this most remarkable address will be published. We do not remember hearing anything quite like it. If the London clergy are not stirred up to quite a new sense of their obligations in the matter, their Bishop at all events will be free from responsibility. He has delivered his soul.

It was mentioned last month in the introductory notes to the extracts from the Uganda letters that the Society had made a grant for the support of some of the Uganda agents who are sent out by the Native Church to



countries beyond the limits of Uganda. This we find was inaccurate. The local Finance Committee had suggested the application of the Society's funds to this purpose, but it has been represented to them that the noble position which the Native Church has taken in supplying and supporting agents should be followed in this matter also, and that only in the event of real necessity should application be made for help from the Society's funds.

In the Selections from Committee Proceedings last month there was a brief notice of Archdeacon Warren's statement about progress in Japan. He now sends the following figures, which he gave the Committee, but which were not reported :—

"(1) Including 46,682 Roman Catholics and 21,239 members of the Greek Church, the total community of baptized Christians at the close of 1893 numbered more than 105,000; (2) In the ten years ending December 1893 the number of Protestant Christians had increased from 6598 to 37,398; (3) Of these 5157 were reported as members of the Nippon Sei Kokwai, or Church of Japan—2629, or more than half, being converts gathered through the labours of C.M.S. missionaries; (4) The number of Christians connected with the C.M.S. Japan Mission was at the end of 1893 nearly seven times more than it was in 1884, when it was 395 only."

THE Committee of Correspondence have accepted offers of service from Miss Beatrice Jullian Allen, for Japan, and Miss Frances Emily Newton, for Palestine. They have appointed Mr. Leonard Vale a lay-agent of the Society, to be located at Taveta, East Africa. Offers of service from Mr. Robert W. Ryde, B.A., Jesus College, Cambridge, assistant master at Monkton Combe School, Bath, and from the Rev. Harrington Clare Lees, B.A., St. John's College and Ridley Hall, Cambridge, Curate of St. Mary's Chapel, Reading, have also been accepted. A renewed offer of service from the Rev. Martin John Hall, B.A., St. John's College and Ridley Hall, Cambridge (at present Visitor to Branches of the Gleaners' Union), for Uganda, has been accepted with special pleasure.

THE Rev. C. F. Jones, who kindly undertakes the sale of foreign and rare used stamps for the Society, writes :—"My rare stamps (which keep me going) are nearly all sold, and so many are wishing to buy. If some friends could give either *collections* or *rarer duplicates* to the Society I have large opportunities for their immediate sale." We shall be very thankful if friends will respond to this appeal. The stamps should be sent in the first instance to the Lay Secretary, C.M. House.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the University men who have offered for the foreign field; prayer for an increasing number of "Spirit-filled men" for the Master's work at home and abroad. (Pp. 81, 94, 148.)

Prayer that the missionaries may be divinely guided in their judgment as to the right time for baptism of catechumens. (P. 98.)

Prayer for the work in the Punjab (p. 112); that Bishop Tucker may be speedily restored to health (p. 130).

Thanksgiving for the rapid spread of the Gospel in Uganda; prayer for the nascent Native Church. (Pp. 118, 131.)

Thanksgiving for progress in Japan and for the movement towards Christianity in South China; continued prayer for missionaries and Native Christians in both countries. (Pp. 136-9, 151.)

Thanksgiving for the way in which the duty of the Church to evangelize the world was set forth by the speakers at the Islington Clerical Meeting, and elsewhere by the Bishop of London. (Pp. 146, 152.)

Prayer for the new Lay Secretary and the Special Deputations. (Pp. 148-9.)

## HOME DEPARTMENT.

## CHURCH MISSIONARY HOUSE.

THE Special New Year's Holy Communion Service for the Committee and friends was held in St. Bride's Church on January 2nd. The Revs. I. Baylis and H. C. Squires conducted the service, the latter preaching on the text, "Lord, help me."

The Ladies' Union for London had its usual Special New Year's Prayer meeting in the C.M. House on January 3rd. There was a good attendance. On January 17th, the usual monthly meeting of the Union was addressed by Miss West, of the North Pacific Mission.

On January 9th there was a Conference of a Sub-Committee of the Funds and Home Organisation Committee, with certain ladies and others, who attended by special invitation, to consider the question of Women's Work throughout the country on behalf of the Society, and to suggest methods by which that work can be consolidated and developed. The Rev. F. E. Wigram presided, and there were present several ladies who, from experience in various departments of Women's Work, were well qualified to advise in so important a movement. Certain suggestions were formulated after a lengthened discussion, and will be definitely considered hereafter with a view to action.

A Conference of younger clergy, convened by the Committee of the C.M.S. Younger Clergy Union for London, was held on Monday, January 14th, at the C.M. House, to discuss what steps should be taken for the consolidation and extension of such Unions. Delegates from the Birmingham, Bradford, Exeter, Leeds, Liverpool, Manchester, Nottingham, and Sheffield Unions attended, the Belfast, Bristol, and Huddersfield delegates being detained at the last moment. In addition to the delegates, clergy from Cambridge, Cinderford (Gloucester), Exeter (Devon), Ipswich, Newmarket, Southborough, and Redhill were present, together with several of the Association Secretaries and the Secretaries of the Parent Society. The utmost cordiality prevailed. It was resolved, subject to the decision of the Unions, to form a Federation of C.M.S. Younger Clergy Unions, and a draft constitution was drawn up, to be submitted to each Union, and brought up for final discussion at a meeting of delegates only, to be held in May. The Rev. J. D. Mullins was appointed Hon. Secretary *pro tem*. Already, as an outcome of the Conference, steps are being taken to form two new Younger Clergy Unions.

The first meeting for the year of the Lay Workers' Union was held on January 14th, Mr. H. R. Arbuthnot presiding. General Brownlow delivered a devotional address, and Bishop Ridley, of Caledonia, North Pacific, gave an interesting description of work in his diocese. The attendance was large.

The Annual Meeting of Association Secretaries for conference with the Funds and Home Organisation Committee, the General Committee, and the Secretaries of the Society, was held in the C.M. House from January 16th to 18th. All were present with the single exception of the Rev. Morris Roberts, of North Wales, who was detained at the last moment by parochial duty. Three new Secretaries were welcomed—the Revs. W. M. Roberts, of the Mid Wales District, and G. A. Stephenson and J. E. Browne, of North and South Ireland respectively. Of the Honorary Association Secretaries there attended, the Revs. Canon Tristram, Edward Lombe, H. E. Fox, and J. E. Brenan; the Revs. C. N. Keeling, W. A. Price, and C. J. Glyn were unavoidably absent. There were also present, the Revs. Dr. Bruce, Henry Sutton, J. B. Whiting, J. D. Mullins, and Dr. Loe. The attendance, during the first two days, of several members of the Funds Committee was a welcome addition to the Conference.

To the regret of all, the Rev. F. E. Wigram was absent from the first two meetings through indisposition; but he was fortunately able to occupy the chair as usual at the closing meeting.

On Wednesday, the 16th, the Rev. G. S. Streatfeild, Vicar of Emmanuel, Streatham, gave a devotional address, and the Rev. Canon Gibbon closed the proceedings with a few words of sympathy and advice. On Thursday the opening address was given by the Rev. Percival Smith, Incumbent of Portman Chapel.

As usual, the morning of the first day was occupied with consideration of the various Association Secretaries' Annual Reports and of the work of the Society in the country. After luncheon, the General Committee attended, and the discussion of the forenoon was continued. On Thursday the duties and attitude to the regular staff of the four special home clergymen authorised by the General Committee on December 11th, and the question of the organisation and development of Women's Work, were fully discussed; the meeting adjourning for the Weekly Prayer-meeting at 4 p.m. On Friday morning, the Secretaries of the Society gave information to their Association brethren as to the work and financial position of the Society at home and abroad.

#### LOCAL ASSOCIATIONS AND UNIONS.

THE Bi-monthly Meeting of the Manchester C.M.S. Younger Clergy Union was held on Monday, December 10th, and there was a fair attendance of members. The Rev. Canon Kelly (President) was in the chair, and a paper was read by the Rev. L. Spencer Murdoch (Treasurer) upon "The Church of England as a Missionary Agent." At the close of the meeting fifteen members expressed their willingness to speak (when called upon by the Union) upon some specified branch of Foreign Mission work.

The Autumn Meetings of the C.M. Union for the Dioceses of Durham and Newcastle were held in December. At the Holy Communion service the Rev. Martin Hall preached. At the business meeting the Ven. Archdeacon of Auckland presided. Later in the afternoon there was a conference under the presidency of Canon Tristram, whose daughter, a missionary in Japan, gave an address on "the Value of Educational Missions." Dr. Rigg, medical missionary from China, read a paper on Medical Missions, and the Rev. Martin Hall spoke on Gleaners' Unions and Sowers' Bands. In the evening a public meeting was held, the Mayor of Durham in the chair.

The Dorset C.M. County Union met at Dorchester on St. Andrew's Day, Mr. G. E. Elliot of Weymouth, one of the Vice-Presidents, presiding. The Rev. T. Y. Darling made a report, stating that the Union had now 115 members, and suggested that the time had come for Dorset to have its "own missionary" in the field. The Rev. W. P. Buncombe of Japan then gave an address.

The Wilts C.M. County Union Meetings were held on November 20th and 21st. There was Holy Communion in Fisherton Church, the Rev. Chancellor Bernard being the preacher. Afterwards a paper was read at a meeting in the Prayer Room by the Rev. W. Clayton on "Signs of Progress," followed by discussion. After luncheon, an address was given by the Rev. J. J. Bambridge of Sinch; and closing all, a public meeting was held in the Maundrell Hall, at which Mr. Bambridge and Mr. C. E. Cæsar, of the London Lay Workers' Union, spoke.

The Annual Meeting of the Gloucestershire C.M. Union was held at Cheltenham on December 14th. In the morning the Rev. G. P. Griffiths, of St. Mark's, presided and delivered, in the absence of the Rev. Canon Bell, who was prevented by a family bereavement from attending the meeting, a devotional address. By the report of the Committee it appeared that the Union consists of 188 members. Addresses were given by Archdeacon Hamilton and the Rev. Walter Clayton. An Afternoon Meeting was held at the Assembly Rooms.

The East Herts C.M. Unions held their Annual Meetings on December 7th, at Hitchin, where they were warmly and hospitably received. The Hon. District Secretaries met for business in the morning at the house of Mr. J. Perkins, who entertained them at luncheon. In the afternoon a Public Meeting was held in the Workman's Hall. The weather was most unpropitious, but in addition to

the members of the two Unions, there were several present from the town and neighbourhood. The Vicar, Rev. Canon Hensley, presided. After prayer, the reading of the report, and a devotional address by the chairman, Rev. the Hon. W. L. Denman spoke upon the encouragement and needs of missionary effort, and the Rev. G. Karney, Vicar of St. John's, Paddington, the specially invited speaker, gave a stirring report of what he had seen in India in connexion with missionary work. By permission of the Rev. Canon Hensley, a Missionary Sermon was preached in the Parish Church in the evening. Several of the members of the Unions remained for it, hospitality for the night having been most kindly provided by local friends. The preacher was the Rev. G. Karney. The Anniversary was felt by many to be a very happy and profitable one.

P. E. S. H.

The Annual Meetings of the C.M. Union for the Archdeaconry of Carlisle were held in the Dean and Chapter Schools, Carlisle, on Friday, November 2nd. That in the morning was for members, at which the Rev. W. M. Shepherd was in the chair, and gave an address. After the election of the Committee and of twelve new members, the Rev. W. A. Roberts (of Nasik, Western India) spoke. At the Afternoon Meeting, the Bishop of Carlisle, President of the Union, took the chair, and delivered an address; in course of which he strongly recommended the articles in the November *Intelligencer*, by the Bishop of London upon Missionary Reading, and by Dr. Clark upon the recent Mohammedan Controversy, by which he had himself been deeply interested. Prayer was offered by the Rev. A. Hodges, father of the Bishop of Travancore and Cochin. The Rev. F. A. Dixon, Secretary of the Union, then read the Annual Report, which concluded with practical recommendations for future prayer and effort, and the Rev. W. A. Roberts delivered an address.

On the evening of New Year's Day a Meeting was held in Holy Trinity Mission-hall, Cheltenham, to wish God-speed to Mr. and Mrs. Leopold G. Hill, in view of their departure from England on January 4th for South China. The Vicar, Rev. Percy Waller, presided. Both Mr. and Mrs. Hill were for some years members of Holy Trinity Church and Sunday-school teachers. Mrs. Hill, née Grabham, has already spent five years at Au-Ren, under the China Inland Mission, and only came home a few months since to be married to Mr. Hill, who has been six years in training at the London Hospital, where for the last six months he has been resident house-surgeon.

P. W.

In spite of fickle weather the Anniversary of the Torquay Church Missionary Association was successful. Sermons were preached on December 9th in St. Mark's, Torwood; Holy Trinity; Christ Church, Ellacombe; and St. Mary's, Upton, by Bishop Hellmuth, the Revs. Edward Lombe, Ll. Lloyd, G. H. Statham, and E. P. Gregg. On Monday, December 10th, there was a fairly full attendance at the meeting in the Bath Saloon, at three o'clock, Bishop Hellmuth in the chair, the Revs. Edward Lombe and Ll. Lloyd being the Deputation from the Parent Society. At eight o'clock in the evening there was a very full meeting, addressed by the Rev. Ll. Lloyd, who by aid of a limelight lantern described views and scenes in Chinese life, and the work of the missionaries. The Rev. Talbot Greaves presided. On Tuesday, the 11th, Evening Meetings were held in the Parish Room at Ellacombe, and in the Parish Room of St. Mary, Upton, when addresses were given respectively by the Rev. Ll. Lloyd and the Rev. Edward Lombe. On December 12th and 13th the Annual Sale of Work was held in the Bath Saloon.

T. R. L.

The Annual Meeting of the Fuh-Kien University Mission, in connexion with the C.M.S., was held in Trinity College, Dublin, on December 7th. The Archbishop of Dublin presided, and delivered an address. The Rev. A. E. Johnston, late Principal of St. Paul's Divinity School at Allahabad, gave an account of work amongst Hindus and Mohammedans.

A very successful Sale of Work was held on Friday, December 14th, at the Pump Room, Leamington, in connexion with the Leamington Association of

the C.M.S. The parishes of St. Mary, St. Paul, and St. Mark joined in the effort. The sale was opened at 11 a.m. by the Rev. G. E. A. Pargiter, Vicar of St. Paul's. There was no music or any other attraction; it was purely a Sale of Work. The weather was most unfavourable, and yet the effort was signally blessed, 172*l.* being realised in one day, which amount will be handed over to the Society without deduction, as Miss Berrow, an Honorary Life Member, kindly pays all expenses. J. G. W.

The Annual Sale of Work for the C.M.S. was held in the New Queen's Hall, Reading, on Tuesday and Wednesday, December 4th and 5th. Over 200*l.* was cleared after expenses, which were small, were deducted. The weather was fair and attendance good. Besides the usual things for sale, there was a C.M.S. bookstall, which did a good trade, and some curios from Uganda were kindly lent for the occasion. "Consecrated talents" in the form of really good music and singing helped to attract to, and retain friends in the hall. Costume lectures by the Rev. L. Lloyd of China, and on Palestine by Miss Bazett of Ealing, drew audiences in a side gallery twice a day. The boys and girls of the "Sowers' Band" had a stall prettily decorated with wheat-ears.

The total amount realised by the Bournemouth C.M.S. Sale of Work in December was 395*l.*

The boys of the South-Eastern College, at Ramsgate, recently had a Sale of Work which was entirely got up and managed by themselves, and which produced, after paying expenses, the sum of 50*l.*

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, December 18th, 1894.*—On the recommendation of the Ladies' Candidates Committee, Miss Frances E. Newton was accepted as an Honorary Missionary of the Society for Palestine.

The Rev. E. A. Causton, who had been accepted as a Missionary in April, was appointed to the Narowal Mission, Punjab, to assist the Rev. R. Bateman, with a view to proceeding to the field forthwith.

The Secretaries announced the resignation of the Rev. Dr. R. Bruce. The following Minute was adopted:—

"That the Committee in receiving the resignation of the Rev. Dr. Bruce, after thirty-six years' labour in connexion with the Society, desire to put on record their deep sense of the great and in some ways unique services which he has been enabled, by the good hand of his God upon him, to render to the cause of Christ's Kingdom in the world generally, and more particularly in the arduous work of the evangelization of the Mohammedans.

"Dr. Bruce is one of the noble succession of men whom the Society owes to Trinity College, Dublin. From 1858 to 1868 he was attached to the Punjab Mission, devoting himself especially to the Moslem population; and during part of that time he assisted Mr. French in establishing the Derajat Mission. In 1869, after furlough, he visited Persia *en route* (as was intended) for India; and a series of remarkable interpositions of Divine Providence led to his remaining there six years, his leave being again and again extended for that purpose, the Committee believing that, although his sojourn was not part of their plan, it was ordered by the Lord. The Mission thus started, with Julfa as its headquarters, was adopted by the Society in 1875, when Dr. Bruce visited England, and informed the Committee of the openings for the preaching of the Gospel in a land associated with the names of Daniel and Esther and Nehemiah, and also with that of Henry Martyn. The Committee especially thank God for the important work done by Dr. Bruce in the translation of the Bible into the Persian language; and they doubt not that great as are the obstacles still existing to direct evangelistic effort in Persia, the Word of God in the vernacular of the people will prove to be fruitful seed springing up in the hearts of the Moslems to the glory and praise of God. The Committee look with pleasure to the continuance of the valuable aid which Dr. Bruce has already rendered to the Society at home, both in their deliberations on Mohammedan Missions and in Deputation work throughout the country; and they pray that their honoured brother may be permitted for many years to labour happily in behalf of the cause to which his life has been devoted."

A letter was read from the Rev. Martin J. Hall, of St. John's College, Ridley Hall, Cambridge, renewing his offer of service, which had been accepted in July, 1890, since when he had been unable for family reasons to proceed to the Mission-field, but now specially offered for Uganda. The Committee accepted his offer.

Mr. Robert W. Ryde, B.A., Jesus College, Cambridge, Assistant Master Monkton Combe School, was accepted as a Missionary of the Society.

The Rev. H. J. Tanner, of the Robert Noble College, Masulipatam, who had been since 1887, who had returned on furlough, was introduced to the Committee, and spoke of the Jubilee celebration last year at the College. speaking of the value of educational work as an important evangelizing agency, Mr. Tanner dwelt mainly on the indirect and very encouraging results of such work among the higher classes, stating that the direct fruits were at once manifest. The local officials of the various districts, who had pupils of the College in past years, were distinctly friendly to Missionaries, their preaching tours, and there were Societies now being formed among Christians to promote social purity, and adverse to idolatry, which were the outcome of the new modes of thought resulting from Christian teaching.

The Committee heard with deep regret the news, by telegram, of the death of the wife of the Rev. H. S. Phillips (late Miss Apperson of the C.E.Z.M.) of the Fuh-Kien Mission, and expressed their sincere sympathy with him in his great trial.

On the recommendation of the Committees in charge of the Missions in Yoruba, Palestine, Ceylon, South China, Mid China, Japan, and North America, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organisation Committee, December 20th.*—The Committee took into consideration the names of clergymen suggested for Special Deputations under the Minute of November 23rd, and authorised the Secretaries to make inquiries regarding four selected clergymen.

A Sub-Committee was appointed to meet certain selected ladies for conference on the proposals regarding the organisation of women's work embodied in the Minute of November 23rd.

*Committee of Correspondence, January 2nd, 1895.*—The Rev. A. E. Redman, of the Sindh Mission, who had been trained at the C.M. College, but had subsequently refused by the Medical Board, and had then gone to India on his own account, and worked for three years in the Mission, and had been ordained by the Bishop of Lahore, was now, in view of his improved health, received full connexion.

The Committee had an interview with the Rev. F. G. Toase and Mr. T. Jays, recently returned on furlough from the Yoruba Mission. Mr. Toase expressed his sense of the importance of evangelizing the hitherto untouched large towns of the Illesha and other districts. Mr. Jays dwelt mainly on the widespread and useful influence of the simple surgical and medical work, he, though not a qualified man, had been able to carry on in the interior.

The Committee took leave of the Rev. W. S. and Mrs. Moule returning, Dr. Kember proceeding, to Mid China. The Instructions of the Committee having been read, and the Chairman (Mr. C. A. Roberts) having spoken a few words to them, the Rev. Canon Gibbon addressed the Missionaries, commended them in prayer to the favour and protection of Almighty God.

On the recommendation of the Committee in charge of the Missions in the North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*General Committee, January 8th.*—A letter was read from the Right Rev. Westcott, Lord Bishop of Durham, accepting the invitation of the Committee to preach the Anniversary Sermon on April 29th next.

The Committee heard with regret of the death of the Lord Bishop of Hereford, who had been a Vice-President of the Society for upwards of a quarter of a century.

The Secretaries reported the acceptance of the post of Vice-President by

Right Rev. H. F. Johnson, Bishop of Colchester, and the Right Rev. F. Wallis, Bishop-Designate of Wellington.

The Committee took into consideration a proposal of the Committee of Correspondence to telegraph to Archdeacon Wolfe, to inquire whether two ladies proposed to be sent by the New South Wales Church Missionary Association to Fuh-Kien might now be permitted to sail. After full discussion, the Committee, in view of possible complications arising from the war between China and Japan, directed that the ladies be informed that they should postpone their departure till the autumn.

A discussion took place on the financial position of the Society, the report from the Finance Committee being encouraging. Various suggestions were made for the development of the Society's home organisation.

*Funds and Home Organisation Committee, January 11th.*—The Secretaries reported upon the result of their inquiries regarding the four clergymen selected at the meeting of this Committee on December 20th, and they were appointed accordingly as Special Deputations of the Society, namely, the Rev. Dr. R. Bruce, the Rev. H. Newton, the Rev. W. J. L. Sheppard, and the Rev. E. N. Thwaites; Mr. Newton and Mr. Sheppard being engaged entirely, Dr. Bruce to give such time as he is able, in conjunction with his literary work, and Mr. Thwaites to be prepared to undertake six Missionary Mission Weeks in the year, and such occasional services as he can render consistently with his duties to his own parish.

*General Committee, January 22nd.*—The Resolutions of the Funds and Home Organisation Committee appointing four clergymen as Special Deputations (as above) were confirmed.

On the recommendation of the Secretariat Sub-Committee, Mr. David Marshall Lang was appointed Lay Secretary; and upon Mr. Stephen Frank Purday, Assistant Lay Secretary, was confirmed the new title of Deputy Lay Secretary. Mr. Marshall Lang and Mr. Purday were then introduced, and addressed by the Chairman (Mr. S. Gedge); after which prayer was offered by the Rev. A. E. Barnes-Lawrence.

The Committee took leave of Dr. Ernest Neve, returning to the Kashmir Medical Mission, and the Rev. E. A. Causton, proceeding to the Punjab. The Instructions of the Committee having been delivered by the Rev. P. Ireland Jones, they were addressed, and commended in prayer to the favour and protection of Almighty God, by the Rev. Dr. Bruce.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Palestine.*—On Sunday, December 23rd, 1894, at Jaffa, by Bishop Blyth, M. Assad Mansur (Native), to Deacon's Orders.

*Bengal.*—On Sunday, September 23rd, at Calcutta, by the Bishop of Calcutta, the Revs. W. M. Brown and C. Hughesdon, to Priest's Orders.

*Punjab and Sindh.*—On Sunday, September 23rd, at Lahore, by the Bishop of Lahore, Mr. H. F. Beutel, to Deacon's Orders, and the Revs. C. E. Barton and Fath Masih (Native) to Priest's Orders.

### DEPARTURES.

*Eastern Equatorial Africa.*—Dr. C. S. and Mrs. Edwards left Brindisi for Mombasa on December 23rd.

*Palestine.*—Miss A. M. Elverson left Dover for Jerusalem on November 13th.

*South India.*—The Rev. A. H. Arden left London for Madras on December 17th. —The Rev. H. J. and Mrs. Schaffter left London for Tinnevely on December 29th.

*South China.*—Dr. L. G. and Mrs. Hill left London for Hong Kong on January 4th, 1895.

*Mid China.*—Dr. A. T. Kember left London for Shanghai on January 4th.—The Rev. W. S. and Mrs. Moule left Brindisi for Shanghai on January 13th.

### ARRIVALS.

*Sierra Leone.*—Miss L. McBean left Sierra Leone on November 28th, 1894, and arrived at Liverpool on December 12th.

*Yoruba.*—The Rev. F. G. Toase left Lagos on November 14th, and arrived at Liverpool on December 15th.—Mr. T. Jays left Lagos on December 4th, and arrived at Harwich on December 28th.

## BIRTHS.

*Eastern Equatorial Africa*.—On December 2nd, at Mombasa, the wife of the Rev. W. E. Taylor, of a son (Bernard).

*Bengal*.—On November 24th, at Calcutta, the wife of the Rev. F. B. Gwinn, of a son.—On November 26th, at Calcutta, the wife of the Rev. E. T. Sandys, of a daughter.

*North-West Provinces*.—On November 15th, at Meerut, the wife of the Rev. J. W. Hall, of a son.—On December 7th, at Bhagalpore, the wife of the Rev. J. A. Cullen, of a son.—On December 14th, at Jubbulpore, the wife of the Rev. C. H. Gill, of a son.

*South India*.—On November 18th, the wife of the Rev. E. A. Douglas, of a daughter (Frances Louisa).

*New Zealand*.—On October 22nd, the wife of the Rev. W. Goodyear, of a daughter (Frances May).

## MARRIAGES.

*Palestine*.—On November 27th, at Jerusalem, the Rev. A. Liggins to Miss E. M. Goodby.

*Punjab and Sindh*.—On January 5th, 1895, at Bombay, Dr. W. F. Adams to Miss E. M. Hughes.

## DEATHS.

*Eastern Equatorial Africa*.—On January 12th, Mr. B. Ward. [By telegram from Mombasa.]

*North Pacific*.—On September 24th, 1894, at Metlakatla, Kathleen Frances, infant daughter of Dr. Vernon Ardagh.

## PUBLICATION NOTICES.

**Missionary Books for Boys and Girls.** These books have been selling very well during the past few weeks for presents and prizes. Will friends kindly note that the cloth (2s. 6d.) edition of *God's Earth* is out of print, and that *Light on our Lessons* is reprinting for both editions?

**The Glorious Land.** By the Ven. Archdeacon Moule. This book is in its third thousand, and will be found interesting reading just now. It gives a vivid account of China and the Chinese, and contains three chapters on the Great Rebellion, which are very instructive in connexion with the present war between China and Japan. Price 1s., post free.

**The Work of the Lord Jesus and of the Apostles as a Missionary Example.** These articles, by Dr. W. P. Mears, have been revised and reprinted from the *C.M. Intelligencer*, and are issued in separate pamphlet form in connexion with the Medical Mission Auxiliary. Copies for use judiciously can be obtained free on application.

**Letters from Uganda.** These have been reprinted from the *C.M. Intelligencer* of the past few months in separate pamphlet form; copies can be obtained free on application.

**Medical Mission Quarterly for January, 1895.** This number contains accounts of Medical Mission work in Egypt and Palestine, and at Amritsar, Dera Ghazi Khan, and Hangchow, also a full-page picture, showing an interesting group of workers at Amritsar. The small booklet entitled the "Children's Page," which is intended to interest children in the work of Medical Missions, is now a regular feature of the *Quarterly*, a copy being inserted in each number, and also supplied separately. *Free*.

**Missionary Bands** is the title of a pamphlet showing the Object, Constitution, and Procedure of Missionary Bands, with a list of them. *Free on application*.

The following additions to the Book Room have been made recently:—

**Short Life of Bishop Horden.** By the Rev. A. R. Buckland. S.S.U. "Splendid Lives" Series. Illustrated. Cloth, 1s., post free.

**Life of Bishop Joseph Sidney Hill.** By Rose Faulkner. Cloth, with portrait, (3s. 6d.). Supplied for 3s. post free.

**In His Place: a new "Vice Versa."** By Miss Mary Sturdee. A short story showing how a change from indifference to hearty support of missionary work was accomplished in a clergyman and his parish. Price 2d., post free. This booklet will be found very useful for distribution.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

---

## CREEDS AND CONTRASTS.

They "palter with us in a double sense;"  
They "keep the word of promise to our ear,  
And break it to our hope."

**T**HE order of the distribution of the countless tribes which people the animal kingdom offers to the scientific inquirer problems of abundant difficulty, enigmas of nature, whose solution is clouded often with the veiling of impenetrable mystery. Nor are they of inferior interest to the lay mind in proportion as they come within the more limited purview of his less keen and, in this matter, less cultured ken.

Far away in the bosom of the southern seas there lie islands severed from each other's contact by straitest strips of silver wave. It is but a step of sea between their beaches, a narrow line of blue that parts their island dominion. On both we should expect to meet with the same characteristic orders and varieties of the animal world. We should look for the same shapes and tints, and listen for the same song from the feathered peoples of these island groves. We should be not unprepared for some trifling diversities of form and colour, but surprise, astonishment, bewilderment, overwhelm us as we contemplate strongest and most characteristic features of differentiation. There is no correspondence, and apparently there has been no communication within the historic epoch between the respective fauna of these island worlds. They each have, it is true, their relatives and their kinsfolk, but those dwell far away. In the heart of some distant continent are to be met the relatives of the fauna of one island; in the bowels of some ancient strata have been entombed amid the loud requiem of descending avalanche, or the roar of uprooted mountain range, the companions of the other.

But there is nothing of accident in all this. The Divine disposition of the earth and of its inhabitants is not the caprice of chance. An infinite Wisdom has appointed not less for fowls than for saints the borders of their ancient habitations. In truth, the islands of our parable, seeming, though they may, in such obvious proximity, are from one another far away. Depths well-nigh unfathomable of ocean lie between their shores. No late nor slight seismic commotion had severed their continuity. Far back in the recesses of geologic cycles did they stand apart. Their physical constitutions were essentially diverse, and in their histories there was no meeting time, and between their feathered tribes and creeping races had there been no occasions of contact or alliance.

The analogy thus instituted at length will not be altogether inadequate between the phenomena of geographical and physical correspondencies and contrasts, and the phenomena, in a still higher territory, of the contradictions and antagonisms of Belief. There will be, how-

ever, this feature of failure in the allegory. Inacquaintance with the scientific facts of the distribution of the fauna and flora of our globe may be attended with, and result in, no serious ethical nor even material disadvantage, but ignorance touching the agreements and disagreements of the different faiths of the race may seriously issue in many dangerous misapprehensions and much mischievous misrepresentation concerning such theological matters. Such mischief, too, may be directly proportioned to the professional authority and the consequent credibility of those who intervene in the controversy.

That there will be facts and features of resemblance between the creeds that are false and the Creed that is true, claims as an affirmation a large degree of presumptive probability. Assuming that any religion must, in its primal conception, have to do with One standing to man in relation of Creator and Judge, and that such relation will be attended with some sort of trust or fear, and find not improbable expression in some shape of prayer or ritual,—it is difficult to understand how an entire suite of theological expressions will not arise to furnish utterance and provide raiment for the corresponding conceptions. Nor is it difficult to foresee how such identity alike of theological thought and religious phraseology may be assumed to contain sufficiency of proof that all religions are in essentials at amity. They contain, or are affirmed to contain, the same fundamental propositions; they occupy the same territories of human nature; nor less do they employ the same instincts, emotions, and intelligence as the materials of their worship and the instruments of their service.

The inquiry then into the character of these correspondencies in some, at least, of the great typical beliefs of the race will not be altogether inappropriate to the spirit of these pages. It is counted within their province not alone to furnish their readers with the incidents and episodes of Mission energy from well-nigh every zone of Heathen life, but they feel authorised and even invited to interpret to their readers some of the lessons of lesser obviousness, but by no means of minor moment, which the accumulated details of the work supply. Such interpretation of the instruction furnished by the alien faiths it is contended may supply some not valueless contributions alike to the evidences of the Faith, as well as to the illustration of its unique and characteristic excellency. It is indeed an inquiry with highest precedence of dignity. If to the first Adam were granted the naming of the orders and genera of the Eden fauna, for us, the children of the Second, there lies even a higher task in the discerning of the deep and permanent distinctions that separate between the chaos and confusion of tumultuous expanses of unbelief, and the firm and solid standing of an unalterable faith; between the dense and dangerous darkness of religious misbeliefs, and the bright and shining day of the light of the glorious Gospel of Christ. Herein do we rise to judgment of higher differences than came before the tribunal of our first and unfallen parent. In this are we sharers in the work of our God, who divided dark from light, and gave to them their distinction of the day and night.

There is one preliminary reflection of peculiar weight which suggests

itself at the outset of this inquiry into the correspondencies of the creeds. It is of vital and primary consequence in our analysis that we do not transfer to any theological expression which obtains in Heathenism the Christian conceptions which to us are ever associated with such expression. This is, in truth, no place for charity. Rather is it most grievous injury to our fellow-men to credit them with possession of doctrines and practices akin to what are Christian, solely because they employ expressions whose correspondence may be altogether a matter of philology, and by no means one of ethics.

We shall be acknowledging to the full our obligation to the creeds of Heathenism if we concede that in any sense they have provided us with a terminology which is capable of employment in a Christian sense. Not, indeed, that any Heathen creed may be credited with the creation of any useful expressions. Rather are they attributable to conscience, or due to external revelation in their origin. They have been appropriated by perverted systems of belief, and, on passing into our possession, they demand, in every case, a drastic purging of their sense; they require to be emptied of their peculiar Heathen flavour, and in important instances are only available for the purpose of usual theology by the employment of careful safeguards and cautious definitions which may prevent relapse to their original and pernicious signification.

Passing then to the middle matters of our subject, we may select the idea of faith or belief as furnishing material for inquiry into the contrast between the Christian and the other creeds in the matter of their first and fundamental position, for faith in any creed is the primary condition of inclusion within its borders. There is, it may be fully admitted at the outset, enough of resemblance between the Christian and the Heathen attitude of mind towards their different founders, or their respective theological positions, to justify the employment by both of the term "faith." But here the correspondence ceases. There is especial necessity for this preliminary caveat on which we are insisting. For faith in both the Christian and Heathen sense as counting a person or fact to be trustworthy is not preceded by the same important conditions, nor is it followed by the same subsequent results. Faith, in the Heathen significance of the expression, does not involve in the Heathen view any recognition of the claims of Divine sovereignty over the soul, does not at all infer any condition of moral ~~in~~subordination to that august rule, nor does it carry with it, in the way of further consequence, all those Evangelical accompaniments of contrition and compunction which the expression "faith" calls up to the informed Christian mind. It is not denied that by some Mohammedan doctors a measure of morality might in theory be demanded as befitting a follower of the Prophet, but this would in no case be insisted upon as vital to right faith in Mohammed. The conversion of the unbeliever would in every case be complete with his recital of his fidelity to the Creed of Islam, and would in no measure be impaired by the gratification of the unregenerate nature; and the final retributions of the faithful would not be proportioned to their conquest over the world, the flesh, and the devil, but be preferably adjudged on the ground of the slaughter of the enemies of Islam.

But it is in the doctrine of the Unity of the Godhead that the comparison of Christianity with the creed of Mohammed should offer strongest features of correspondence, and fewer of contrast or difference. If anywhere there be point of identity of contact, or even resemblance, between a tenet of Christian truth and of non-Christian belief, surely this is the territory in which it must be held to lie. It is not unimportant then to consider how far this identity or this contact extends; even most important is it because in current Christian opinion the correspondence is accepted as absolutely complete.

It will be more than fair to Islam to take the Wahnábí teaching upon the doctrine of the Divine Unity as representing the highest and purest expression of Moslem opinion. We must bear always in mind, however, that Wahnábism dates only as far back as its founder, not born until 1786 A.D., and that it is by no means the creed of all Islam; in the Madras Presidency, for example, the Wahnábí numbering only four thousand in a total Musalman population of two millions.

What, then, does this acknowledgment of the Divine Unity amount to on the lips of the Wahnábí? By itself it is no more than a term in an arithmetical theology. It affirms, it is true, the power and greatness of God, but it offers only to human belief a Being ethically colourless. Evil is as possibly predicable of a Divine Unity as good. It is a horrible but a conceivable supposition that man should have found himself, on his entrance into this world, under the dominion of a being of infinite evil and infinite power alike. There is no *a priori* determination that unity in Divinity is sanctity in Divinity. God is not a number.

True it is that the doctrine of the Divine Unity lies at the root and base of the knowledge of God, and that the denial of the Divine Unity is the contradiction of the nature of God; but that base is not the building, is not the Christian erection—may even serve for erection upon it of a house hostile in all its departments and characteristics to the God whose name it is supposed to bear. This divine unity is a doctrine whose knowledge is compatible with a condition of hopeless alienation from the life of God; its knowledge may be even the possession of those mysterious beings who in wisdom, in wickedness, and in woe, inconceivably transcend the sinful children of man, for “the devils also believe and tremble.”

If, then, the exhibition of the doctrine of the Divine Unity in the hand of the Musalman doctor be but a deduction of that sublime verity to a statement of a mere abstract mathematical expression, is it sufficient to reject it as simply valueless in the Divine equation of the Faith, useless, inadequate, but nothing else?

Herein we should find ourselves in error. This doctrine is not for Islam useless and adequate; it is of highest possible efficiency for Islam in its relation to Christianity. It is a post occupied in force by the militant Moslem mind, and, in military phrase, by a reversing of the parapet it serves as a strong place of arms against the Christian faith.

This teaching of the “Tanhid,” or Unity of God, which pervades

all denominations of Islam, but is most powerful and prominent in the instruction of the Wahhábí, while it usefully serves to condemn all Romish invocation of saints—which, by the way, is as truly Mohammedan as Romish,—condemns even more strenuously the belief in the Son of God. Thus does the one characteristic verity of Islam condemn and destroy the one characteristic truth of Christianity. Thus is an attribute of God suborned to overthrow the nature of God. The Divinity of the Son and of the Holy Ghost is sacrificed to the conception of an arithmetical fiction. Here the weakness and the wickedness of man alike combine to confound the Unity of the Nature with the Unity of the Persons of God. Is this nought but the blunder of a scholar in his sum? Is it entirely due to the repulsion of the calculating instinct to the theory of a Unity which is Three, and a Trinity which is One? Is not the error rather the offspring of the nature of man, whose hostility to his Maker is ineradicable; which is not subject to the law of God, neither indeed can be?

If, then, with Islam the point of doctrinal contact be but a point of repulsion and repugnance, with Hinduism the points of touch, if of less repulsion, are of less resemblance. For between Islam and Christianity, the intensity of repugnance varies directly with the apparent identity of correspondence.

But if there be even a shade of ethical requirement for faith in Islam, there is not even in Hinduism the shadow of that shade. It is not advanced, even in decent compliance to the dictates of a public opinion, that any ethical equipment is essential to the Brahman outfit. It is enough that he be a good Brahman, it is not needful that he be a good man. His faith in the tenets of his priestly caste must be strong, his conduct may be more than weak. His soul must rest rooted in, and obedient to, the ancient and even the modern pronouncements of his creed; his conduct may know no guiding and no government.

But it is in the matter of sin that the contrasts between the Christian and non-Christian schemes of doctrine more distinctly emerge. The importance of these contradictions it is impossible to over-estimate. Certainly, from the Christian standpoint of view, in this matter exaggeration cannot be. Given that the ethical portion of man is the most important; admitting that the disturbance or the depravation of these moral characteristics of his nature carry with them most extensive danger to his present and future well-being, and that no loss or suffering in any other department of his experience can for a moment compare with injury in this; accepting, indeed, that the whole system of redemption circles round the central fact of man's sinful condition,—it becomes then evident and obvious that no distinctly useful, much less critically vital, contrast can be instituted between the ethical positions of Christianity and the non-Christian cults, in which is not maintained the question of sin as primary and fundamental and absolutely vital to the issue. It will be indeed the standard of final reference and ultimate appeal. The denial of the existence of sin in any creed will, *ipso facto*, be the exclusion of that creed from the territory of religion. Obscurity in the definition of sin, and in the description

of its character and consequence, will reduce the religious system in which such obscurity occurs to a low level of ethical value, and the comparison between the respective principles of these creeds and their peculiar methods of deliverance from sin will be of absolute force in arriving at decision respecting their rival merits as religious systems; respecting, indeed, their several claims to take rank at all with religious systems.

Considerations such as here are indicated appear hardly to be present to the minds of some writers of unquestioned orthodoxy in their estimates of the more prominent non-Christian religions. The possession of a doctrine is predicated of such systems with an easy confidence, and with such a degree of unquestioning assurance that the untrained theologian assumes, unguardedly, that something corresponding to the Christian doctrine of sin obtains in Buddhism, in Hinduism, or at least in Mohammedanism. Led by such rash expressions of a reckless theology, he assumes, of course, that on some such fundamental conceptions as underlie the Christian theory of guilt must be also superimposed a corresponding fabric of non-Christian belief. His attitude towards these external cults becomes at once determined by this view. His language in turn becomes studiously moderate towards the conceptions of faith and practice which obtain in them, and, insensibly, the sinews of all Mission energy and enterprise are relaxed. A mischievous misconception with respect to Heathenism avails to chill the warmer current of his Christian sympathy, and a too facile credence of the language of their apologists costs the unhappy Heathen serious relaxation of the efforts for their enlightenment.

Such considerations will, with respect to Christian and non-Christian theology, govern the whole field of contrast. They will apply equally to each detail of comparison, and stated once will suit and serve for all, will avail to emphasize the high importance of accurate understanding of the exact degree of propriety in the application of strictly Christian terms to non-Christian ideas.

We are now prepared to approach, with some fitting sense of the importance of the inquiry, the question of the contrast between sin in its Christian and in its non-Christian sense.

In Buddhism, at once it may be affirmed without qualification, there is no such conception as that of sin. Taking sin in its primary sense, as transgression against a personal Creator, sin there cannot be in a system which knows no such Being. Sin, as it offers itself to the view of the Christian consciousness, in all its complex antagonism to duty and love to God, in all its varied opposition to our service and obedience to Him, in all its manifold ramifications of relationship to our fellow-man,—is not a possible conception to the Buddhist mind. The Creative and the Fatherly idea lies at the root of all such manifestations and exercises of moral goodness. Buddhism has suppressed the witness of the conscience in man to God. It has denied His existence. Buddhism has thus far tended to delete from the tablets of the soul the fundamental conception of sin. The contrast, then, between sin in Christian and Buddhist theology breaks down through its incompleteness. The other limb, in fact, of the comparison is wanting.

Sin is everything in the Christian Creed ; in the Buddhist fabric of belief it is not found.

If, then, the Christian sense of sin implies a series of relationships between man and his Maker, implies, too, that the territory in which these relationships primarily reside, as well as the instrument through which they are exercised, is the soul of man,—it will confirm our original proposition that there is no sin in the Buddhist conception, since this territory for the residence of virtue, and this instrument for its exercise, to wit, the soul, does not exist. A soulless cult must be a sinless cult. In this, again, Buddhism stands, by its doctrine of sin, differentiated by every degree of moral distance from the Creed of Christianity.

But on the supposition of the admission of a Creator as existent in any creed, the conception of sin must involve a departure from, and disagreement with, the ethical character of such a Creator. There may be permitted, and there will be, large extent of contrast between the mind of the Creator and the creature in any religious system where the idea of a Creator, even in its highest shape, may obtain. But there will not be allowed any diversity of opinion between such a Creator and such a creature, with respect to the original and rudimentary conceptions of moral goodness. If righteousness means the conformity of the will and of the inclination of the man to the will and the inclination of the Maker, there will not be permissible any serious disagreement as to the character of such deeds as shall be approved and such as shall be condemned by the mind and word of the Creator. If such disagreement exists in any non-Christian system between the mind of the worshipper and the mind of the one worshipped, such disagreement will be as truly designated sin, or guilt, in such a system, as it would be in the system of Christianity.

Now applying this formula to the elucidation of the idea of sin in Hinduism, the solutions of the problem with which it supplies us are as astonishing as they are unquestionable. Taking the three chief gods of India as embodying and illustrating the original and primary deity, the first of all divinities, Brahm, what results confront us! First, it is impossible for the Hindu to disapprove in thought of the gross and heinous sins which are condemned in the second half of the Mosaic decalogue. But, further, on the accepted principle that the works of God must offer delight to the contemplation, and motive and example to His believing follower, such gross and even grosser departures from what Christians are accustomed to call the elements of morality must be meditated upon with approving and adoring delight.

At once it may be replied by the Hindu apologist, Such approbation and such adoration may never be accorded by these worshippers to the gods. On the admission that this be not so, there is presented to our view what may be termed the happy inconsistency of the Hindu believer. That such happy inconsistency may exist in multitudes of minds in India—that, in fact, multitudes will not accept the deeds of their gods as illustrating the highest excellencies of morality, may be admitted. With that we are not at present concerned. But we are interested in the fact that such inconsistency, suffered so long in the

night of Heathenism to exist in India, cannot survive the upspringing of the moral dawn. Such huge moral repugnancies of thought may not now long linger while the shafts of holy Christian light are streaking the Indian night. Decision must in this succeed to doubt; inconsistency must make way for accuracy of ethical thinking. Even if ever so morally innocent, a theology which contains such contradictions has been practically transferred to the condemned cell of incriminated creeds; its death and its departure are at hand.

We take next in the series of ethical contrasts, the Christian virtue of love, of love first to God as the primary object of spiritual affection, the One most of all deserving and desiring it; and in the second place, love to man as the result and inevitable sequence of love to God.

Here it is that failure to establish analogy of faintest correspondence between such a spiritual affection of the soul and anything in Heathenism or Mohammedanism, appears. Some correspondence in conception between Christian and non-Christian ethics is distinguishable. At least in the mould and cast of the idea there is an observable relation. But with this conception of a personal affection between the soul of man and his Creator there is absolutely no approach to correspondence, and this absence of correspondence is the more remarkable and instructive when we recall to recollection that in the Christian view the command to love God stands as the first in the two fundamental and vital enforcements of moral duty. It has come to be conceded to the apologists of non-Christian creeds that the contrast between the creeds must be limited to the estimate and consideration of their respective performance of the duties of their social state. It is taken for granted that it is in no ways essential to take count of the fulfilment or the infraction of those ethical characteristics which are concerned with the first table of the Mosaic law. It is practically contended that if the neighbourly duties be performed with tolerable punctuality there is none occasion whatever for disquietude as to any carrying out of the obligations to Divinity.

Without doubt the transference of the comparative method to this particular portion of the field of inquiry has been attended with enormous advantage to the apology of the non-Christian cults. In the first place it has seemed to secure, if it has not actually secured, an admission that while an inquiry into man's behaviour towards his fellow-man involves no more than the exercise of his ordinary faculties, an inquiry into his relation and duty towards an unseen Being requires for its very basis the employment of a spiritual and regenerated sense which Christianity claims as its peculiar prerogative and monopoly; and that such an inquiry, having for its subject of investigation such transcendental material, is valueless toward the attainment of definite result.

There is yet a further revenue of advantage accruing to the non-Christian creeds in the diverting of the process of analysis from the highly sensitive character of the Heathen divinities. It serves to interpose something of a shelter between the fierce light which beats upon these thrones of Heathen theology and which might else illustrate, if it did not blacken, some very serious ethical blots.



This has been of obvious detriment to the Christian position, which has never deprecated, but has ever invited the fullest and most searching examination of the character of the one Being of its worship and of its love. For, in the first place, by this argumentative strategy there is obscured the fundamental position that in one of the two great historic cults there is no personal god at all; in the other, there is no Divinity whatever, personal or impersonal. How, then, can such divinities be the object of what we conceive of as love, even the most spiritual?

Were it not for the extraordinary misconceptions which obtain respecting the religions of Heathenism in the minds of educated and even Christian people, it might well be counted tedious, if not impertinent, to insist upon some elementary statements in the science of religion. It must be kept in careful recollection that in Hinduism there is no conception of one original Personal and Eternal Creator. In a few hymns of the Vedas, as Sir M. Monier-Williams has pointed out, there appears to be "the simple conception of one divine, self-existent, omnipresent being; and even in these, the idea of one God present in all nature is somewhat nebulous and undefined." But while traces of the tradition of a knowledge of the supreme God do, as might be expected, occur in the oldest of the Hindu sacred books, yet is the tradition practically effaced by the attribution of the characteristics of infinite deity to each of the early divinities in turn by their worshippers in these sacred volumes. That no such Divinity of infinite attributes is the object of worship in India at the present day needs no proof. The conception of the true God, to whatever extent it existed in the tradition of the ancient occupants of India, has perished from existence; and if the desire of the soul of a single Hindu is to the remembrance of a forgotten god, that desire is not due to a tradition current among the people, much less to the teaching of the religious books or priests, but it exists in spite of, and in defiance of, both.

Thus, then, it is unnecessary to assert that the ethical and spiritual habit of mind inducted by the term "love" does not exist in India. Such love demands an object as infinite in its fulness as itself is infinite in its need, and such an object Indian theology cannot offer to the soul.

But such love is to the Christian consciousness the primary condition of worship, of obedience, and of service. Without the possession of such love these may be abstract conceptions—they cannot be realised experiences. In absence of such love, the smoke of Indian sacrifice or offerings of innumerable fruits are not true oblations; the performance of innumerable deeds of self-denial is repudiated as containing no single legitimate act of service; and the immoral austerities of the self-tortured fakir are, in Christian phrase, as nothing and a thing of nought. This is the charity indispensable and not only holding rank before all deeds of man ever done to God, but deriving possibility of existence from the God whom it holds for the object of its affection and the crown of all its desires.

GEORGE ENSOR.

## THE WAR IN THE EAST.



WRITE amidst the excitement of the sudden and alarm events in France, and the full and graphic details of scenes at Versailles and in Paris; while the elaborate leaders in the daily papers dealing with the situation have dwarfed the "War in the East" column to the limits of a few lines. But the war, alas! is not over, and the prospects of peace are steadily diminishing. Such terms of peace, indeed, Japan is said to contemplate, must mean temporary ruin for China either from the weight of the indemnity, or from the indignant rising of the people in revolution. Yet the continuance of the war seems equally fateful for the great empire. The one only, yet most sure, comfort in the uncertain future is the great and eternal truth that the Lord reigneth.

It is interesting, and in some senses suggestive, to look back through the hundred years and watch a conflict raging on that same peninsula of Corea, and in the same adjacent waters, between the same powers, China and Japan, and apparently over a similar contention. The result of that conflict, and the stories of its earlier years, may history does indeed repeat itself, throw some light on the political and religious outcome of the present war.

Corea was regarded a tributary kingdom by the Chinese from the year A.D. 1368, when the Coreans asked the Emperor of the Ming Dynasty, then reigning, to inaugurate their king with the imperial seal.

Two centuries later, the Japanese, under their warlike emperor Tai-Kosama, repeatedly invaded and finally conquered Corea. The Chinese in vain attempted to expel the brave and hardy Japanese and so far from yielding up Corea, they harassed the whole Chinese coast with their fleet. In the year A.D. 1595, exactly 300 years ago, the war was at its height; but three years later Tai-Kosama died and the Japanese general-in-chief withdrew to his own country abandoning all the fruits of the long and victorious campaign. Meanwhile the Japanese generals and many of the soldiery were converts of the Roman Catholic Mission in Japan, introduced for the first time their faith into Corea, and although the traces of their tenets seem to have vanished with the militant preachers, the fact remains an interesting one.

In what form will that history of the dying sixteenth century be repeated now that the great nineteenth is fast drawing to its end? Are not some of the 30,000 converts of Protestant Missions in Japan with a purer faith, and the high credentials of their belief, to be found in the ranks of the invading and, thus far, victorious army? Will they not speak of their Divine Master, and of His great empowering power from the dominion of sin, to the people whom they profess to free from political interference and foreign control?

Will the dash and energy of the Japanese waver and retire at length before the patience, and endurance, and the great resisting mass of the Chinese? Will the tides of ambition and intrigue pass and repeat again over Corea; or will she be finally independent; or absorbed by the great overshadowing power of Russia?

Has not the Lord who reigns, better things in store for those gr

Eastern lands ; the repeal of all merciless laws against the profession of Christianity ; the throwing open wide of the doors for the entrance of the Gospel of Peace ; and the glad entrance of Christ's messengers, with the attendant blessings of Christian civilization and enlightenment?

The historical events of the sixteenth century which I have briefly sketched above are narrated in a book nearly forgotten in these days of abounding missionary literature ; but a book full of romantic interest—Gutzlaff's *Voyages in Chinese and Japanese Waters* sixty years ago. Amidst all the peculiarities and anomalies (at times) of his position and offices, his buoyant faith and hope, when "brazen walls" and fast-closed doors faced him, put to shame all doubt and irresolution in these days of opportunity and doors flung open wide.

Jan. 19th, 1895.

A. E. MOULE.

*Postscript.*—The subjects of interest in England have changed since I wrote the paragraphs above, and they will change again before these lines can be in the hands of the readers of the *Intelligencer*. Eager attention is absorbed just now, partly by the prolonged frost, perhaps the severest of the century, with its lights and shades ; the merry shouts of countless skaters, and the tears and groans of the cold and hungry families of the multitudes of the unemployed. The stormy opening of the session of Parliament also combines to divert the interest of England in great measure from the war in the East ; although in truth her interests there are, amongst European nations, paramount.

The war, alas ! goes on. Wei-hai-wei, wrenched from the Chinese after dogged resistance, has not broken the determination of the Emperor and his advisers. The peace envoys, if they ever meant peace, are recalled from Japan ; and China protests that she is preparing for a long conflict. Or if, as the very latest tidings seem to promise, peace negotiations are resumed, it is gravely to be feared that Japan's terms, enlarged not unnaturally with every victory, and every week's delay, will make peace impossible for China, without her temporary ruin. What lessons can the friends of Missions draw from this prospect ? There are ominous symptoms already visible of what may happen should China shake and reel under the blows of victorious Japan. The outrage on a British officer at Nankin, and the abandonment of Chefoo by many foreign residents in consequence of the threatened confusion and lawlessness at that port, make us anxious sometimes at the thought of what may happen further inland, when the news of the war and its effects rolls back from the coast.

And much prayer must be offered daily for all missionaries in the Far East, and for our other fellow-countrymen there ; and for the Native Christians who are so often exposed to special danger in China during times of political agitation. May the Holy Spirit of God help us to pray definitely and individually ; not with vague and pointless petitions ; but "for the friends by name" ; and with an eager gaze expecting a definite answer. "Give peace in our time, O Lord"—such a peace as shall enable these nations with their populations

"numerous as the ocean sands," with humbled hearts, to accept more willingly than ever before the blessed message of the Gospel.

And still above the conflict and the debates of men, and still as strengthening and encouraging our prayers, let us hear the glad sound, "The Lord reigneth." And as the defenders and besiegers of Lucknow saw ever above the smoke and turmoil the banner of England flying, so before our eyes and the eyes of the world, let the banner of the Cross be lifted; with this device on either side, "The Lord, the once Crucified and now glorified Lord, reigneth," and "The Kingdoms of this world are become the Kingdoms of our God and of His Christ; and He shall reign for ever and ever."

Feb. 15th, 1895.

A. E. M.

## HIGHER EDUCATION AS A MISSIONARY AGENCY.\*

BY THE REV. J. P. HAYTHORNTHWAITHE, M.A.,

*Principal of St. John's College, Agra; Fellow of the University of Allahabad.*



MISSIONARY Education in India may be defended on the following grounds:—

I. IT WORKS ON GOD'S LINES, (a) as illustrated in *Nature*. God works slowly, and always step by step. A mushroom, it is true, may spring into existence and reach maturity in a night. An oak-tree, on the contrary, takes centuries to reach maturity. From a study of animal nature, as of vegetable, we may deduce the general principle that the strength and usefulness of an organism will be in proportion to the duration of its growth. Some methods of missionary work are more in accordance with popular ideas than others, because they produce their results, i.e. *baptisms*, more rapidly, e.g. the evangelistic methods amongst the lower castes and outcasts of India. These methods, however, have generally failed to make much impression upon the upper classes of India, as members of these classes are apt to pass by the bazaar-preacher with a lordly contempt. If these influential classes are to be reached at all it must be by different methods, and, we might also predict, by methods which will produce their results by a very much slower process. These results, however, will be of the most permanent and far-reaching character.

Popular opinion, impatient for sudden and rapid results, and content, for the most part, with the surface of things, condemns missionary education as a failure because it resembles, in its operation and effects, the steady growth of the oak-tree. This method, it is true, cannot speak as yet of great results, because these results are in *process*, and for the most part out of sight, like the roots of the young tree; but every year the wisdom of the missionary educational policy becomes more abundantly vindicated. It is foolish to despise the oak-sapling because as yet it has done so little to justify its existence. It may one day play its part in affecting the destiny of a great nation, like the "British Oak" of old.

(β) As illustrated in the *Missionary Example of Jesus Christ*. Critics of the missionary educational method must find it rather difficult to approve of the work and of the methods of Jesus Christ. To them Christ's work must be a failure, and His methods unsuccessful. As a matter of fact, there were many in Christ's time who desired to see His Kingdom established on more popular lines, i.e. on lines which approved themselves to the impatient, worldly spirit of the times. But "My Kingdom," said Christ, "is not of

\* Notes of an Address delivered at Ilkley on September 3rd, 1894.

this world." It is like a "grain of mustard seed." It is like "leaves," like a "corn of wheat." Such teaching was as unpopular then as now. Its method was too slow, too unsensational.

(γ) As illustrated in *History*. Looking backward along the pages of history, we see how true have been the illustrations of Jesus Christ as to the growth and development of His Kingdom. The advance of Christianity in Europe, in Great Britain, in the world generally has been slow and gradual. It will be so in India, if God continues to work on the old lines of the past. If Christianity obtained a national acceptance only after centuries of missionary effort in the Western world, we must not be discouraged if, after less than a century of spasmodic and feebly sustained effort in the East, there should be no general readiness for the reception of Christianity. As we think of the vastness of the Eastern world, the tenacity and antiquity of its systems, and how insignificant have been the agencies at work, we can only say, "Behold, what great things God hath wrought!" In the words of Archdeacon Farrar, the results are such as we have had "no right to expect, even in our wildest dreams."

II. Missionary education works on lines which are SCIENTIFICALLY SOUND, AND SELF-EVIDENTLY WISE. There is a deep truth underlying the English proverbs, "The boy is father to the man," and "That which is young learnt is not old forgotten," as they are the expression of a necessary law of our mental and moral being. This law is in vigorous operation in all schools and colleges, and not less so in our missionary institutions. We labour to make our institutions as thoroughly efficient as possible in all secular knowledge, as the class of students we wish to reach are attracted chiefly by the degree of success which is attained in the public examinations. The Missionary College at Lahore, under the Rev. Dr. Ewing (American Presbyterian), is more popular and more largely attended than the Government College, on this account.

In St. John's College, Agra (C.M.S.), there are more than 600 students. The education they receive is thorough in all its branches. But the *primary* object of St. John's College is a missionary one, viz. to bring each student, from the youngest child in the Lower Primary School to the oldest graduate in the College Department, into direct contact with Jesus Christ as the only Saviour and Redeemer. To this end every Hindu and Mohammedan student, alike with the Christian, receives definite daily instruction in the Bible. Most students, in the course of their career, remain many years under such spiritual influence. The principles of Christianity become inwoven into their young, receptive minds, and in a way which is calculated to make the deepest impression and to produce the most lasting results. Public lectures and special meetings for non-Christian students are also held frequently. Whether Christ be ever publicly acknowledged by baptism or not, there will be a higher moral tone, a loftier conception of duty, and a humbler mind, wherever in Native society these students may be met with in after-life, and these are "results" we cannot afford to despise. Nor will baptisms be wanting either, from time to time, if the missionaries are true to their Master, and work on earnestly and patiently. The brightest examples of Christian character, and the most influential of preachers and teachers in India, have been, in most cases, won over to Christ whilst in attendance at missionary colleges. Nor are instances wanting of seed that has been sown in early years, maturing in secret and bringing forth rich fruit in after-life. Two years ago, the Rev. W. McLean, who is in charge of the evangelistic work of the Agra district, came across such an instance. The Hindu postmaster of a large village readily welcomed him to his house, and, in course of conversation, expressed a desire for baptism. He had been a student of St. John's College many years before, and the labour of earnest

missionaries, who had long since passed away, had not been in vain. Family and other difficulties had long been in the way of professing Christ by baptism. But now he felt he was a free agent, and could take the great step he had long desired to do.

Around a great educational institution there are always many who are "not far from the Kingdom of God," whose course and conduct the missionary follows with much anxious yet prayerful and hopeful vigilance.

III. Missionary education works on lines which are *in accordance with the GENIUS OF THE COUNTRY*. It is generally admitted that if India is ever to become Christian, each class or caste must be reached separately and by special means. In the past there has been little or no provision for reaching the higher classes of India, and hence missionary efforts have not been so successful as they might have been. Hinduism is not simply an aggregate of different castes, it is a living organism, the various parts bearing the most intimate relation to each other and to the whole. The upper classes represent the *brains* of Hinduism. When once the Brahmins and other influential classes begin to accept Christianity, the masses of India will undoubtedly follow their example with a readiness which will be without parallel in missionary experience. From this point of view, instead of lessening the number of our missionary colleges and abandoning the method of Higher Education, it might be wisdom to plant them in every large town and city in India.

When Mr. Moody held his singularly successful mission amongst the undergraduates of Cambridge in 1882, he was more than usually moved as he marked the evidences of God's Holy Spirit at work in the hearts of the young men who thronged the various meetings. At the time, he made a remark to the following effect: "No doubt, before God, one man's soul is as precious as another's, but as I see these fine young fellows before me, and remember the important positions in after-life to which they will be called, in the various professions and in the public service of their country,—it seems to me their conversion to God becomes possessed of more than an ordinary value, because of the grand opportunities of influencing others for good which they will have in the future." How true these words have been could be easily proved if occasion arose.

The same principle holds good in the case of the conversion of a Brahmin or other high-caste Hindu. If once the heart is filled with love for Christ and zeal for His cause, such men by their example, by their ability, and by their status amongst their fellow-countrymen, are likely to achieve such success in soul-winning as India has never yet beheld.

IV. Missionary education works on lines which are *in accordance with the SPIRIT OF THE AGE*. After a sleep of centuries, during which not a new book has been written, or a new idea formulated, India is awakening into intellectual life. Under caste restrictions which forbid free thinking in any direction, and also under a complacent impression that no *new* thought could be added to the sacred Wisdom of Hindu Literature, all intellectual advancement and progress has been rendered impossible. Men have been content to live like unthinking automata, taking up with an un murmuring resignation the lot into which they were born, however hard and ignoble such a lot might be, except in the case of the privileged classes.

But this state of things is to continue no longer. Young India is alive to the advantages of a liberal education. Orthodox Hinduism may frown, but it is powerless to keep back the flood of Western light and knowledge which is sweeping through the length and breadth of India, and threatening to destroy, not merely old customs and the ideas of a bygone age, but even religion itself.

A paternal Government has filled the land with schools and colleges, so

that for a trifling cost any Hindu or Mohammedan, of whatever caste or in whatever position, of ability and determination, may qualify himself for the highest posts which may be available. Unfortunately the system of education given at these institutions must be rigidly non-religious, and consequently the aim of a student seldom, or never, rises higher than that of secular and material advantage.

Mark, in comparison, the grandeur of the position and opportunity of a *missionary* school or college. The system of education comprises a knowledge of the same secular subjects, because affiliated to the same University, which necessitates the acceptance of a prescribed curriculum. We may say, also, that as a rule more *personal* encouragement is given to athletics and gymnastics by those in charge, than in the case of Government institutions, since the prowess of Native Christians on the cricket-field and on the tournament-ground is proverbial.

Man, however, is more than a mental and physical being, and any system of education that makes no attempt to reach and develop the noblest and deepest part of human nature, viz. the moral and spiritual, can lay no claim to being a complete or satisfactory system. In a speech delivered in Simla in 1892, Sir Charles Elliott, Lieut.-Governor of Bengal, not only acknowledged the weakness of the Government position, but earnestly exhorted missionary educationalists to take up the work which the Government must necessarily leave undone, and thus to some extent remedy the evil consequences which must ever attend the presentation of a godless education, and which in a country like India, where the religious instinct is abnormally strong, must take an aggravated form, and may even become a source of danger to the commonwealth.

The missionary educationalist cannot but sympathize with, and admire, the completeness of the manner in which the Hindu is environed by his religion, and cannot but be thankful for the advantage which this fact gives him. Whilst the secular teaching must necessarily be destructive, the religious teaching presents a purer and higher ideal, without which Western thought would never have attained to its present power and beauty.

Thus the natural outcome of missionary education is *Christianity*; in the case of State education it is agnosticism or infidelity. The latter tendency is so clearly perceived by Hindus that many prefer to send their sons to missionary institutions, in order that they may be taught principles of morality and religion, even at the risk of becoming Christians.

Now that the desire for education has become so generally awakened, the educational missionary's opportunity is greater than ever. The question therefore arises, Shall missionary colleges be abolished, as not being direct evangelizing agencies, as many earnest Christians advise? or shall they be encouraged to rise to the grandeur of the opportunity, and pursue their mission more vigorously than ever? Shall missionary educationalists stand aloof from these great forces, which are rapidly moulding the India of the future for evil rather than for good? or shall they earnestly seek to bring them into contact with Christian thought and influence, and thus show themselves in thorough sympathy with the spirit of the age?

V. Missionary education works on lines which present a *bright future for the Native Church* in India. The Native Christian community has been a despised people. It has hitherto been numerically insignificant, and has, for the most part, arisen from the lower castes and outcasts of Hindu society. History, however, shows us that Christianity has invariably taken its origin in this way. It was to the "poor" that the Gospel was specially preached in Christ's own time. Men of wealth and social position, like Joseph of Arimathea and Nicodemus, were difficult to reach. Gradually, however, Christianity won its way, and as it became "popular" to be a Christian, new dangers arose.

The Christians in North India are beginning to feel their strength, and to claim their rightful position as a religious community. Their numbers are considerable, and whatever may be lacking in this respect when compared with other religious bodies, is to a great extent met by their superior organization. They feel they have to win for themselves a position in society, which is readily enough acknowledged in the case of Hindus and Mohammedans, but very grudgingly extended to themselves. Their loyalty has never been doubted, and at the greatest crisis in the history of British rule in India was not only invariably conspicuous, but too often rewarded by the loss of property and life. Under such circumstances it does seem hard that an even justice should not be extended to them, apparently *because* their religion is that of the ruling race! Yes, they have been, and are still, a despised people, suffering from various disabilities.

Instead, however, of taking up the rôle of political agitator, and airing its grievances, the Christian community has calmly organized itself into an "Indian Christian Association," the object of which is the advancement of the community, politically, mentally, morally, and spiritually. With the object of such an Association all missionaries will have a considerable amount of sympathy, but it will be especially so in the case of the educational missionary, as in the forefront of the programme of advancement is placed "Christian Education." At one of the first meetings of the Allahabad Branch of the Indian Christian Association over Rs. 1000 was subscribed towards a scholarship fund for the sons of parents in poor circumstances. This fact illustrates the intensity of the determination to give the whole community as high a standard of education as possible.

"Christian Education," however, to this community implies more than simply education at a missionary college. It is the earnest wish of the leaders of this movement that Christian children may be *separated* from their infancy from all contact with non-Christian thought and impurity—at any rate, during the student life. It is not easy, however, for missionary colleges to see their way to become exclusively Christian colleges in this new sense, nor is it considered desirable by many, as a well-managed Christian hostel meets all the real needs of the case. The primary object for which they have existed hitherto has been the conversion of non-Christians, and if this object were abandoned, missionary education might run the risk of being more severely condemned than is now the case. There is also the question of finance.

On one point, however, there should be no hesitation, whatever may be the difficulties involved, viz. to give the *primary* place in all our missionary institutions to the education of Christians, as *Christians*, that they may become influential by their character and by their attainments. Such a change of standpoint need not involve the abandonment of the conversion of non-Christians. Nor need it imply that the number of conversions in the future will be less than in the past. Quite the contrary. If the staff and students become numerically more Christian, the spiritual influences which will be brought to bear upon the Hindus and Mohammedans who may choose to attend, will become more effective as the Christian tone of the institute develops. Already St. John's College, Agra, is beginning to feel the necessity for this change of standpoint, as the Christians now exceed one hundred, and each year the number rises.

Should such a standpoint be gained, with all that it involves, a very bright prospect indeed presents itself as to the future of the great Indian Church. Under such conditions also our educational work may approve itself more successfully than at present, to the general Christian public, as being a most valuable missionary agency.



## A VISIT TO THE SANTAL MISSION.

EXTRACTS FROM MISS GOLLOOK'S JOURNALS.



N the evening of Friday, Dec. 28th, we started by the night train for Taljhari, a C.M.S. station in the district set apart by Government for the Santals, one of the aboriginal Indian hill-tribes.

We—which now means Miss Bayley, Miss K. Wright, and myself—began Saturday, December 29th, with a hearty and hasty *chota hazri* in the train, after a good night's sleep. We had the usual toil of packing up our complex bedding, and then sat watching for our stopping place. About 11 a.m. we drew up at a tiny station with no proper platform. The Rev. F. T. Cole was awaiting us, and we climbed down hastily from our carriage, got out our light baggage, the train steamed off, and there we were in Santalia, with the Taljhari Church, so familiar from the *Gleaner* picture, rising on a little hill among English-looking trees. In less than five minutes we were in the Coles' bungalow, rejoicing in the fresh, clear air, the country stillness and peace. Lovely pink roses, tipped with crimson, peeped into our windows, and after the turmoil of Calcutta we felt we had come to a haven of rest. After breakfast we rested until *tiffin*, and then, as the sun neared its setting, we went with Mr. and Mrs. Cole, Mr. and Mrs. Jackson (C.M.S. missionaries living in the compound), to see the church and to visit one of the villages. There are no roads in Santalia, only foot-tracks across country, so vehicles are well-nigh useless—one must either ride or walk. We went up the sloping pathway to the church, and from under its shadow we looked round, across the “skirt of the hills” to the hills themselves, rising abrupt though rounded from the wooded plain. On these hills the Pahari live, another tribe of hill-men, speaking a different language, and entirely distinct from the Santals. Mr. Cole was going to take two services for them, he told us, on the following day; riding some sixteen miles, part of the way over extremely rough country, in order to reach them. From another side of the church we saw the broad, blue Ganges in the distance. Though the ground was parched and stony, the whole prospect was fair and restful, reminding us of many an English scene. We wound down the hillside to a small Christian village, part of Taljhari, and were met by the head-man, bearing a brass vessel of water in token of welcome, and a number of women and children singing a song of welcome, and bowing to the ground before each one of us with the graceful salutation which they give to one another. We picked up their word of greeting as soon as we could, and heartily responded, “Johar!” The village consisted of about a dozen or fifteen thatched houses, very clean externally, with a raised mud platform round them, on which the people sit under the shadow of the eaves. The houses have neither window nor chimney; the only entrance for light and air is through the doorway, and if the smoke has any exit at all it is by filtering through the roof. Most of the men were out in the fields—it is rice harvest time just now; but a few were about who wore no turbans, and were very distinct in bearing and feature from other nations we have seen. The women, too, are most vigorous and independent, entirely without fear, ready to enter into any discussion or address the “sahibs” without reserve. We peeped into one of the houses, but the smoke made us beat a hasty retreat—it was abundant and pungent. The women kept on singing hymns in Santali as we passed down the ragged village “street,” and presently we halted before a cottage; *charpoy*s and stools were brought out, the women and children squatted down on one side of the doorway, the men on the other, Santali hymn-books were produced, and we sat down facing the little congregation, with the roadway behind. Heartily the people sang, eagerly they listened

N

while Mr. Cole spoke to them, and then, after another hymn, we all knelt down as the shadows gathered round us, and lifted our hearts in prayer to our common Father in heaven. The Santal language is very distinct from any we have heard as yet. It is poor in all religious terms (the people have absolutely no word for God, it has to be borrowed from Hindi); it has no written character, and the missionaries had simply to catch it by ear from the people, constructing a grammar and vocabulary for themselves. We speak of the origin, growth, and decease of a language, personifying it to a certain extent, but how glorious is the conversion of a language! These rude Santal sounds had never been claimed for the conveyance of great and lofty thoughts until they were captured by the soldiers of the Cross, and taught to bring the magnificent conception of God's redemptive scheme to these lowly, illiterate folk. One has seen a man, rugged and uncouth by nature, lit up and made whole by the incoming of the Spirit of God; thus it has been with this strange, untutored language, in which the hill-men now hear in their own tongue the wonderful works of God.

On Sunday, December 30th, Miss Wright and I went at 8.30 to the girls' Sunday-school in the compound, and I addressed the children there. Mrs. Jackson undertakes this part of the work, and is encouraged in it. At eleven o'clock we went to service in the large church. Sitting in the choir-seats, we could see the great congregation, men and boys at one side, women and girls at the other. There was the usual unrest among the little brown bairns, wandering to and fro, but the whole demeanour of the people was most reverent, and the chanting of the canticles and the singing of the hymns was hearty in the extreme. It was good to note how evidently the people entered into the meaning of our Church service, which, by a few simple changes, such as using the Epistle and Gospel instead of the First and Second Lesson, was brought within their grasp. The sermon was preached by Mr. Blaich, a veteran missionary, whose complete mastery of Santali seems to give him great power. We could not understand a word, but it was splendid to feel the "touch" between preacher and people; once or twice a hearty verbal response was given to some question or remark. Between the heads of the sermon (carefully prepared, if one may judge from the notes in the preacher's hand) the people rose and sang two verses of a hymn, and then settled into quiet attention again. The collection is an important function among the Santals. They have strong and sensible ideas on the subject of self-government, and the missionaries wisely encourage this within safe limits. The account of the contribution made by each hamlet towards Church expenses is separately kept. The Church representative from each village comes up and stands at the foot of the chancel step by the lectern, facing the people, with a neat red bag in his hand. Then the people leave their seats, walk up the aisle, and drop their little offering into their village bag. A separate red bag, marked "Sahibs," was handed to us. The Santal Christians count and take charge of the money, and the Native Church Council allot it for the various parts of the work.

In the afternoon, about four o'clock, we set out for another part of Taljhari village, where a very sad accident had occurred at 7 a.m. During rice harvest some of the people sleep in little straw huts near the threshing-floor, to guard the grain. These huts are most inflammable, and there is always a fire inside. Two little children had crept into one of the huts to play in the early morning after the watchman had left. The fire was burning still, and after the elder child ran elsewhere, a tiny lad of about five years old began to play with the embers, set the hut on fire, and before he could be rescued he had been stifled by the smoke, and the poor little body terribly charred. The sad

accident cast a gloom over the morning service, and the little body was laid to rest about one o'clock. Miss Bayley was at the quiet, simple funeral; I did not go. It was to see and try to comfort the poor parents that we went in the afternoon. Mr. Blaich and Mrs. Cole led us down the hill-side from the church, along another hamlet street, stopping at each Christian house to exchange greetings, and gathering quite a little congregation as we went along. We turned off the path into a clean little courtyard, where we found the poor old grandmother, and the father and mother, and some other relations. The common sorrow drew us very near each other. Hymns, such as "Here we suffer grief and pain," were sung in Santali, and from look and tone one could gather that Mr. Blaich was not unsuccessful in seeking to minister God's own comfort to those who were cast down.

On our return to the bungalow we found Mr. Cole had come back from his long day's work among the Paharis, and his description of the beauty of the precipitous hill slopes, and the welcome given him by the simple folk, made us long that the side-saddle lying suggestively on the verandah had borne one of us to share the joy. But a sixteen-mile ride in rough country fairly daunted us.

In the evening we had a service in English in the Coles' bungalow. Mr. Blaich had his beautiful harmonium carried in, Mr. Jackson read the prayers, psalms, and lessons, and we sang out some of the praise that was in our hearts. Instead of a sermon, we had part of Mr. Moule's Commentary on the first eleven verses of Romans viii. I think it would have gladdened the hearts of the writer, and also of the Irish friend who sent the volumes to the mission-spot, drinking in gladly the message sent forth in faith and prayer.

On Monday, December 31st, we went off at 9 a.m. to see the boys' school in the compound. There are between 100 and 200 boys, all Santals, and about one-third are Heathen. The school is very simple in its arrangements. The boys sleep on a raised mud platform, using rugs for warmth, and they cook their own food in kitchens provided for them. The boy who can "cook like a woman" is very popular indeed. Mr. Blaich told us that the younger boys are almost wholly ignorant about the Santal beliefs; the father of each family knows which demons he has to propitiate, and the eldest son is instructed when the father begins to fail. Many of the Heathen boys in the school would readily be baptized, as they have none of the caste difficulties of the Hindus, but the missionaries dare not receive them as Christians without evidence of true conversion to God. It would mean dishonour to the name of the Lord if these boys took His vows upon them merely at the request of a teacher whom they love. I spoke a little to the boys, Mr. Blaich interpreting for me. The boarding-school for Santal girls is at another of the Mission stations.

During the hotter hours of the day we rested in or near the bungalow, revelling in the triumphant brightness of the sunshine, and in the exquisite daintiness of the abundant pink rose-buds. In the afternoon we went with Mr. and Mrs. Cole for a memorable walk to yet another village. This time we went across innumerable paddy-fields, not wet and muddy, nor brilliant with tender, vivid green, as we had seen them before, but dry and stubble-clad, except where the rice was still waiting to be harvested. We passed from one rice hamlet to another, greeted always with frank, bright friendliness, and having many a bowl of water laid at our feet.

At last we turned towards a hamlet nearer home, where we were to have a little meeting. Men and women and children followed us across the plain, glad to join in prayer and praise. A sound of hideous Hindu tum-tums came from a village not far away. "That is the Devil at work," said Mr. Cole; and

he explained that some Hindu blacksmiths settled there had made images of Kali and were worshipping them with Heathen rites. The sky was soft, pale blue, gold, and crimson behind the pretty hills as we entered the courtyard of the last little hamlet, and the seven days' moon shone down softly on the white-robed figures who quickly grouped themselves under the eaves of the house and in the open space. The last hours of 1894 were slipping swiftly from us, and it seemed like a silver crown of glory on God's finished work, this quiet, holy gathering under the evening sky. The Heathen tum-tums had ceased to sound, and all was still as in a wilderness until the Santal Christian voices rang out in praise. A few men crept in late, bending their heads in silent prayer as they joined the circle, and a few, probably Heathen, stood as spectators on one side; they numbered between fifty and sixty in all. We knelt in prayer; we sang again; Mr. Cole read a text and spoke on it, calling many a response from both women and men in answer to some question of his; and then we knelt again, and one of the hill-men on the other side of the courtyard, in low, reverent tones, led us in prayer. What he said I know not, but without doubt it was a time of communion with God. Once again the voices broke out into "Our Father," that world-wide, God-given prayer, the words of blessing were spoken, and after few moments of silence, our last meeting in 1894 was over. We passed into the village street and across the rugged rice-fields, lit with the full radiance of the harvest moon, thanking God for the power of His blessed Gospel.

Our first meeting in 1895 was different, but scarcely less impressive. The nine Europeans in Taljhari (Mr. and Mrs. Cole, Mr. Blaich, Mr. and Mrs. Jackson, our three selves, and a Mr. Payne, from a neighbouring Mission) met in church at 8.30 for the Holy Communion. The simple, graceful harvest decorations were up—green plantain-leaves arching over the central aisle, and bunches of rice here and there. The body of the church was quite empty as our little party sat in the choir-seats. Mr. Cole took the service, and instead of an address he read us, from the communion-rails, a beautiful chapter from the Rev. Andrew Murray's *Like Christ*, pointing out that we must, like the corn of wheat, fall into the ground and die of self-life, if we are to bear much fruit. Our hearts were all in sympathy, and the Lord drew near us Himself. It was a time of fresh and heartfelt consecration.

At noon the great harvest thanksgiving service began. The church was almost full, and the singing of the opening hymn showed that many hearts were full as well. Mr. Blaich read the opening part of the service, with Psalms xc. and ciii.; after another familiar "harvest" hymn with strange, uncouth words, Mr. Jackson read St. Matt. xiii. 18-30 as the "lesson"; then followed the Apostles' Creed, the collect for the day, and a few more prayers. After yet another hymn, Mr. Cole gave an address on Deut. xxxiii. 3, and then the three clergymen went to the communion-rails, and the different villages were told to bring their offerings in turn. To our own familiar air the congregation began to sing in Santali,—

"O Lord of heaven, and earth, and sea,  
To Thee all praise and glory be;  
How shall we show our love to Thee,  
Giver of all?"

And as they sang, a little troop of women moved forward, bearing each on her head a basket of newly harvested rice; men came too, with rice or other grain or with great melon-like fruits; and little children, some but a few years old, came forward, bearing the little baskets used for daily work filled with some of their daily food. The women walked to the communion-rails, handed the basket of rice to one of the clergymen, and then while he held it

for a moment offering it to God in silent prayer, each woman knelt reverently, speaking in her heart to Him to Whom she had brought her gift. The baskets were passed to the head-men who stood at one side, and emptied by them in different heaps according to the village from which the donor came. The men who brought up offerings did not kneel, they bent their heads in prayer; but more than once I saw a wondering little one, scarcely knowing the meaning of his or her gift, look up expectantly while the clergyman laid his hand on the little head, praying God to bless the child thus early taught to offer to Him. I have been at services in many places and of many kinds, but never has my heart been stirred as by the simple harvest service on "the skirts of the hills." The reverent earnestness of the people was unmistakable, and the proportion between their possessions and their gifts made me, as an English Christian, burn with humiliation and shame. On the white wall across the chancel I seemed to see a lurid fresco of a corner of the Buddhist temple at Kandy, where, in the horror of my first realisation of Heathenism, the guide had waved his torch before a great chest, saying in tones which seemed to me full of mockery, "Buddha is rich, he has treasure, he has plenty money in his chests." My thought had gone then to the Lord's treasury, ill-replenished by us who owe to Him our all, and I felt I could not answer what seemed a taunt by the statement that we kept the storehouses of the one True God well filled. And here I saw these Santals, poor, unlettered, little taught, not knowing a hundredth part that we do of the fulness of the goodness of God, doing what we had left undone, giving as we ought to give. Verily, to us belong shame and confusion of face!

After the gifts in kind had been offered, the money collection was taken up as on Sunday. Mr. Cole, kneeling at the communion-table, led us in extempore English prayer—it was felt we ought to have some share in the service—and after joining in the general thanksgiving, the Benediction was pronounced.

This harvest festival was really instituted because of a custom among the Heathen Santals of meeting early in the New Year, when the harvest was gathered in, for regular Heathen orgies lasting four or five days. At such times sacrifices were offered in the sacred groves, drunkenness prevailed, and evil of every kind was rampant. The country became unsafe for strangers, and as each district had a different date for its feasting, the debauch went on for four or five weeks. Government interfered at last, allowing four or five days only for the feasting, so that no Santals could go from place to place to join in it. These times offered special temptation to the Christians, so it became important to teach them what a Christian harvest festival could be.

I have written of Taljhari as if it were a paradise, and of the Santals as if Mission work among them were all success. Both places and people have another side. The simple story of what a young missionary's wife endured during the malarial season, when alone with her fevered husband in the very bungalow where we were so happy, shows that the shadow of the Cross rests on Taljhari as on all Mission lands. No doctor within reach, no European except a missionary miles away, no servant after seven o'clock at night, no home comforts or home cares; and then fever laid its hand on her, and she lay helpless too. It was, in this particular case, only a week of anxiety and of suffering, but it showed how deep the shadow might have been—even the shadow of death. And as to the work, there are two mud houses in one of the hamlets to which we went, where Christian families have had to be put out of the visible Church of Christ because of allowed sin; in each "Christian" hamlet we went to, Heathen houses were to be found; and almost within sound of the clear ringing of the two metal discs which, struck

by a wooden hammer, make the "bell" of Taljhari Church, there are two villages wholly Heathen, not touched by the power of the Gospel at all.

So in this lovely spot, where God's grace is so manifest, the power of the world, the flesh, and the Devil is still living and strong, and the workers, oftentimes sorely tried, have, while busied in building these Santal stones into the wall of God's Holy Temple, "to hold with the other hand a weapon." Therefore while we praise, let us not forget to pray.

The afternoon of January 1st was spent by the young Santals in happy games and sports in one of the fields in the Mission compound. When we left Taljhari at 4.30 p.m. for Calcutta, about twenty schoolboys came to carry our things, and those of Mr. and Mrs. Cole (who were going to camp), to the station; and as the train steamed off, the only three Europeans left, Mr. Blaich and Mr. and Mrs. Jackson, waved us a farewell, and scores of bright, eager Christian Santals shouted, "Johar!"

## THE REFORMING SYRIANS OF TRAVANCORE AND COCHIN.



N my experience as Missionary Deputation I have always been struck with the great interest evinced by people at hearing of the St. Thomas Christians, or the Syrian Church, in the south-west or Malabar coast of India, where lies the Travancore and Cochin Mission. "Did St. Thomas actually preach there?" "Very possibly, and not improbably; but anyhow, Christianity has been in Heathen Travancore as long as in (now) Christian Britain." "Are there many of them?" "Well, to take the safest estimate, some 440,000."\* "But I suppose they are all under the Pope now?" "About 330,000 are under their own Bishops, or under the Jacobite Patriarch of Antioch, and look upon the Pope as the Church of England regards him." "Then," as a child asked her father, after hearing of these Syrian Christians, "why do you send missionaries to Travancore?" and thereby hangs a tale which has been told, briefly and annually, in the invaluable *C.M.S. Pocket-Book*, and at more length in the *Church Missionary Atlas*.

There is another class of persons who, being readers of the *Intelligencer* or *C.M. Gleaner*, are well aware of the past history of the Syrian Church in India, and who nevertheless, or rather because of this knowledge, will be glad to have particulars of fresh interest, for which they may "thank God and take courage," to pray on the fifteenth of the month for them, when they remember our Mission in their neighbourhood.

In order to have a connected view of their Reformation as a whole, it is necessary to cast our eyes back to the beginning of this century. Look we then at Travancore, and at the Rev. Claudius Buchanan, D.D., in 1806, as, after his long journey from Calcutta through Hindostan, he ascends the rivers to the foot of the Western Ghats, making "Christian researches" into the state of these secluded and isolated brethren. In his eyes, and in theirs, their saddest lack was the Word of God in the vernacular. They had the Scriptures in Syriac, but this was not the language of the people, but only the sacred language of the priests, and, for the lay folk, a dead tongue. They had never seen the Scriptures even in print: the priests and deacons laboriously copied from treasured manuscripts, each man for himself. Why should they not translate the Syriac New Testament into Malayalam? They grasped at the idea, and the aged and pious Metrân, or Bishop, responded to Dr. Buchanan's

\* See Mr. Milne Rae's *The Syrian Church in India*, page 377.

suggestion with eagerness : "I have already considered the subject, and have determined to superintend the work myself. . . . It is a work which will illuminate these dark regions, and God will give it His blessing."

The result was the translation of the four Gospels into Malayâlam. It was done under the patronage of Buchanan, but was the literary work of the Syrians themselves, chiefly of the Rambân or Monk Philippos, and was printed in Bombay and published in the year 1811. Henry Martyn in his journal, under the date February 22nd, 1811, writes from Bombay : "At the Courier Press I saw the Malayâlam New Testament in print as far as the eleventh of John." (I have a copy of this rare edition, and, more curious still, the MS. of the four Gospels in Syriac, beautifully written, the work of Rambân Philippos when he was only a deacon.)

This is the only instance, so far as I know, of a translation of the Scriptures wholly done by any Natives of India. Who can say how highly it was valued by the poor Syrians ! Who can say what good it was the means of working !

In 1818, at the invitation of the same pious Metrân, the Church Missionary Society entered upon a work for the elevation of this ancient Church, not very unlike the Archbishop's Mission to their congeners, the Assyrian Christians of Asia Minor. There was the same good-will, the same aim, and the methods were similar ; proselytizing being absolutely unthought of. The missionaries were to co-operate with the Syrian Bishop in seeking to awaken the people, by training younger clergy and by the Scriptural education of the children, to a sense of their privileges and of their duty as Christians towards the surrounding Heathen, and to bring about a spontaneous Reformation. The well-known missionaries entrusted with this work were Benjamin Bailey, who by 1829 had printed and published the whole of the New Testament in Malayâlam ; Joseph Fenn, who superintended the Syrian College at Cottayam ; and Henry Baker (senior), who founded and superintended schools. The Heathen were not out of mind : Thomas Norton had been already two years at work in Alleppey on the sea-coast.

When we would picture the darkness of what their Metrân described as the "declining Church" of St. Thomas, in the days before Buchanan and the missionaries appeared upon the scene, we must imagine the state of ignorance where there is no preaching of God's Word, no version of the Scriptures for the people to read, an ignorant clergy, and a Church barely escaped from the direst persecution and still surrounded by dense, dark Romanism. Reckon, too, the fearful atmosphere of Heathenism, where it has had its own way and has added to the ordinary chains of caste the peculiar and galling fetters of atmospheric pollution, and, what has been not unjustly described as polyandry, the unnatural sort of marriage which curses even the Travancore royal family. The Christians practised sorcery and observed caste rules. Mingled among the Heathen, the Syrians had learned their works.

If, in some out-of-the-way places, Syrian Christians may be found even now, who think that St. George died for their sins ; if, as happened to myself, a Syrian priest, some years ago, charged me with a change of religion because I was wearing a beard, whereas Bailey, Fenn, Baker, Peet, &c., only wore small whiskers,—it may easily be judged that the spiritual state of the Syrian Christians was pitiable beyond imagination ninety years ago.

It was among a people so situated and so degraded that the English missionaries set themselves to preach the Gospel of God under the eye of the Syrian Bishop, and for twenty years the work went on, until a new Bishop of the Syrians, not desiring reformation, began to oppose the missionaries and to suspect their motives.

The missionaries, too, were dissatisfied, finding that not one parish had reformed during the two decades of their work; and in 183 missionaries separated themselves, turning to the Heathen. At the same time a number of the Syrians, preferring our purer form of religion, and the worship of God in Malayalam, their mother-tongue, joined the missionaries, and for the most part have remained firm ever since, forming the backbone of the Church Mission in Travancore.

Who can wonder if the earnest men who thus began anew their life were inclined to despair of the Syrian Church? But, whether they knew or not, they had begun even for the ancient Church a good work.

Among the professors, or Malpans, in the Cottayam College was the Kattanar, or priest, Abraham, whose comfortable home was south of Cottayam, on the high banks of the lovely River Ranni. He was of a pious family, for the Syrian clergy marry, and priesthood is generally hereditary. Abraham Malpan sympathized with the spiritual aims of the missionaries, and when, on the breaking up of the coalition between the missionaries and the Syrian Metrân, he returned to his home and parish of Marâmauna, he sought to carry out the principles which lie at the very root of all religion, by conducting the worship of God and preaching in a tongue understood by the people. Among other things insisted upon by Malpan Abraham he introduced so far as his influence went, certainly in his own parish, the restoration of Holy Communion in both kinds and communicating the bread during service. He protested against masses for the dead and masses formed for money (within recent years a Heathen paid a fee to have the Eucharistic Sacrament celebrated to procure him an appointment). In fact, to the saints he declared to be useless. In fact, he was the Wycliffe of the Syrian Church in Malabar.

Among his pupils in the old Syrian College, while under the Cot missionaries, were two promising youths, both deacons in the Syrian Church and coevals, having been born in 1818. One was his nephew, Matthew, the other a certain George Matthan. When the split took place between the missionaries and the new Metrân, both Matthew and George Matthan were excommunicated by their Bishop, and, as it was only on account of sympathy with the missionaries, the latter took them up and sent them to complete their education for the ministry to the C.M.S. Institution at Malabar, then under the headship of the Rev. J. H. Gray (late Rector of Keynsham).

Their careers illustrate the way it sometimes pleases the Divine Head of the Church to carry out His own purposes. George Matthan, despairing of reformation, or moved with pity for the Heathen, and partly, perhaps, for his own spiritual good, cast in his lot with the missionaries, and was eventually ordained the first Malayalam clergyman of the Anglican Church in Malabar after a life of much usefulness and fruitbearing, entered into rest in the year 1870, leaving behind him some valuable literary works.

Deacon Matthew committed a breach of College rules by using foreign translations in his preparation of work, and had to leave the College.

It is not my purpose to dwell upon the various details of his adventurous career, it must for the present suffice to say that he went to Antioch in 1843 with letters from his people to the Jacobite Patriarch, who made him a priest and then consecrated him Metrân, and sent him back to Malabar to rule over the Syrian Church in the year 1843.

"I will yet live to pluck out the weeds by the roots, and reduce the Syrian Church to its pristine purity and simplicity of faith," were the words which he uttered in the teeth of the excommunication under which he had gone to Syria, and now he had returned with the necessary power



singularly fitted for so high a work, had he been a consistently good man. He had received a capital English education, and was a competent Syriac scholar, and while in Antioch had acquired a knowledge of Arabic. He also knew the Truth. But, alas! his actions as Bishop belied his fine words. Contrary to the advice of his uncle, the reforming Malpân Abraham, he went to law against the Metrân already in power, he opposed reform in every possible way, and his life was marked by so much ungodliness, that the aged Reformer, when on his death-bed in 1845, refused the Eucharist at such unholy hands, preferring the help of humbler but better priests, and so Malpân Abraham, the father of the Syrian Reformation, fell asleep in Jesus, at the early age of fifty-one, his end saddened by the failure of so many hopes.

The Reformation, however, was not dead, and the light of the Gospel was held forth by worthy Kattanars or priests who succeeded him, at Mârâmanna and in its neighbourhood.

His nephew, known henceforth as Mar Athanasius Matthew, persevered in his litigation until, in 1857, recognized as head of the Syrian Church in Travancore and Cochin by the British Resident and the Native princes, he could rule his diocese without a rival.

His aim now was directed towards conciliating all parties, and there was for several years small hope of reformation in his own life or in the practices of his Church, and yet he was not altogether without grace, for eventually he gave up all his evil doings, moved to repentance, I have heard, by the godly counsels and warnings of a brother Bishop, Dr. Milman, the Metropolitan of all India.

I can bear testimony—as from 1871 until 1878, when he died, we were neighbours in Cottayam—that his latter years were exemplary, and he did set himself to reform the Church, but his efforts were marred by his too astute attempts to please all parties. He would say the prayers in Syriac, when such was the practice of the Kattanars whose churches he might happen to be visiting, although in his own chapel and among the growing number of Reformers he preferred the vernacular. However, his tranquil days came to an end in 1875, when the Jacobite Patriarch of Antioch actually visited India at the request of the reactionary party in the Syrian Church. “Those that take the sword shall perish with the sword.”

As he had done towards the Metrân of 1843, the Patriarch set on foot law-suits to deprive him of his recognized authority, declaring him excommunicated and accursed, and succeeded in procuring the recall of any Government orders in favour of Mar Athanasius Matthew as sole Metrân; and when the Patriarch returned to his own home, he left behind him *seven* Metrâns, of whom he had consecrated six, to continue the fight and reduce the Syrian Church completely to his obedience.

The Reforming Metrân had, in 1868, also secured his own successor by consecrating to be suffragan to himself a son of the old Reformer, Malpân Abraham, and both a man of piety and anxious to reform the Church. It was in his episcopate that the Patriarch's party finally triumphed in all the law-courts, and secured the control of the old Syrian College at Cottayam, and the decision that the Jacobite Patriarch of Antioch is the supreme authority in the ancient Church of Malabar.

But the Reformation going on all those years, if slow, was sure. There were agencies at work which were independent of the policies of rival Bishops, and which cannot be silenced by decisions of law-courts. The gradual growth of a Church from among the Heathen; the pure worship of the Church of England, carried on at present by twenty-six properly trained clergy, among congregations numbering 30,000, with 440 lay agents; “the pure Word of

God preached, the Sacraments duly administered," godly discipline maintained, and the Heathen ever being sought out and brought into the obedience of Christ,—all these spiritual object-lessons have been exhibited with their due effect among the shrewd and observing Syrian priests and people.

The missionaries, under the guidance, first of Bishop Speechly, and, since 1890, of Bishop Hodges, have imposed upon themselves—certainly for the last quarter of a century—the self-denying ordinance to receive no Syrians into our Church, and this has had the effect of saturating the Syrian Church with spiritual "blood which is the life."

The Cottayam College for an English education, and the Divinity Institution, have always had Syrian youths, the former in large numbers, under the influence of the Bible and spiritual religion; and when Syrians have gone to the Christian College, Madras, under the Free Kirk, they have returned more enlightened to illuminate their brethren in easy-going Malayála.

Think, too, of the circulation of the Bible amongst a people who, whether Reformers or reactionaries, have not been forbidden by their Bishops, but encouraged, to read the Scriptures in their own tongue. During the year 1893, five colporteurs sold in the Syrian parts of Travancore and Cochin 636 Bibles and Testaments, besides 913 sold in Cottayam Depôt alone, and this among a population of but three millions; whereas forty-one colporteurs sold among the fifty millions of the Madras Presidency but 705 copies in the Tamil, Telugu, and other languages. I do not here speak of "portions."

Our Nonconforming brethren of the L.M.S. have also in their own way contributed something to the wave of Reformation in the Syrian Church.

Meanwhile, in 1893, the gentle Mar Thomas Athanasius was called away, but not before he had consecrated, with the assistance of the sympathizing Metrân of Anyûra in British Malabar, a suffragan who helped in the consecration of his successor, Mar Titus Thoma, another son of the good Reformer, Abraham Malpân, and, like both his father and his brother, a truly pious and much-respected ecclesiastic.\*

We have now come to the stage of our review where we can estimate the forces of Reform. To begin with, there are three Bishops committed to a Scriptural reformation, and the recognised leaders of that section of the Syrian Community which, under the name of the ST. THOMAS' SYRIAN CHURCH OF MALABAR, repudiates the headship of the Jacobite Patriarch and claims to be a proper national Church. They have their own Synods, and at a recent one the name of a Syrian B.A. was introduced as worthy of the episcopate, which shows the value they are beginning to put upon an educated clergy. I suppose that the Reforming Kattanars, with the eloquent Vicar-General at their head, number 150, but I observe that at a very short notice as many as seventy of them managed to be present at the funeral of the late Metrân in 1893.

We have happily another way of gauging their strength and zeal for the Lord. In the fourth Report of their *Evangelistic Association*, now lying before me and just published, I find that this practically disendowed section of the Syrian Church collected last year Rs. 820 for evangelistic work. The Association was helped by twenty-seven parishes, and employs eight lay workers, of whom four are itinerant catechists. During the four years of their existence as workers among the Heathen they have baptized 150, converts and their children, and in four stations there are 273 catechumens.

\* A plan has recently been set on foot to raise a memorial in recognition of the services rendered to the cause of reform by the two deceased Metropolitans, Mar Athanasius Matthew and Mar Thomas Athanasius, which is to take the form of a printing-press to be called the "Mar Athanasius Memorial Press."

The Report speaks also of *prayer-meetings*, with expositions of Scripture, of *Sunday-schools* for Syrian children, and they issue a *monthly magazine* of eight pages as a sort of mouthpiece for their principles. They are also very willing when asked to contribute towards the funds of the Bible Society, and to send a delegate to the meetings of the Malayâlam Bible Revision Committee. On one occasion I happened to be at Mavelikara, which has long been almost a "Syrian" town, and wishing to see with my own eyes what was going on, I first paid a visit, at about ten o'clock, to a Sunday-school where, under the superintendence of an undergraduate, himself a Syrian Christian, sixty boys and girls were arranged in classes, and were being taught the Bible and Christian hymns. Thence I went to the Parish Church and was present during the service, when an excellent sermon was preached in Malayâlam to about 200 men, and to some twenty-five women who stood apart at the western end of the church. In the evening I saw two prayer-meetings conducted in the open-air, the first by the morning's preacher and the second by a layman. Nor do I think this sort of thing is confined to the "Reformers"; those who acknowledge the Patriarch's authority have their own Sunday-schools and an evangelistic association.

Even the Non-Reformers, or, as they call themselves, the Jacobite Syrian Church, are not by any means hopeless subjects when viewed in the light of Reformation. First of all they agree with us, according to their own documents (see Howard's *Syrian Christians of Malubar*, Parker and Co., 1869), in the following points:—

They read the Scriptures in public worship. They do not limit salvation to their own Church as the Romans do. They have a married clergy. They have no belief in purgatory. They neither make nor worship images. Again, their Bishops encourage them to read our translation of the Bible, and the clergy are free to preach to the Heathen in the open-air, and some often do so, a thing which I have never seen done by Roman priests. In church they have preaching in the vernacular, and they have issued a statement of their own doctrines with Scripture proofs.

There is one characteristic common to both the Reformers and the Patriarch's party, and that is one which makes our position in the country particularly useful, namely, that they regard the missionaries as friends. Whether it be the Winter Mission conducted by Messrs. Baring-Gould and Gilbert Karney, or preaching by a roaming Brahman or Nair convert, or the visit of such as our Mr. Walker from Tinnevely, or a Travancore missionary or pastor happening to be in their neighbourhood, they flock to hear Christ preached; and when there is an ordination or any great occasion in our Church, as an episcopal installation or a confirmation, it is difficult to keep the church free for our own people. When then I see this interesting population of non-Roman Christians so open to the Word of God, when I consider their large numbers (including the Nasrânis of British Malabar, who were over 14,000 by the census of 1871), amounting in all to 350,000 baptized people, I feel thankful to be a C.M.S. missionary and to belong to Travancore.

His Grace the Archbishop of Canterbury cheered the hearts of the Reformers in 1893 by a letter of sympathy to their new Metrân or Metropolitan, Mar Titus Thoma.

In concluding this review I would earnestly ask for the prayers of all who value the pure Word of God enshrined in a Church of Apostolic form, that it would please our Lord to pour out the Spirit upon the Syrian Church in Malabar.

W. J. RICHARDS.

## WOMEN MISSIONARIES IN EAST AFRICA.



N 1887, the late Bishop Parker, of Eastern Equatorial Africa, begged the Society to send a band of ladies to its Missions there. At the close of the London February Simultaneous Meetings in that year, the congregation of St. Paul's, Onslow Square, made a special thanksgiving collection, which amounted to 2800*l.*, and which they requested might be applied to the cost of responding to Bishop Parker's appeal. One single lady, Miss Harvey, was already at Frere Town; and the Society has since sent out twenty-six. Of these twenty-seven, one is dead, Miss C. Fitch; one is transferred to Palestine, Miss A. Wardlaw Ramsay; five have been married, four of them to missionaries, and the fifth to the I.B.E.A. Company's Administrator; one has retired. Twenty, and three of the wives, are still connected with the Mission; and indeed the wife of the Administrator is also still a missionary in spirit and in work.

We now present the Annual Letters (nearly in full) of all the single ladies at Mombasa, Frere Town, and Rabai, who have sent them this year. Of the others, two are in England, one has been ill, and one has only just gone out. There are, besides these, two at Jilore and two at Mamboia.

Bishop Parker never dreamed, nor did we then, that God had such purposes as these for the East Africa Mission. Do we realise what a striking development has been effected? And are we thankful for it?

I. *From Miss M. R. Gedge, Mombasa.\**

*Mzisima, Mombasa, Nov. 10th, 1894.*

I reached Mombasa after my happy furlough in England on May 3rd, Ascension Day, and in the early morning when we came into the harbour I could not help dwelling much on the passage chosen for the Epistle, Acts i. 1-11. *The command, and the power, and the promised companionship* seemed to come again so fresh and gave me strength as I thought of all that might be before me. A quiet voyage, which I needed after all the bustle and the good-byes at home, was granted to me, and then a warm welcome back from all my dear friends, and I was ready for work, and very soon the Finance Committee settled (what I heard was likely to be the case before I left England) that I should go and live in Dr. Edwards' house during his absence, and take up my old work of singing, and reading, and teaching the patients texts. It is a quiet life compared with what I had before, but I am very happy here, and realise that it is quite as much God's ordering for me as it was before.

Till the hot season began I was able to go almost every morning into the town of Mombasa, one and a half miles distant, and I sang to Miss Furley's

patients while she dressed the ulcers. I delighted in this, and it is a great sorrow to me that I have to give up going, but when I was told I was "running a great risk," I felt I must stop, and day by day other little bits of work will open out for me. And I am at hand to help if any one is ill; indeed, I am writing my letter at Rabai, for Miss Holmes has measles after a severe attack of fever, and help was needed. Thank God, she is getting over it, but it will be some time before she regains her strength.

I cannot be at Rabai and not refer to the very great loss we have had. Mr. Fitch's death is felt very deeply by us all, and by the people at Rabai. Four years of quiet, steady, self-denying work. For him no words could be more applicable than Rev. xiv. 13, "Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labours; and *their works do follow them.*" The recent confirmation and baptisms show this even now, and he, being dead, will yet speak for a long time to come to those people at Rabai. Mr. Fitch seemed to do all with a single eye to God's glory, and never to have a thought of self.

\* The Rev. W. E. Taylor has also sent home a graphic account of the work in Mombasa, which we hope to publish shortly.

May God raise up a man after His own heart to take up and carry on this important work at Rabai.

But to come back to Mzizima. One of our patients, Buny, about whom Dr. Edwards wrote, was baptized a little while ago, and received the name of Benjamin. He has been a Christian a long time, and is so trustworthy that he acts as a kind of steward, and looks after the coconuts, oil, &c. He is getting on well with reading, having begun with Dr. Edwards some five or six years ago, who drew letters for him in the sand. He is so bright and real, and when I asked him the other day to say a few words to the patients, he did it so nicely on the verse that they were learning, "Ye know the grace," &c.

Another young man, Digidigi, who sleeps in the compound, but works at Frere Town, was also baptized, and received the name of Richard. The two were such a contrast as we looked at them, Benjamin with a weak body and hardly any use in his hands—a permanent patient, and Richard, a tall, manly, strong-built fellow; but they are alike, I fully believe, in being "strong in the grace that is in Christ Jesus." May I ask for prayer for these

two, that they may be "fruitful in every good work, and increasing in the knowledge of God?"

These two young men with others come in very often in the evenings for singing, reading, and prayer, and their prayers are so simple, but so earnest, and they plead most touchingly for Mombasa and those who are working for God there. Richard is going to be married to Mabel, one of the Dormitory girls, very soon, and will live at Frere Town. He attends Mr. England's Bible-class.

Finally, pray for us, that nothing in any of us may hinder the Holy Spirit's work; pray that we may be sanctified and meet for the Master's use; pray that we may be willing cheerfully to pick up any little crumbs of service that come in our way; pray that we may not be lax in "keeping our own vineyard"; pray that we may lay the burden of souls on Him, and leave them with Him whose love, and tenderness, and compassion is so far greater than ours; and pray that we may day by day live and work, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

## II. *From Miss M. Bazett, Mombasa.*

*Mombasa, Nov. 1894.*

In spite of many discouragements and much hardness of heart amongst the people here, we have cause to praise God that He is working and has worked, in spite, too, of our feebleness and many mistakes. Amongst the women (whom we have been specially sent to) there are many waking up to a sense of sin and need, and showing great readiness to be taught God's Word.

Since last April, when I was given a certain portion of the town to visit systematically, I have found many fresh open doors; but as some begin learning for themselves and really requiring definite and regular instruction, others have to be more or less neglected. Miss Lockhart has most reading pupils, but I am privileged to teach two women in my district, both of whom are reading for the purpose of knowing God's truth for themselves. The latter scholar is a young woman in whose heart God has most evidently worked, and who has received the truth of Jesus simply as a child, just because it suited her needs, without any arguing as to the priority of Christ's claims to

Mohammed's. She has not yet full light, but is earnestly searching. Besides these, two young girls whom I mentioned last year as beginning to read are making good progress, and listen very attentively to the Gospel. I have a Bible lesson with them every Sunday, and the elder one now has just finished learning the Ten Commandments.

There could be no happier work than this amongst the women, but the children too claim attention, and I, in conjunction with Miss Grieve, have been definitely given school work. Last year we had coming here a few odd pupils for an hour or so in the afternoon; now, thank God, we can report the beginnings of more regular school work. Only this month have we started, in a house lent us by the Administrator of the I.B.E.A.Co., with lessons for an hour and a half both morning and afternoon. We have twenty-one scholars, ranging from ten to sixteen years of age, both Hindus and Arabs, some of them almost young men. To have anything like discipline is a difficult matter at first, but they

are not bad boys, only full of mischief and fun, as our boys are at home. They all want to learn English, of course, but while coming for this, we hope and believe they will find too the true knowledge of God in the face of Jesus Christ, and with this aim in view we work. Mr. Taylor kindly supplements our daily Scripture lessons with an address once a week.

The slave girls remain still very little touched; we still have a weekly meeting for them, at which we take turns to speak, and two other evenings in the week our room in the basement is put at their disposal. Sometimes one sits in vain; at other times a motley company of girls, some quite children, will flock in and listen quietly to a Bible lesson and join heartily in Sankey's hymns. Some have begun to read a little, but they have no idea of coming regularly to learn. They are wild, untrained, and some, I fear, very

immoral girls, but have soft spots in their hearts. The slave women are all sadly degraded and very unwomanly, but these younger girls who come to us have not yet been hardened by lives of sin, and we trust may know the Saviour, who alone can keep and save us from sin.

We are a very bright, happy party in this ladies' house, and never find time drag heavily. It is wonderful how God has made us fit in together and love each other. There could not be a much happier place, I think, in which to live, except one's own dear home; and we have been wonderfully blessed too with good health. It does not speak badly, I think, for the African climate to have been just upon two years without having to spend a day in bed. May God give us grace to use this gift of health in His service only!

### III. *From Miss S. Bazett, Mombasa.*

Since I last wrote, thank God, I have made more or less progress in the language, so that now it is not so difficult for me to express myself in Kiswahili to the people.

Eight months ago now Mr. Taylor divided up the town into districts. Mine and my sister's are exactly opposite sides of the town, and mine partly consists of a colony of Belooches. Of course, there are numbers of Swahilis in the rest of my district, but I think, on the whole, I have had a warmer welcome from the Belooches than the others, and have made some firm friends amongst them, especially amongst the women and children, and some are earnestly listening to the Gospel story, though they are very bigoted Mohammedans, and much more religious than the Swahilis. They are very regular in their prayers, never mind what they may be doing; and even the women are taught the Koran by heart, and have it explained to them more or less by their teacher.

I have had some long and interesting arguments with some of the more intelligent and better-read women, which to me have been very sad, as revealing more of the utter worthlessness of Islam. These poor, ignorant women, whose knowledge is just what they have been taught and told by their teachers, always fall back hopelessly on the plea, "Oh! but Bibi, we have been taught all this from the

Koran; our fathers and grandfathers believed it, and what are we to do? How are we to know which is the truth? We can't read for ourselves." Thank God, He is able to teach them which is the one and only salvation for sinners.

There is one little woman in whom I have been very encouraged. She has been married ever since her childhood, and though her husband is good to her compared with some of the husbands, still he is very strict with her and jealous over her, as she is pretty and young, and will hardly let her out of the house, which only consists of three rooms opening out of each other. Thus she can only see those who come to see her, and occasionally she gets permission to go to the wedding or funeral feast of some relation. She has one little girl of about two years of age. The other day I sat with her for about an hour and a half reading and explaining the account of Christ's death and resurrection. She hardly said anything, but lay at my side with her large eyes fixed on me, with such a hungry look in them, and she seemed to be drinking the message in. I have had many talks with her, and, thanks to her enforced retirement and solitude, I can often read to her without distraction. It is such a privilege to be allowed to tell the Gospel to one whose heart is not yet darkened by the wickedness of Mohammedanism, and therefore

tender for the good news to find and take root in. God grant it may in this young heart! There are many others of whom I could write, but this one will serve as an example.

Last year I wrote about three little Persian children whom I was teaching. Since then their young mother has died, apparently in her old faith and under very painful circumstances, and I have taken the little girl under my especial charge. She still lives with her father and brothers and a very old grandmother, but a great deal of her time is spent in our house. She calls me her "mother," and treats me as such to all intents and purposes. She is a very quick, bright child, and learns everything in English. Within the last few weeks she has learnt the first four Commandments, and knows a great many texts and passages of Scripture as well as hymns, and can read and write as well as any English child of her age.

It is my earnest desire and prayer

#### IV. *From Miss M. J. Lockhart, Mombasa.*

*Mombasa, Nov. 20th, 1894.*

It seems to me a difficult thing for a one-year-old missionary to write a report of the work. One's first impressions are fading away, and yet it all seems so new.

It has been said to me that "Mohammedanism is the religion best suited to these people." Nobody could think that who had really got into the homes of the people and seen the awful degradation of womanhood in Mombasa.

The first piece of work allotted to me was to visit some of these homes with Miss Bazett, and very grateful I am to her for letting me listen to her as she pleaded with these women to believe in Jesus, the Son of God, as their Saviour, or as she sympathized with or advised them after listening to some sad story of sin and sorrow.

The desire to learn to read is spreading very much among the women. Sometimes the reading-lesson is given under difficulties; as, for instance, in one house where, for a seat, a rather dirty mat was spread on a very dirty floor, the three pupils (Hindi women) and the teacher, the latter not knowing quite how to arrange herself comfortably in such a lowly position, all seated together; a tall, lean cat with five tall, lean kittens (the Mombasa cats are terribly gaunt creatures) curled themselves up on the teacher's skirt; three or four children played and squabbled

that she may grow up in the knowledge of Jesus. Though not quite seven years old, she has more than once said to me, "The Swahilis say that Jesus is not the Son of God, but I know He is, and He died for us." May she grow up with this simple faith in Jesus as her Saviour, and be kept from the doubts that surround her!

I ask special prayer for this my charge, and that I may be faithful in my mother's part towards her. Her brothers still come to me to be taught in the afternoons, though they are not able to come every day, on account of their work in the I.B.E.A. Co.'s service.

The health of our circle has been exceptionally good, for which we praise our God.

Again I must close my Annual Letter with praise. Ps. cxxiv. expresses just what I would say. Certainly "Our help is (and will be only) in the name of the Lord."

in the same room, and were occasionally shouted at by their respective mothers; hens and chickens too were wandering round picking up any odd scraps (and there were a good many) that happened to be lying about. But this was an exceptionally distracting day, and we had many quiet, happy times together, till one of the husbands forbade their going on with their lessons; but we are praying that we may soon be allowed to teach them again.

One grieves over the neglected children; they are bright, happy little people, but, oh, so soon they learn much that is evil, and very, very little of anything good. Surely as the mothers begin to love Jesus, they, too, like the mothers of old, will want to bring their little ones to Him who "took them up in His arms and blessed them."

We wish we could start a girls' school; but almost as soon as the better class girls are old enough to be taught they are treated as women, and not allowed out of their houses in the day-time, so in the meantime we must just try to reach as many as possible in their own homes.

We want your prayers for these women and girls who are learning to read, that their one object in learning may just be to "know more about Jesus."

*V. From Miss A. I. Grieve, Mombasa.**Mombasa, Nov. 20th, 1894.*

When we arrived at Zanzibar (Dec., 1893), Miss Lockhart and I found we were located to Mombasa; it was not long before we were welcomed there by Miss Furley and the Misses Bazett. What strikes a new-comer most here is the variety of the peoples; a thoroughly cosmopolitan town, and thus one's work too varies much in consequence.

The women now welcome us very warmly in their houses, and it has been my privilege to carry a key to bigoted houses—medicine. Many of the Arab and Swahili women will not see a man-doctor, and therefore for many things we only are able to relieve them. One or two houses lately, I have been rejoiced to find, where they would not listen to the message in the first instance, they now ask for reading. The women are, as a rule, very shut in, and just the plaything or the slave of their husbands; while the slave-women live a life of unprotected, and, therefore, very sinful, "freedom." To win their love and confidence, and to point them to the Great Saviour, is our prayer.

Soon after our arrival we began a night-school for Hindi boys; eventually they were handed over to me,

and we removed from here into an unused basement room in Mr. Wray's house, also changing the hour to the afternoon. Miss Bazett had at the same time Arab and Swahili boys here. After the Bishop's return we proposed an amalgamation, and through the kindness of the Administrator we have gratis the use of two rooms in the original Mission-house, Pwa-Mzungu. Miss Bazett has kindly taken the headship of the school. There these Arab, Swahilis, and Hindi boys meet. We do hope in time this small beginning may grow into a vigorous school, if the Committee would give us a school-master, when we could be free to enter the many open doors and open hearts of our sisters sitting in darkness. Especially as he could teach the numerous young men who frequently ask us to let them come to school. Beyond being able to read and write Ki-Swahili, and read the Koran, they are ignorant of the most elementary subjects. Our only reason for wishing them to be educated is that they may come out of the darkness of their ignorance, and net of falsehoods, into the glorious light of the knowledge of God in the Face of His Son, Jesus Christ.

*VI. From Mrs. E. Gardener, Frere Town.**Frere Town, Nov. 13th, 1894.*

Another year has quickly passed away, and I can hardly believe it is time for the Annual Letter to be written. We have had a year of almost unbroken health, except Miss Brewer, who had to go home early in April. I cannot express what a loss her help and sympathy have been to me; we always worked so happily together.

The new dormitory, the opening of which I mentioned in my last letter, has been a great blessing to the children, and I only wish we had double the number.

We have been going on steadily and quietly, and though sometimes there are things which try me, yet on the whole there has been much to encourage, and I cannot help feeling very thankful to God, when I look back over the past three years, to see the marked improvement in the behaviour of the girls. Several of the elder ones have married, and these need careful looking after and watching; the change is so great from the home life of the dormi-

tory to the freedom of outside life, where the temptations are many and great, that there is great need of constant visiting.

In May last I was able to hand over to Miss Wilde the infant Sunday-school, which left me free to begin a class at our house, which had been much on my mind, of outside girls, ages varying from fourteen to twenty, who thought themselves too old for Sunday-school, and so went nowhere. I began with six, and have now thirty names on the book, an average of twenty attending. Some of these are my own old girls, either lately married or out in service. May I ask for special prayer for this class, that I may have the joy of winning some of them for Jesus?

In visiting amongst my people, I have had many encouragements lately. I asked the question at two different times of two women, "You have heard this good news many times, but have you accepted Jesus as your Saviour?" They both gave me the same answer:



putting their hand on their heart, they said, "I know *here*," and then, putting their hand on their mouth, said, "But I cannot say in words what I feel." In the Kiswahili language it is much more expressive.

Another case in my district made me realise with thankfulness that our labour is not in vain. A man named Joshua had often disappointed me by turning away from my little chamber-meeting. He became very ill, and before he died he told those who were

with him he was not afraid to die, he knew Jesus had died for him. I do not think people at home at all realise how simple these people are, and how difficult it is to teach them what sin is, and therefore to show them their need of the Saviour.

We feel more and more the need of earnest prayer that the Holy Spirit may be poured out upon them "to convince them of sin," and that we may have more of the love and compassion of Jesus in dealing with them.

#### VII. *From Miss L. Hill, Frere Town.*

*Frere Town, Nov., 1894.*

The work of the past year in the girl and infants' schools has gone on much as usual. Days of progress and days of retrogression have alternately come round, but on looking back over the time which has elapsed since last Christmas, one feels sure that real progress has been made, and that our Father's blessing has rested upon both children and teachers.

At present the scholars number 137, the greater number being infants. About twelve or fourteen of these, boys, will, it is hoped, be passed on to the boys' school at Christmas, and about the same number of girls to the girls' school.

There have been several changes in the staff of Native teachers during the year, owing to sickness and other causes, but their places have been filled by monitors, who have passed through the girls' school and have shown a special aptitude for teaching.

The work in the Sunday-schools has been on the whole very encouraging, and although one cannot definitely

speak of conversions among the children, yet God's Word must, if faithfully and earnestly taught, bring forth fruit in His time.

Once every month the elder girls have an address from one of the clergy; twice during the year this has been taken by Bishop Tucker.

The infants' Sunday-school has been under the charge of Miss Wilde.

The deeply-interesting work of house-to-house visiting has been, too, alternately encouraging and depressing.

The outward profession of Christianity, the frequent rejoinder "I know," when speaking of the sinner's need of a Saviour, coupled often with utter indifference, are serious obstacles, only overcome by strong faith in the power of the Holy Spirit, plodding, untiring work, and earnest, believing prayer. But bright spots are by no means wanting, and though an abundant harvest may not be yet, we know the day *shall* come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

#### VIII. *From Miss E. C. Wilde, Frere Town.*

*Frere Town, Nov., 1894.*

The first note of my letter must be one of praise to our loving Father for the excellent good health which I have enjoyed during my first year in Africa.

Respecting the work I have very little to report. It was my privilege to help Miss Brewer for the first three months in the Industrial Girls' Department. On April 2nd, Miss Brewer leaving for furlough, I then took over the entire management of that portion of the work.

Each morning, before beginning work, we have a short Bible-reading, opening with hymn and prayer: this at first was somewhat difficult, as my

knowledge of the language was very slight; but I have been wonderfully helped, and although I have been unable to explain as I should wish to, yet I feel sure that on several occasions God's presence has been manifest. We have also a weekly prayer-meeting amongst the elder girls. Miss Hill kindly came forward and helped me in this, speaking a few words to the girls each week.

Once a month we have what is known as the large meeting of Y.W.C.A. On these evenings a good number of outside Natives attend. The addresses are generally given by one of the clergy. The Bishop gave a

very helpful address before leaving for Mamboia.

Owing to so many of the elder girls getting married this year, our numbers decreasing in consequence, this special branch, known as the Girls' Industrial, will probably come to an end at the close; but I hope, with God's help, to keep up the weekly and monthly meetings, and so keep a hold on those who have left.

I am sorry I cannot report any definite conversions; still, on the part of some, there is a desire to know more of the love of God. I feel sure others have been led to think seriously of the truth as it is in Jesus, but one does so long to see it evidenced in the life.

The house-to-house visitation has its encouragements and discouragements. Some are very ready and willing to listen to the good news, and the bright look which lights up the face when

speaking of the love of God to sinful man, shows that even the poor African has a heart capable of loving. One man told me that he wanted very much to love God, but that he was unable to do so, because he (the man) was a doctor of spirits; he really appeared to be very much in earnest. Some make a great profession in many words, they have head-knowledge and can tell you all about the Gospel message, whilst others are stolidly indifferent; but we know that God is able to do all things. "We shall reap, if we faint not."

My work on Sunday is among the infants. I quite enjoy being with these tinies. Some of them can stand and repeat texts quite nicely, and they sing quite lustily. May I ask your earnest prayer that, whatever my work may be for the coming year, I may have the needed grace to do *all* for the glory and praise of Him whom I desire to serve faithfully.

#### IX. From Miss J. B. Tobin, Rabai.

*Rabai, Nov. 14th, 1894.*

It is with a feeling of deep thankfulness to God for His many mercies to me that I begin my second Annual Letter.

My health has been as good as it was at home. I have many kind friends and most congenial work; above all, I have felt God's sustaining help all through the year, so that I can say with gladness, "surely goodness and mercy hath followed me."

As I have the girls' school here, of course I know most about this work. I have 107 names on my register, with a daily average attendance of over eighty. The children like coming, and whenever they stay away generally have some good reason for doing so. I teach the first class myself, and have five Native teachers for the other classes.

Twice every week I teach the teachers for one hour after school hours, besides giving them practical lessons before their classes in school. Each of these dear girls tries to teach exactly as I would wish, and, in fact, to please me in every way, which is a very great pleasure and encouragement, and I believe that they are trying to do right and to please God.

One day one of them was teaching the Creed, and she was at the part "He was crucified, dead, and buried"; two Hindus, Mohammedans, were stand-

ing at the open window listening. One of them said to her, trying to puzzle her, "How long is He there now?" She answered as quickly as possible "He is not there now; He was only three days there; He is in heaven ever since. Listen," and she went on to the end. The man did not ask any more questions.

The children learn by heart portions of Scripture perfectly, but the difficulty is that they do not think, and they attach very little, if any, meaning to the words they say. The teaching must be very simple, as they do not appear to have a particle of imagination.

One day I was teaching the parable of the Prodigal Son. "How did the father receive the son?" I asked. To my intense astonishment, one of my girls got up, came to me, threw herself on my neck, and gave me a warm embrace, to the great delight of the others. This incident taught me that I must be very plain in my teaching.

I have asked each child to pray for themselves for a few minutes after our usual morning prayer in school, so we have a few minutes' perfect silence. Then I have begged of them to pray in their own houses. I believe in habit of holiness. All the children are more loving and obedient to me than they were last year. I do hope and pray that they may be really children of God, and live holy, pure lives. One of

my great difficulties is, the mothers seem to have no sense of their responsibility to take care of their children, and they talk before even little children about impure and unholy things, so that the little ones soon learn evil.

I am at present engaged visiting from house to house the mothers, asking them to take more care of their children, and not to talk freely before them.

Mr. Smith has wished for an examination at Christmas, and I am busy at present preparing for it. I am very particular about reading, and many of the children read very well indeed. The first class have made good progress in arithmetic, of which they are very fond.

I have a large class twice every week preparing for baptism—nearly forty. I try to explain the meaning of every word in the catechism, so that the solemn vows may be quite plain, and that they may know what they are about to promise.

Since dear Mrs. Fitch went home I teach the afternoon sewing-school; all the children come for sewing. Mrs. Fitch taught some of the elder girls to sew beautifully. They make garments for the boys and themselves; the fourth and fifth classes are taught sewing on small pieces of stuff prepared for them, while the tiny ones sit on the ground and thread needles or look at picture-books. When all the classes are arranged for work it is an extremely interesting sight. The little ones think it a great honour to be promoted to a needle and thread. When school is dismissed it is very touching to see the elder girls waiting for their tiny sisters. I have never seen them impatient with them, because they really love them.

Some of my elder girls who have left school have not turned out well, which is a source of grief to me. These girls have never realised in their lives the power of Jesus to keep from sin.

A medical missionary would do a splendid work here, and break down one of Satan's strongholds—the medicine-man.

One evening, word was brought to me that a dear boy in whom I am greatly interested was very ill. I

went at once to see him, and found him very bad indeed, with a great many friends around him, and a medicine-man among them, who did not look at all pleased to see me, and tried to stare me away; but I saw that the boy was suffering dreadfully, so I came away for some remedy for him. I had only been away about twenty minutes; when I got back I saw a sight that I shall never forget; it nearly made me sick. The friends had lit a large fire, and had brought out the sick boy, and were holding him over it. I ran up to them and ordered them to take him into the house; the poor fellow said, "Do what *bibi* says." They took him in; I followed. It was quite dark. I asked for a light, and found that it was the medicine-man who was holding it. I then applied the turpentine, and knelt down and prayed. God heard that prayer, for the cruel pain was soon better.

Another evening I saw a little boy with his back all stuck over with cotton-wool. It looked so peculiar that I asked what caused it. I was told that he had fallen off a tree, and had received some internal injury which caused him much pain. The medicine-man burned his back in nine or ten places, and stuck into the wounds cotton-wool. When I saw the lad he was like a skeleton from pain and suffering. I saw a dear baby whose tiny body had been out in several places—a cure for a cough! God's Word says, "the tender mercies of the wicked are cruel," and we can see that it is so every day.

Rabai has sustained a great loss in the death of Mr. Fitch. Personally, I feel the loss, but what he was to these dear people mere words of mine cannot express. He always gave me the idea that he had studied them and their ways, that he might help them and do them good.

I pray that God may send forth more labourers to this great harvest-field, where there is so much work to be done and so few to do it. We have lost a great worker in Rabai, but we know that our loss is his eternal gain. May we follow him as he followed Christ.

#### X. From Miss F. I. Deed, Rabai.

Rabai, Nov. 13th, 1894.

My chief work, of course, has been the study of Ki-swahili, and a text

given to some of us at Keswick by Mr. Meyer last year has been a real help to me: "In My Name . . . they shall

“speak in new tongues.” God has indeed helped me, and I feel it a great privilege that already I am able to speak fairly well. I have had great advantages; there being no urgent claim on my time when first I came, I was able to give it up to study. Then, too, Miss Holmes helped me very much, and in March a Swahili teacher came from Mombasa who has proved a very valuable tutor.

One little bit of work I have been privileged to do has been in the dispensary, which is opened after early morning service. We have some two or three hundred attendances monthly. A great many of the patients have sores to be dressed; others need doses of simple medicine. Cases beyond our treatment are sent to the hospital at Mzizima (near Mombasa) if it is thought advisable, and if they are willing to go. Sometimes an accident calls for attention, but these are often of a slight character. There is an opening, however, for good medical work here, and a properly qualified medical missionary would be a great help here and in the villages round about, and would perhaps do something towards breaking the power of the medicine-men, with their witchcraft and bad practices.

I have also been able to do a little village work. At Buni, a village about two and a half miles from the town, there are between twenty and thirty children who are being taught to read. The attendance varies, but is usually good, and one gets a hearty welcome from these little friends, generally speaking. I take a lad with me, and he helps in the teaching. Our classes are held in the open air, the A B C sheet is fastened to the trunk of a cocoa-nut palm, and the children gather round in a dear, fidgetty group. Sometimes a tiny one will stand close to one, and fondle one in a very affectionate way. They are also taught hymns, texts, and part of a simple catechism. One is rather at a disadvantage in talking to them, however, for they are Wa-nyka, and understand very little Ki-swahili, while I, on my part, understand but little Ki-nyka. I have learnt a little, however, and hope to learn more. It is thought best that the children should be taught to read Ki-swahili, as they will probably never have a Bible in their own tongue, and, as a matter of fact, many of the younger Wa-nyka know Ki-swahili fairly well,

and the children will probably not have much difficulty in learning; but for work among the Wa-nyka women it is almost essential to know Ki-nyka.

There are some children at another village who are being taught. I sometimes let the lad who goes with me teach them while I sit with some of the women and sing with them, and talk or read while they thread their beads or prepare their vegetables, as the case may be. Humanly speaking, it must be necessary to be very slow work with the women. Poor things! I do not think they have many ideas beyond this life, and their superstitious belief in witchcraft and charms must necessarily hinder them from receiving the Gospel.

Since the Bishop's visit in August the men's night-school and Bible-class have been given into my charge. It is very enjoyable work. In the night-school I have three Native teachers each taking a class. Of course, it is very elementary teaching, reading being the only subject, except in the first class, where writing is also taken up and quite lately I have begun (and think of continuing once a week) a lesson for about half an hour to the first class men (who are chiefly young, intelligent Wa-nyka) on the form of the earth, &c. One reason for this was that I was rather afraid that these young men will soon be finding that there is no more to be learnt, and perhaps drop off from the class. I feel it a great privilege to take the men's Bible-class, and long that God's blessing may be abundantly upon it.

I have also work in the infant Sunday-school, and a Bible-class for day-school boys. This last, I am sorry to say, is not at all well attended. These laddies learn much in day-school. What they need is a personal apprehension of their Saviour.

Before I close my letter, may I add one little word of appeal for more workers in this part of the great mission-field? We have reminders of the need in the people who come to our own doors selling things, or coming round the house looking at it with curiosity, some of them having come perhaps some hours' or a day's journey from places where there is no one to give them the Message sent to them so long ago. It is so sad to let them come and go as they do without doing more for them. But how can we reach these people, with their strange lan-

guage, and yet do all the work that lies at hand? Oh! there is plenty of work to be done close to Rabai, and what can one say of the "regions beyond"? Are there none ready to come?

Pray for us who are here already that our lives may be true witnesses of our Lord, as well as our lips, and our work be done in the power of the Holy Spirit.

## SPECIAL MISSION SERVICES IN TRAVANCORE.

*Conducted by the Rev. T. Walker, of Tinnevely, Aug. 14th—Oct. 2nd, 1894.*

BY THE REV. J. H. BISHOP.

**T** was during the Ootacamund Convention last May that the idea of this Mission originated. The Rev. T. Walker, in the course of a conversation, told me he wanted to visit, with Mrs. Walker, the Travancore Mission this year, as next year, on account of Mr. Carr's furlough, he could not possibly leave Tinnevely, and he asked me what would be the best time. I replied from about the middle of August to the end of September, just between the two monsoons, when we generally have a spell of fine weather, and the country looks lovely after the rains. Then I asked him if he would kindly conduct some Mission services. He agreed to do so. I immediately wrote to the Bishop, then in England, and in due time his hearty approval was received.

On Tuesday, August 14th, I started in the Mission boat from Tiruwella, passed by Mavelicara, where I left Mrs. Bishop, and went on to Kannit, which I reached late at night. This is the southernmost limit of our Travancore Mission. The next morning Mr. and Mrs. Walker duly arrived from Quilon in a cabin-boat. After breakfast, as it was inconvenient for a lady to stay at Kannit, Mrs. Walker went on by boat to Mavelicara, where Mrs. Bishop was ready to receive her. Walker and I managed very well for a few days, living in the church vestry. The general plan of the Mission services was—(1) A shortened morning service with sermon and after-meeting; (2) A prayer-meeting and address in the afternoon; (3) An evangelistic service in the evening. Mr. Walker always preached in the morning and evening. I was responsible for the afternoon service. But in addition, Mr. Walker, till we left Mavelicara, had a special meeting for the agents in the afternoon. This meeting, however, was

too burdensome and unnecessary, so it was given up. The agents were reached just as well in the regular services. We generally concluded the Mission at each centre with the administration of the Holy Communion. The Rev. T. K. Joseph, Pastor of Koduwalange, made an excellent interpreter. The renderings were rapidly given in the same pitch of voice as the speaker's, without any hesitation, in concise and idiomatic Malayalam, and with a very clear utterance. The effect was striking. At a short distance from the church the voice of preacher and interpreter seemed to roll together as one continuous sound, scarcely distinguishable. A very good plan which Mr. Walker invariably adopted was to go through his notes beforehand with his interpreter, especially dwelling on any striking illustration or anecdote, where the interpreter might stumble, and just miss the point or pathos of the story. This plan gave the interpreter confidence. He knew what was coming next.

God's blessing rested on this Mission from beginning to end. The weather was favourable. There was no breakdown, no hitch in the arrangements. The programme was carried out to the letter. The services were all well attended, and in many instances the churches were crowded. The people seemed deeply in earnest and much impressed. They were faithfully dealt with in the after-meetings. The intense earnestness of the preacher, his easy, flowing style, striking anecdotes and illustrations well driven home, and above all the truth of the Gospel so faithfully and fully preached, evidently produced a profound impression, and, as reports of the Mission preceded us, the interest seemed to increase as we went from place to place.

Kannit is the centre of the six-years' schism. The history of that schism

forms one of the saddest episodes in our Travancore missionary work. A true revival, which began in the spirit, ended in the flesh, chiefly through the intoxicating pride and extraordinary aberration of the Rev. Justus Joseph, the pastor of Kannit, and his brothers, all able evangelists and converts of the Rev. J. Peet, from Brahmanism. The party is now dying out, the Rev. Justus Joseph passed away some years ago. His brother John and his son came to see us. They attended some of the services. We called on the widow of the Rev. J. J. and her mother. They also came once to the Mission. I have great hope in regard to the junior members of this family. I do not think we have remembered them enough in prayer. In regard to the results of the Mission at Kannit, the pastor, the Rev. A. O. Matthai, writes to say that a young men's meeting has begun again with twelve members, who meet every Thursday evening at his house for the study of God's Word. He also says that three families of the six-years' party came to a decision at the Mission, and have been publicly readmitted into the Church, and that a fourth family was prepared to come back. The remainder of the party were most willing, but something seemed still to keep them back.

Puthupalli was our next station; it is on the backwater, about twelve miles north of Kannit. Mr. Walker liked our Travancore mode of travelling in the Mission canoe-boat. It is slow but restful. Cooking and eating our breakfast *en route* made it like a picnic. The Rev. P. P. Joseph gave us a very hearty welcome at Puthupalli, and put us up in the pastor's house. The church is situated in a grove of cocoanuts. Just opposite, two miles across the backwater, we see an opening into the sea, and the surf of the ocean dashing through. There are no roads about here, but narrow banks across the wet paddy-fields. We had some strange adventures in attempting evening walks. But there was very little time for recreation, though throughout the tour Saturday was always a free day. The services here were well attended. On Sunday, August 19th, 500 were present, the church porch was full, and people were standing at the windows. The Munsiff (a Syrian Christian) of a neighbouring village, hired a house close to the church, on purpose that

he and his family might attend many of the services as they possibly could. A testimony meeting, held on the last day, was very successful. Several men, a few women, and a boy testified to having received spiritual blessing and realised the givenness of sin.

We reached Mavelicara by boat on August 22nd. Mrs. Walker had conducted some services for women in a bazaar, and had visited the C.E. school. Miss Chettle and Miss Bedyhill, the Zenana missionaries at Trevandrum, the latter tending nursing her friend and fellow-worker who had been, and still was, sick. The congregation here on Sunday August 26th, was a remarkable one. Nearly all the seats had been reserved to make more room. The floor was packed up to the chancel rails. The gallery and porches were crowded and many stood outside at the windows. There were over 1000 people present. The bazaar being near the church there was time for out-door preaching between the afternoon and evening services. Several bands went on for that purpose. I was glad to take with one band composed entirely of volunteers. Several Hindus came to the services. I might notice here that the Mission should have extended a longer period, at least eight or ten days. We were not able to give more than four or five days to each place. The ice, as it were, seemed to be melting up, cold, hard hearts seemed softening just when we had to close the Mission to keep our next engagements. The Rev. Oomen Mamman is pastor in Mavelicara. In regard to some results of the Mission, he mentions of one young man who was very different, now conducting a Bible school for ten families in his neighbourhood and sending him Rs. 2 subscription to the Bible Society. He mentions the case of an uncle and his nephew who were inveterate enemies, now perfectly reconciled; of a schoolmaster, never absent from church since he joined the Mission, and spending his leisure in going about giving tracts to the Hindus.

We left Mavelicara on Tuesday August 28th; the row by river Tiruwella is very picturesque. Long stretches of paddy-fields ripen for the September harvest, the fine trees and coconut palms, the

profusion of flowering creepers on the banks appeared a striking and refreshing contrast to the sandy plains of Tinnevely. The large church in Tiruwella, recently restored, was scarcely sufficient to hold the crowds who came to hear the Word, especially on the Lord's Day, when there was not standing room for more. It was estimated 2000 were present. Besides our own people, chiefly converts from the depressed classes, a large number of Syrian Christians came, some from a distance. Hindus also were attracted to the services. Some of the after-meetings in their church, at the evening services, were intensely solemn, and one was pleased to see all caste feeling obliterated as souls under deep conviction of sin knelt together, seeking pardon and peace. On one occasion some Syrians, from Ranni, belonging to the unreformed party, were so distressed that, after the service was over at ten o'clock at night, they came to the bungalow seeking further help. I prayed with them, taking them to St. John v. 24. They went away happy in their minds. Tiruwella is quite a centre of the reformed Syrian party, and it was interesting to see in our church a row of Syrian priests, some of them venerable-looking men, drinking in the Word, day after day. Sometimes they assisted in prayer. One of them gave a very appropriate Gospel address in the afternoon on Jer. viii. 20. I invited them to tea one evening to meet Mr. and Mrs. Walker.

On our way to Cottayam, Monday, September 3rd, we stopped one night at Pallam, and two services were held for the girls of the Buchanan Institution, and for members of the C.M.S. congregation in Pallam. Several of the women, and a few of the elder girls, seemed much impressed, and stayed behind for conversation and prayer. The Rev. E. Bellerby, the Principal, formerly worked in a parish in East London, adjoining that where Mr. Walker was working. It was very pleasant for the friends to meet again, now occupying adjoining but wider fields of usefulness.

Tuesday evening, September 4th, found us all comfortably located in the Bishop's house at Cottayam, hospitably entertained by Archdeacon and Mrs. Caley. The Mission at Cottayam was decidedly a success. There had been a

good deal of previous preparation and expectation. Archdeacon Koshi, the minister in charge, was in hearty sympathy with the Mission, as well as the European brethren. A good many of the clergy and Mission agents had been attracted to Cottayam to attend the services. The fine Gothic church, the repairs of the tower having only just been completed, filled twice a day with expectant and eager worshippers, was a sight to rejoice the heart of the missionary. It proved that the simple Gospel, preached powerfully and lovingly, was as effective as ever. It still speaks with a voice which must be heard to the heart and conscience. The services were held in the early morning and afternoon. At first we tried the chapel of the C.M.S., but that was far too small to accommodate even the students, agents, and male members of the congregation.

I was much interested one evening in five Syrian deacons, quite youths, all, I think, learning in the Cambridge Nicholson Institution, coming to the Bishop's house, under deep conviction of sin, and seeking for further light. There, in the fading twilight, on the verandah, we endeavoured to bring them into that light which never dims, the brightness of the Sun of Righteousness, seen and appropriated by faith, the Lamb of God which taketh away the sin of the world.

A row of four hours across the wide backwater on Monday afternoon, September 10th, brought us to Alleppey, where Mr. and Mrs. Neve accorded us a hearty welcome. This place is a busy seaport, with a large mixed population of Mohammedans, and Hindus, and Roman Catholics. Our C.M.S. converts, chiefly from the poorer classes, are exposed to tremendous temptations. No wonder their spiritual life has a tendency to fade and decay. However, Mr. Neve expressed himself as pleased with the general results of the Mission. The attendance was very much better than he had expected. Much interest seemed aroused. It cannot be that the powerful appeals to the heart and conscience were all in vain. Here, as in most places, the Mission was all too short. The Leper Asylum was not neglected. This has already been fruitful in several baptisms.

A night in the boat, September 12th, brought us to Cochin. Dear Mr. Sealy,

the chaplain, gave us a most hearty welcome, though he had partly to indent on his friends for hospitality, the chaplain's house being out of repair. Here we conducted a sort of double Mission, partly for the Europeans and partly for the Native congregation. On Sunday, September 16th, in the fine old church—the oldest Protestant church, I believe, in India—collections were made for the C.M.S. The Native church, of which the Rev. Kerruwella is the veteran pastor, was well filled at every service. An address by Mrs. Walker to the women and children, on "The Wordless Book," was much appreciated, and has led to the formation of a weekly prayer-meeting for women. The Jews' town was not neglected. We found several Jewish boys able to read and translate Hebrew into Malayalam. We gave away a few Hebrew New Testaments. Mr. Romilly joined us in Cochin. He was formerly a fellow-curate with Mr. Walker in East London, under the Rev. R. P. Pelly, an old college friend of mine, who was superintendent of Jesus Lane Sunday-school when I was a freshman, I think in 1862.

Our Cochin friends have lately been thrown into mourning, through the sudden removal of their beloved pastor, the Rev. A. F. Sealy, into the Master's presence, by a stroke of apoplexy, viz. on Sunday morning, October 28th, just when he was about to conduct the service. His wife and daughter had only recently joined him from England. A very useful ministerial career seemed open to him. He was very active, looked strong and healthy. But it is the Master's summons, so it must be well.

Trichur was reached on Wednesday morning, September 19th. The Rev. F. and Mrs. Bower, at some inconvenience to themselves, kindly squeezed us all into the Mission bungalow, i.e. the Rev. T. and Mrs. Walker, the Rev. J. B. Palmer from Cottayam, and Mrs. Bishop and myself. It was a very great privilege to me and my wife to revisit Trichur, and take part in a Mission, because we had spent six very happy years there (1880-1887), and we vividly recalled the remarkable revival scenes which took place during the Rev. Isaac Row's Mission in 1885 and 1886. Many of the agents and others who had then received definite blessing were holding on. Many had

gone to their rest. Mr. Stephen, B.A., Headmaster of the Mission High School, interpreted very ably, as the pastor, the Rev. A. E. David (whom the Rev. G. Karney, of the Winter Mission, 1887, will remember), was suffering from a sore throat. The after meetings in this church were helpful to several in enabling them to come to a point of decision. One of the most solemn meetings was the last, when the workers and others were especially invited to surrender *both* hands to their liege Lord and Saviour (*vide* "Hymns of Consecration and Faith," 1869). A very able lecture on "Some Great Moral Preachers" was given in the Sircar schoolroom, and was well attended by educated Hindu gentlemen and students. The good points and defects in the teaching of Plato, Confucius, and Buddha were eloquently enunciated, and the grandeur of the moral teaching of the Apostle of Love, enforced by a holy example, and a promise of power to those who would accept Him as a Guide and Saviour, was briefly illustrated and explained, and formed a fitting conclusion to a remarkable lecture.

On Wednesday, September 26th, we reached Kunnankulam, the terminus of the Mission tour. This was the place the Rev. F. E. Wigram and his son wished to visit in 1886, but I could not manage it for them, the time, alas! at their disposal being so short. Here, for the first time during our tour, Mr. Walker was *hors de combat*, with a very bad cold. The Native pastor and myself managed to keep the Mission going, and our brother was able to take the Sunday sermons, and that evening he preached one of the most powerful Mission sermons I have ever heard, viz., from the 2nd Lesson, Ezek. xviii. 32. It made a deep impression. Kunnankulam is unique in being a purely Syrian Christian town, containing, I suppose, from eight to 10,000 inhabitants. The headmaster of the Sircar School here and the apothecary are both members of our Church, and sons of C.M.S. Native clergy. One evening we went to tea with one of the wealthiest Syrian Christians, Mr. Páramel Chakko, well known to Bishop Speechly. For some years he has been subscribing Rs. 2 per mensem to our C.M.S. Kunnankulam Girls' School. He lives in a large brick house, with the usual



oriental open court. He showed us a remarkable gold coin of Augustus Cæsar, about the size of a sovereign, which had lately been found while digging in the old parish churchyard. In a more modern church, close to his house, a receptacle was pointed out which contained a gold medal, sent by Dr. Claudius Buchanan in memory of his visit, probably about 1806. We could not see it, as it was locked up by twelve keys, kept by twelve different persons. The ecclesiastical suits going on for the possession of their church and property form a sad feature in this interesting community, and hinder the progress of vital religion amongst them and the people around. Several Syrian Christians came to the Mission. One or two professed to have received real definite blessing.

The Rev. T. and Mrs. Walker left for Palamby Railway Station early on Tuesday morning, October 2nd, to return to Palamcottah by the Northern Railway route, completing a circular tour, having worked very hard, made many friends, and left much precious seed and blessing behind them.

In regard to the results of this Mission, we leave them with our faithful God. People, I think, are sometimes too severe in their criticisms. They expect too much. Young believers do not immediately develop into full-grown saints. Because inconsis-

tencies, perhaps glaring inconsistencies, are detected, it does not prove that permanent spiritual good has not been effected. Young converts want much care and sympathy. But still it is, of course, quite true that in every Mission there will be found a certain percentage of persons whose feelings are stirred up temporarily, but who do not yield the heart to God in sincerity, and so they fall away. A Mission, if well prepared for, and properly conducted, will, I am sure, be productive of spiritual blessing, in some or all of the following particulars:—

(1) Direct conversions of either non-Christians or nominal Christians.

(2) Restoration of backsliders.

(3) Strengthening the faith, and promoting the spiritual life, and consequent joy and power for service, of believers.

(4) A Mission is a testimony to the Heavens of the spiritual force of Christianity.

(5) Missionaries and their fellow-helpers are lifted out of the mechanical routine and rut of daily duties and engagements, are led to put everything aside for a time, and to behold once more the glory of the Gospel of the blessed God, and its power to save and sanctify.

(6) Much united prayer is brought to bear on the work, and the fellowship of the saints is promoted.

## CALCUTTA DISTRICT CHURCH COUNCIL.

[The account which follows, of one of the half-yearly meetings of the Calcutta District Council, is taken from the North India localized *Gleaner*. It affords a picture which we hope will live in the memories of our readers and call forth prayer for these important gatherings.—Ed.]



THE Half-yearly Meeting of the Calcutta District Church Council was held at Kistopore on October 30th and 31st. This is the first time the Council has met at Kistopore, and probably most of our readers would be puzzled to tell where Kistopore is situated. Come with us in thought to the Council. We take a *ticca gharry*, and, crossing the Circular Road almost due east, are soon out of the municipal limits; a couple of miles drive along the Manicktolla Road, and our further progress by wheel conveyance is barred by the new canal. We transfer our baggage, including a large *sarai* of drinking-water,

to the ferry-boat, and, on the other side of the canal, seat ourselves in the dug-outs and other boats sent to convey us across the Salt Lakes to Kistopore. It is full tide, and all the canals and fields are covered with water. The sun is just setting in all its glory over Calcutta, and the sunset glows are reflected on the water. As we paddle along, our Bengali brethren sing Christian *bhajans*, and, after an hour, we find ourselves, "far from the madding crowd," landing at the foot of a little hill, on the top of which the church of the united parish of Kistopore and Terulia, built as a memorial of the Rev. T. Sandys, is situated. These villages

are little fishing hamlets; great quantities of fish are caught every day in the Salt Lakes for the Calcutta markets.

The Rev. E. T. Sandys, the superintendent of the Calcutta churches, welcomed us on arrival, and showed us the very neat and commodious rest-house, or room, which had recently been built.

As the Council did not commence till the following day, except for a meeting of the Executive Committee, of which we were not members, after dinner, and chats with our Bengali friends, we soon turned in to rest.

Tuesday was observed as a Quiet-day, and commenced with a prayer-meeting in the rest-house at 7.15.

Owing to the daily market being held in the morning just outside the church, we could not meet till 10.30, when the Holy Communion was administered, and a deeply spiritual address given by the Rev. T. K. Chatterjea on our Lord's words to His "friends": "Apart from Me, ye can do nothing."

We met again at 1 p.m., when the Missionary Litany, with special petitions, was read.

At 5 p.m., evening prayer, with a second address, closed the services of the day. We are able to give a few notes of Mr. Chatterjea's second address, from Matthew xvi. 24—Three marks of the disciple of Jesus Christ: (1) Self-denier; (2) Cross-carrier; (3) Christ-follower. Whatever else we are, or do, if we do not these, we are not His. Many came and come to Him from various reasons: wanting blessings from His hand, but do not want Him; want His gifts, but not the Giver (John xii. 42), unwilling to confess Him. Let us examine ourselves in the light of this text:—

(1) *Self-denial*.—Do not let us think that because we have given up something, or suffer somewhat, we are His disciples; it is not so unless *self* is dethroned. Formerly I was my own master, now He is Master and Saviour, Pilot and King.

(2) *Carry the Cross*.—When and what, we may not know as yet—it may be sickness, or hatred, or persecution. Shall I turn from it? Refuse? The Cross-carrier becomes a crown-wearer.

(3) *Follow Me*.—This means (1) Obedience—"Here am I, send me anywhere"; (2) Likeness (Acts iv. 13)—

If we show Christ-likeness, others will be drawn to Him; (3) Continual advance in holiness, love, and faith. It is a great joy to follow Him who loves us so—gave Himself—never forsakes. Compare David's experience and testimony (Ps. xxiii.).

In the evening a large evangelistic meeting was held outside the church, a crowd of about 300 having gathered, attracted by the magic-lantern. Short addresses on the Life of our Lord were given by several of the catechists present, and so closed a very happy and profitable Quiet-day.

*Wednesday, October 31st.*—The general business of the Church Council was considered at two sessions of the Council.

At 7.30 a.m., the members met for a praise and prayer meeting, and for the reading of the Bible. A few verses of the Bible having been read, those present were invited to mention any personal and special subjects calling for thanksgiving, after which all engaged in praise and prayer. At the close the *Te Deum* was read, followed by the General Thanksgiving. A Bible-reading at 8.30 was on the programme, and followed immediately on the praise meeting. St. Paul's address to the elders at Miletus having been read, Mr. Sandys drew from the passages many of the practical lessons and duties of the Christian worker. The Council met again at 11.30, and was opened with prayer. After the reading of the rules and minutes of the previous Council and of Standing Committee, the ordinary business of the Council was considered.

A second session was held in the afternoon, at which a paper was read by Babu M. S. Biswas on, "How can I develop Evangelistic Work among the Heathen round about my Parish?" Owing to the lateness of the hour, this important subject could not be discussed as thoroughly as it should have been, but Mr. Sandys, in conjunction with the Calcutta evangelistic missionaries, hopes to have a great deal of evangelistic work done during the cold weather in connexion with all the district parishes.

Most of the friends and delegates returned to Calcutta the same evening, and the remainder on the following morning.

## THE MISSION-FIELD.

## WEST AFRICA.



HE Rev. S. Taylor has removed from Holy Trinity Chapel to St. John's, Brookfield, at the extreme west of Freetown. The pastorate of Sherbro, vacated by the appointment of the Rev. S. Hughes to Bathurst, Gambia, has been filled by the Rev. M. Wilson, formerly curate of Holy Trinity, Freetown; and the Rev. J. N. Grant will be Mr. Wilson's curate.

Some six years since, the Government discontinued the Gambia chaplaincy, after the retirement of the Rev. G. C. Nicol, and a pastorate was then formed. This pastorate, under the Rev. N. S. Davies, now possesses an excellent Pastorate House, and raises yearly more than sufficient for its own parochial needs, a sum of 17*l.* 9*s.* 6*d.* having been contributed to the funds of the Sierra Leone Pastorate Auxiliary in 1893-4.

The report of the Lagos Native Pastorate for 1893-4 has not been received, but it appears that a debit balance was shown in the financial account, and that it was decided to request the congregations connected with the Pastorate Association to endeavour each to raise a certain proportion of the needed sum to remove the deficit. The response to this appeal was very encouraging in some instances. Christ Church, Faji, had been asked to contribute 30*l.*, and raised 47*l.*—more than "half as much again"; St. Paul's, Breadfruit, had been asked for 40*l.*, and gave 67*l.*; St. John's, Aroloya, gave 18*l.*; St. Peter's, Faji, 17*l.*; and Holy Trinity, Ebute Ero, 25*l.* The receipts of the Lagos Church Missionary Association during the year 1893-4 amounted to 436*l.*, nearly one hundred pounds in excess of the expenditure.

On January 14th, Bishop Tugwell reached Lagos from Abeokuta, and met there the Rev. J. B. and Mrs. Wood, who had just arrived from home. The Bishop left Onitsha on November 24th, and Lokoja on the 30th, whence he travelled through the Ekiti Country, being accompanied by Bishop Phillips, who, upon further consideration, had decided not to return to Lagos in November, as he had previously intended. (See our note in January number, page 49.) Bishop Phillips proceeded to Ode Ondo, and Bishop Tugwell with the Rev. C. E. Watney, who, Bishop Tugwell hopes, will eventually be placed in charge of the work to be opened in the Ekiti Country, went direct to Ibadan, where they met Bishop Oluwole. Bishop Tugwell wrote the following just after leaving Ibadan:—

The presence of Bishop Oluwole in Ibadan (who remains for the ordination of Messrs. Oyebo and Okusende on January 6th, and for the Week of Prayer, January 7th to 13th); the hearty co-operation of the Rev. D. Olubi and those who labour with him; the sympathy and support of the ladies—Misses Thomas, Hudson, and Grover—combined to give to our efforts those definite results which God has graciously vouchsafed, and which, we believe, will prove to be abiding.

The proceedings connected with our visit closed with a service of praise and thanksgiving and thankofferings, held in the Kudeti church at 9 a.m. this morning. The church was well filled with members of the three congregations of Kudeti, Aremo, and

Ogunpa. The service was marked by a spirit of joy and of power. From the outset I felt the presence of the Spirit. The prayers were read by the Rev. D. Olubi, the lessons by Mr. Oyebo (one of the candidates for ordination), Mr. Okusende leading the children of the choir and interpreting for me. The quiet and reverent behaviour of the people, the hearty singing and responses, together with an undefinable sense of the presence of the Spirit of Power, greatly impressed me, convincing me that, of a truth, the Lord was in our midst—to guide, to direct, to strengthen, and to bless. I preached from 2 Cor. ix. 10, with much comfort and joy of heart, the attention of the people being maintained throughout. At the close, at our invitation,

the people came up and presented their thankofferings—in silver, cowries, yams, cloth, corn, and tobacco—amounting in all to a sum exceeding 6*l*. This may appear to be a small sum to an English congregation, but seeing the annual income of the majority of those present does not exceed a few shillings (perhaps 30*s.*), it will be seen that the amount is large.

One poor, simple-hearted woman—who could, I imagine, ill afford it—came up in the crowd, and hurriedly dropped 5*s.* into my hands. Poor, dear woman! how I praised God for her loving spirit. Other gifts equally generous were quietly laid at our feet. The sum is to be devoted to the fund

now being raised for building a new church at Kudeti—a memorial church, to commemorate the devoted lives and labours of the Rev. D. and Mrs. Hinderer. For some years this effort has been exercising the minds and hearts of the people. They will need 200*l.*; they have raised 80*l.* The walls are to be built by the people, and all unskilled labour will be undertaken by them; but in purchasing the iron for the roof—and the roof must be of iron if the building is to be secured against fire—and in employing skilled workmen for its erection, they will need outside help. I am anxious, if I can, to raise about 50*l.*

While at Onitsha in November, Bishop Tugwell summoned several meetings of the agents and members of the Church Council and of the communicants, to discuss the question of giving instruction in the vernacular. He found that English was taught almost exclusively in the schools, and that portions of the Church Services were read in English. It was agreed that throughout the Mission, so far as possible, English should be supplanted by the vernacular in the schools; and the Bishop announced that in future he will generally require candidates for confirmation to be able to read the Scriptures in their own language. Forty-two persons were confirmed by the Bishop at Asaba on November 11th, and forty persons at Onitsha on November 18th. In the latter case all were adults, who had been waiting long for the opportunity, and had meanwhile been admitted to the Holy Communion. On both occasions the Bishop was much pleased with the good order and with the earnest, reverent conduct of the candidates.

Writing at the end of October from Lokoja, Bishop Phillips mentioned that the Rev. C. H. Robinson's party (see *Intelligencer* for Nov., 1894, page 846), *en route* for Kano, had been met by a Native on October 16th, at a place eight days' journey south of Zaria. The country around Kano was reported as in an unsettled state in consequence of a war between two rival parties, and Kano itself was said to have been recently pillaged and destroyed and its inhabitants sold into slavery.

Mr. Wilson had an attack of blackwater fever in November, and Dr. Crosse, the B.N. Company's medical officer at Onitsha, who has been frequently most helpful and kind to past and present members of the Mission, was also suffering from the same complaint. Mr. Wilson went to Brass for change of air early in December, and returned on the 23rd, accompanied by the Rev. T. J. Dennis, from Sierra Leone. Mr. H. Proctor and Misses L. M. Maxwell, E. A. Warner, R. Frisby, and A. L. Wilson, reached Onitsha on December 19th.

#### EASTERN EQUATORIAL AFRICA.

The Rev. F. Burt, Mrs. A. G. Smith, Miss M. A. Ackerman, and Miss M. E. Conway arrived at Mombasa on December 12th. Miss Ackerman writes of the enjoyable time they spent at Malta, at a meeting of the Gleaners' Union branch there, the members of which were soldiers of the 97th Highlander and the 47th Regiments. At Brindisi, Bishop Hodges joined the boat, and a solemn Communion service was held in the Red Sea. Miss Ackerman proceeded to Rabai on the 14th, where she had a warm welcome.

The Rev. W. E. Taylor in his Annual Letter speaks of the encouragement derived by the visit of some fifteen godly, but still unbaptized, Waganda to

Mombasa. Some of them were always present at the open-air meetings. The pride of the illiterate Swahili coast people was somewhat humbled by their manifest superiority in education, inasmuch as they were able to read the Swahili hymns, &c., during the services. Their reverent and attentive demeanour was also an excellent example.

The little colony of liberated slaves at Kilindini, on the island of Mombasa, among whom Mr. J. A. Wray labours, are giving much encouragement. None have yet been baptized, but they have built a church for themselves, which Bishop Tucker opened on October 29th, and they are exceedingly reverent at the public services, and very amenable to correction. Mr. Wray says:—

One thing never fails to strike one at our services, that is the reverence; one never hears a whisper, and during prayers there is no looking about, for every face is covered. I reserve the front seats in our church for those who are the most forward candidates for baptism. Two of these one day caused me a little disappointment. A man and his wife had a quarrel through drink-

ing too much *tembo*. The following Sunday I spoke to them, and asked both, if they were sorry for what they had done, to stand up before the whole congregation and say so, which they did; then, as a mark of disgrace, I asked them to take a lower place in church, and they willingly complied with this also.

The brethren and sisters at Frere Town and the Native congregation experienced a merciful deliverance on Sunday, December 9th. During divine service a strange man suddenly entered the church armed with a hatchet, with which he dealt a severe blow at the Rev. T. S. England, who was playing the harmonium, hitting him on the shoulders; he then struck the Rev. H. K. Binns, who was within the Communion rails, and was about to strike a second time when he was overpowered and removed. The man was found to be insane. The weapon happily was very blunt, and neither of the brethren was seriously hurt.

The first class of boys in the Frere Town Boys' School, the Rev. T. S. England writes, are now learning the Thirty-nine Articles. The One Hundred Texts are taught to the younger lads, and are thoroughly known, so far as power to repeat them is concerned, by the time they pass into the second class. In the school at the close of November were two Waganda who had come down to the coast, and were improving the time, while waiting for the return of their caravan, by learning to read and write. Mr. England says: "It seems so strange to see these tall young men being taught individually by a small first class boy; but they do not think themselves too big or too old to learn."

The Rev. G. K. Baskerville returned to Ziba on September 4th. He found the new buildings at Engogwe—church and house—well advanced, and the workmanship, he says, "most beautifully done." The Rev. E. C. Gordon left Ziba for Mengo a few days later. Six adults were baptized by Mr. Baskerville on Sunday, September 23rd, making, he says, 220 since he went to Kyagwe, 150 of whom were baptized at Ziba. The Rev. E. C. Gordon left Ziba on September 10th, and reached Mengo on the 21st. *En route* he baptized twenty people in Kikabya, and admitted fourteen to the Lord's Table. Early in October Mr. Gordon left Mengo to visit Nassa, at the south of the Lake.

We learn with sorrow that the Rev. J. C. Price, of Mpwapwa, died on January 23rd. He was educated at Islington College, and went out to East Africa in 1879. He has laboured at Mpwapwa with great devotion and singleness of eye, and his loss is a heavy one indeed to the Usagara Mission.

#### BENGAL.

We now learn that Mrs. Sandys' death, which we reported last month, occurred on January 10th, at the Mission House, Calcutta. Her confinement had occurred

six weeks earlier, but the cause of death was malarious fever. The Rev. H. D. Williamson, the Secretary of the Mission, at whose house she died, writes of the great loss to the work which her removal has caused. "She was such a bright and capable worker; she passed away in perfect peace and joy."

The Rev. R. B. Marriott, one of the Nuddea Associated Evangelists, was seriously ill in the autumn, and, after spending a time in hospital at Calcutta, was ordered to take a sea-voyage to Ceylon. He was accompanied by the Rev. A. G. Lockett, as he could not travel alone.

The Rev. C. H. Bradburn, who returned to Bengal after furlough last September, was bitten by a jackal while in camp in the Nuddea district in January. Grave fears (which we regret to learn have since been confirmed) were entertained that the animal, which he killed, was mad, and Mr. Bradburn was sent off immediately to Paris to be treated by M. Pasteur, and a telegram was sent to Salisbury Square requesting that he might be met at Brindisi. Dr. J. Rigg, who himself underwent this treatment after being bitten by a mad dog in Fuh-Kien, was asked and readily consented to perform this kind office, and both reached Paris on February 9th. Mr. Bradburn is going on well, thank God.

At Krishnagar three converts from Hinduism were baptized by the Rev. E. T. Butler on November 12th, namely, the mother and two brothers of Darmananda R. Datta, now studying in the Divinity School, and Russick Lal, who was baptized three years ago. Mr. Butler writes to the North India *Gleaner* :—

The mother's age is seventy, and if ever a woman was sincere in her faith and love to the Saviour she is. Twelve months ago she was steeped in Hinduism, and was one of the most regular of the pilgrims at the Nadia Festivals. Then she had no room for anybody but Hari and Krishna in her thoughts; now her mind is filled with the love of Jesus. Hira Lal, the elder of the two sons, who came forward with her, had on two previous occasions—two years ago and last Whit Sunday—asked to be baptized; but at the last moment his courage had failed. At Raju Fakir's Mission [see *Intelligencer* for Sept., 1894, p. 694.], in January, he rose in one of the meetings and asked the congregation to pray for him, and during Mr. Thwaites' Mission he was much stirred. A week ago he came over from his home and said to his brother, "I can hold back no longer, tell the Padre Sahib

to baptize me at once." When this was communicated to me, I arranged to baptize him on Sunday. He has got a wife and children who have not followed him: we are praying that they may do so shortly. Hira Lal is forty years old; Jogodish, the other son, is twenty-two years old, a simple fellow, but, we have reason to believe, sincere. Romeswar had been praying and working for the baptism and conversion of his mother and brothers, and was overjoyed when, on Sunday, he witnessed the fulfilment of his prayers. The mother was baptized in the church, and the two sons in a tank near. At the close of the service, Solomon Babu, the catechist, on behalf of the congregation, presented a copy of the New Testament to Hira Lal. Will those who read this account pray that these three may continue to adorn the doctrine of God their Saviour in all things.

The winter meeting of the Nuddea Church Council was held at Arunshoorsha, a village whose inhabitants belong to an exceedingly low caste. In the days of the late Rev. J. Vaughan an attempt to bring into recognition the equality of these people in God's sight with other Christians in the same Nuddea district led to a schism, so deep-rooted was the prejudice against them. A certain amount of consternation, the Rev. I. W. Charlton says, was created at the meeting of the Council last summer when the invitation from these villagers to hold the next meeting in their midst was received. The invitation was accepted, however, after prolonged discussion. The result is thus described by Mr. Charlton in the North India *Gleaner* :—

Those who know anything of the history of the Nuddea Church in con-

nexion with these Christians, who once belonged to a very low caste of Hindus,

will know how deep-rooted and unreasonable a prejudice there is against any real social amalgamation with them; and with what anxiety and prayer every step in advance in this connexion is approached; and only those who know this caste-feeling at close quarters can understand how very difficult it is at all times to distinguish clearly between unjust caste prejudice and mere social distinction occasioned by differences of habit and behaviour—and how much careful thought is necessary to avoid crushing the lawful with the unlawful.

Nothing could have been better than the provision made for the members and delegates of the Council; and I think all must have been quite satisfied in this respect.

The subjects discussed also proved most interesting, viz., "The Financial Outlook of the Native Church," and "The Devotional Life of the Christian Worker." The latter subject was opened in a helpful manner by the Rev. G. H. Parsons, and, after a good deal of discussion, ended in prayer for more earnestness and devotion to the work.

We have learnt two things by this Council:—

1st.—That a great advance has been made. Nothing but an increase of Christian love and a sense of Christian

duty could have brought about such a gathering. When it is remembered that about ten years ago merely eating at the same feast, or being confirmed at the same time, and using the same cup at the Lord's Table with these despised people, created serious opposition, it becomes a matter for sincere thankfulness to God when all the pastors and catechists, and many of the lay delegates of the Council, and not a few independent Christians are willing to be entertained and fed by them for a day and a half at their homes, and as their guests.

2nd.—That there is yet much to be done. Although all the agents were present (unless unavoidably detained), four parishes out of the eight sent no lay delegates. Krishnagar, Ratnapur, Sholua, and Joginda sent delegates as usual; but Chupra, Bollobhpur, Kapasdanga, and Ranabunda sent none.

As for the Roman Catholics, who have been hoping so much from the event, and watching for any discontented Christian who might stumble over this stumbling-block into their arms, I think they will be disappointed. Our people are learning wisdom, and gaining in moral strength.

Let us praise the Lord for what He hath wrought, and trust Him to complete the work He has begun.

#### NORTH-WEST PROVINCES.

St. John's College, Agra, as the prospectus for 1894 states, has a daily attendance (including those at a branch school) of about 600. One hundred and five are in the College department, of whom 71 are in the Arts, and 34 in the Law classes. The University results for 1893-4 were that two passed the LL.B. Examination out of three presented; four the B.A. out of six presented; and 12 the F.A. out of 27 who went in; 19 also passed the "Middle," and 12 the "Entrance," out of 41 and 20 respectively who were presented.

#### PUNJAB AND SINDH.

The Revs. C. E. Barton of Multan and Fath Masih of Batala were admitted to Priests' Orders, and Mr. H. F. Beutel to Deacon's Orders, by the Bishop of Lahore on December 23rd, at Lahore Cathedral. The Rev. Dr. H. U. Weitbrecht preached the ordination sermon.

The Bishop of Lahore dedicated a new church, which holds between 300 and 400, at Tarn Taran, on December 18th. The sermon was preached by the Rev. R. Bateman. On the previous day the Bishop confirmed eighteen lepers. Forty-two of these poor sufferers have been baptized at this station. A house for lepers' children who as yet are untainted with the disease has been opened, in the hope that by segregation the perpetuation and spread of the disease may be prevented.

A new Zenana hospital, built in memory of the late Rev. H. F. Wright, was opened on December 14th at Jandiala, which, like Tarn Taran, is twelve miles

from Amritsar; but while Tarn Taran is a Sikh centre, Jandiala is noted for its Jain colony. It is the oldest of the Amritsar out-stations, having been opened in 1854; in 1882 Miss Clay and Miss Parslee of the C.E.Z.M.S. took up their residence there, as also did the Rev. Mian Sadiq, now at Ajnala.

On December 10th, Mrs. Wade laid the foundation-stone of a new wing to be added to the girls' orphanage at Clarkabad.

Dr. W. F. Adams sends a brief account of a baptism at Bunnū which has entailed bitter disappointment. A young man of twenty, who had been an inquirer under Dr. Pennell for a year, earnestly requested that he might be baptized, but declared he must go away immediately afterwards, as he could not otherwise withstand the entreaties of his aged father, his mother, and his young wife. His father was duly notified of his intended baptism, and a number of his friends and relations were present, who afterwards tried to persuade him to go home with them. He resisted for a time, but eventually was over-persuaded. No violence was offered to him, but every means was used to induce him to renounce the profession he had just made, and after a time he told Dr. Pennell, who had followed him, that he would not return with him. It was reported the next day that he had gone with a number of Mohammedans to the tahsil and publicly declared himself once more a Mohammedan.

The Rev. W. F. Cobb reached Multan on December 5th.

#### SOUTH INDIA.

The Rev. H. D. Goldsmith has again—the third time in successive years—been encouraged by two of his Divinity class students carrying off the first and second prizes in the Bishop's Greek Testament Prize Examination, in which the students of the Madras S.P.G. Theological College were their competitors. The two successful students were J. Albert and V. Abraham. It is all the more to their credit that they accomplished this result by their own private study, as Mr. Goldsmith was unable to spare the time to assist them.

The Rev. W. D. Clarke, pastor of Zion Church, Madras, successor and son-in-law of the late Rev. W. T. Sathianadhan, sends an interesting account of a visit made by members of the Preachers' Association connected with his congregations to Pulicat in June last from 5th to 9th. Since 1890, the Association has arranged and carried out once a year, in December, evangelistic visits to places more or less distant from Madras, and our pages have published extracts from the reports of the visits year by year. It was decided, after the visit to Palaveram of December, 1893, to make two tours in 1894, one in the summer and one in the winter. The following is from Mr. Clarke's report:—

Pulicat is an old Dutch settlement, about twenty-five miles north of Madras. There is nothing very interesting about the town, except that there is an old Dutch cemetery and the ruins of a Dutch fort. Some of the houses opposite to the cemetery are said to have been built by the Dutch, and are remarkable for their being large, airy, and spacious, with a large portico in the centre. The town is near the Bay of Bengal, and the Buckingham Canal connects Pulicat with Madras. Although surrounded almost on all sides with water, Coleridge's description of "Water, water everywhere, but not a drop to drink" may be applied

to Pulicat. The only drinkable water is to be had from a well near the light-house. In regard to the people, small as the town is, there are three different classes—the Hindus, who are called Chetties, and who are merchants by profession; the Mohammedans, who are known as Jonahars, a peculiar set of people, whose mother-tongue is corrupt Tamil and who know no Hindustani, who have no knowledge of Mohammedanism, and spend most part of their time in trading in Rangoon, Penang, and Singapore; and the third class is a set of fishermen.

The Christian Church at Pulicat is still in its infancy. The C.M.S. con-



gregation with a small mixed school is looked after by a catechist, and is under the direct management of the Rev. D. A. Peter and the Madras Native Church Council. The London Missionary Society has also a small congregation with a catechist, under the superintendence of the Rev. Mr. Ward of Madras.

After a word of prayer in the Lecture Hall, the preachers started on Tuesday at 3.30 p.m., and found two boats waiting for them near the penitentiary. A red-coloured flag was hoisted on the boat with the inscription, "India for Jesus," which gave an ordinary ferry-boat the appearance of a missionary vessel. There was music and singing in the boat all the way from Madras to Pulicat. One of the members brought a Tamil lyric specially composed for the occasion, which, with other Christian lyrics, were sung to the accompaniment of violin, triangle, cymbals, and other instruments of Indian music. Never had Buckingham Canal witnessed such a sight, was the remark of many of the passers-by. The wind was favourable, and the two boats reached Pulicat at about sunrise on Wednesday. Words cannot describe the inviting nature of the scenery, and it was no wonder that the whole band knelt down on the shore and offered their morning sacrifice of praise and thanksgiving for all the great things that God had done for them in the way.

On Wednesday afternoon commenced the village work proper. After a simple noon meal, before which all the eighteen members sat together as if they were members of one and the same family, which was served in a purely Indian style, the members met together and asked God's blessing to rest upon the villages and the Gospel message. If Christians from all classes could thus meet together periodically and practise what the Apostles of old and primitive Christians are said to have done, it is almost

certain that the suppression of caste-feelings and prejudices would be wrought out with great facility and success. Four groups of men crossed the canal on Wednesday afternoon and visited ten villages, proclaiming the Gospel news to not less than 250 men and women. If warm welcome is ever accorded to Gospel news and to Gospel-preachers, it is in these hamlets near Pulicat. These villagers are chiefly fishermen, who go about fishing at nights and in the morning, and when the preachers visited them in the evenings, large crowds came to meet them and listened to the Gospel news for hours together. In many villages, the preachers were supplied with comfortable seats such as chairs, benches, and mats, and the people sat down on the floor, expecting to hear long accounts of the blessed Redeemer and His Salvation. An old woman in one of these villages came and actually worshipped one of the preachers, begging him to say more of Jesus. A head-man in another village, deeply impressed with what was spoken against idolatry, promised to knock down one of their Heathen temples and erect in its place a house for the true and living God. These and other interesting incidents brought home to the minds of the preachers why our blessed Lord and Master thought it advisable to spend most of the time of His ministry in reaching the fishermen of Galilee. On Thursday and Friday other villages were visited.

A new method was also adopted in this fifth tour with the view of reaching those men that could not be visited during the daytime. Three moonlight open-air meetings were conducted in three different places. Torch-lights, music and singing were used to attract large crowds of men and women and children to a quiet and successful preaching of the Gospel. These meetings lasted from 7 to 10 p.m.

The list of candidates who passed the Peter Cator Examinations in November last is published in the Madras localised *Gleaner*. Out of forty-one students who passed in the Higher Grade, twelve were from C.M.S. schools, namely, six from Tinnevely College, five from Noble College, Masulipatam, and one from the Mengnanapuram High School; and three were from the Sarah Tucker Institution. In the Higher Grade, two students of the Christian College, Madras, carried off the first and second prizes of the first class, and a student of the C.M. Tinnevely College obtained the third prize; while another student of the Tinnevely College heads the list of the second class, followed immediately by a pupil of the Sarah Tucker Institution. Out of 138 in the Lower Grade, fifty-eight were from C.M.S. schools (seven in the first class out of a total of twelve), and eight from the Sarah Tucker

Institution. The Palamcottah High School passed all its five candidates for the Peter Cator Examination, one of them receiving a prize, and the other four first-class certificates.

#### TRAVANCORE AND COCHIN.

The Report of the Jones Fund Evangelists in Travancore and Cochin during the year 1893-4 is printed in the *Travancore and Cochin Diocesan Record*. Twelve evangelists are employed, by whom 601 places were visited, 4222 houses called at, and 75,945 persons spoken to; 923 Scriptures and 407 tracts were sold. This year for the first time these evangelists accompanied the Sabari Mala pilgrims, of whom the Report says:—

Thousands of Hindu pilgrims go up to a hill on the Western Ghats from all parts of Travancore annually in fulfilment of vows they make when suffering from illness, or for other purposes. These pilgrims have to prepare themselves by fasting and other observances for a month in advance of their start on the pilgrimage. On the day fixed for departure all the friends and neighbours of the pilgrim meet at his house to bid him good-speed, and they usually hold a feast and escort him with tom-toms, &c., to the first stage in the journey. It is a most solemn time, for it is looked upon as a very dangerous undertaking, the journey being through wild places infested by tigers, elephants, and other wild beasts, yet the pilgrims launch forth into it depending entirely on the favour of Ayippan, the presiding deity of Sabari Mala. The new pilgrims are entirely under the orders of the old ones, who initiate them into the function and receive handsome fees for it. Some twenty years ago Archdeacon Caley, when in charge of Tiruwella, organised a preaching party, and went along with the pilgrims most part of the way, preaching to them the way of salvation.

The Jones Evangelists this year for the first time accompanied the pilgrims nearly the whole way for about ten days. They started from Cottayam with the pilgrims, speaking to individuals when on the march, for they go in single file, each one carrying his own provision for the whole journey (lasting about ten days) in a bag thrown over the head and reaching to the middle of the body.

They sing the pilgrim song, consisting of a few words, as they go. When they halted for rest, the evangelists preached to them in public. Altogether it was an interesting work, but the veteran pilgrims did not at all like the presence of the evangelists with them. They tried to hinder the work in several ways by making the pilgrims cry out in loud and continued voice their pilgrim song when the evangelists preached, and making them do penance for accepting handbills and tracts, and by imposing fines on them. They threatened the evangelists, and said that if they insisted on the journey Sabari Mala Ayippan would be angry, and send among them his tigers, who are supposed to be subject to him, and they would devour them. Nevertheless hundreds of pilgrims heard the Gospel message eagerly and some bought Scripture portions, which they kept wrapped up in clothes lest the big Ayippans, as the old ones were called, should see and be angry with them. The old pilgrims were jealous that their income should not suffer, for one of them said that by taking a new one, he would get about Rs. 35, and that if the evangelist would give him Rs. 30 he [the young pilgrim] might go back immediately. Another remarked that they were bothered by the evangelists, for they were sure to come wherever a few Malayalees met. The evangelists returned by way of Ranees to meet the pilgrims who went home that way. On the way back the pilgrims spread a false report that three of the evangelists were slain by tigers.

The Jubilee of Mrs. Henry Baker's schools was celebrated on December 12th.

#### SOUTH CHINA.

The Rev. J. S. Collins writes from Nangwa, dated December 24th, in reply to inquiries: "All is as usual. There might be no war as far as our neighbours are concerned. The Japanese, they say, are only fighting the Mandarins, not the people. Our work goes on as usual and prospers more than ever."

## MID CHINA.

The Rev. G. W. Coultas wrote from Hangchow on January 1st regarding the state of public feeling :—

Let me try in a few words to give you a calm view of our situation. There is a deal of unrest amongst the people generally, but in Hangchow it is not anti-missionary. The people are afraid of the bad characters who have been thrown out of work by the dulness in trade caused by the war. Silk-weavers and fan-makers, of whom there are many thousands in this city, are all affected by this slackness, and if the war continues will be a source of danger, the silk-weavers being known as a rough set. Some rich families are already leaving the city, some going to Shanghai and others into the country, just as they consider the one place or the other the safer. Those who have money and cannot get away are turning dollars into gold, and some into gold-leaf, which latter they pack in their quilted garments. Some are pawning their expensive clothing, so that they may be as light as possible if flight becomes necessary. But the pawnbrokers, rich though they be, are getting short of money and are giving very little in exchange. You may be sure the unrest is very real, especially as they expect to hear of the Japanese coming up the Hangchow Bay—a very unlikely proceeding. How does all this affect us? There is, if anything, more civility shown us, and everywhere the people treat us with confidence. I am speaking of Hangchow. In Chuki the recent disturbances, though connected with the war, might have been expected under any circumstances, as the military students there are not amenable to the magistrates' control. All is quiet there now, and Miss Frances Turner took up her residence there with Mr. and Mrs. Ost a few days before Christmas. We here go in and out as usual. It must be remembered that up to the present there has been no great strain upon the people. The seat of war is far removed from us. If there are further disasters in the north, trade paralyzed, and the distress amongst the artisans acute, things may then develop unpleasantly.

The officials are very friendly. Since the opening of the women's hospital brought them together in June, our relations with them have been very cordial. Dr. Main has often been in attendance on their families, and the chief magistrate asked him to send any news he might obtain of the war.

I doubt if the missionary work was ever more encouraging. We have had recently meetings for the deepening of the spiritual life, all the churches uniting: first a week's meetings for the Native helpers, followed by a week's meetings with the same subjects for all the Christians. They were a real means of blessing, and many realised more than ever before the privilege of claiming the promises of the Gospel to enable us to fulfil its commands. A Gleaners' Union is being formed, in which the Christians evince no small interest. The Heathen seem more attentive than ever to the preaching of the Gospel—several of the soldiers are especially so.

I have just heard that the worst characters amongst the weavers have been dismissed because in debt to their employers, and that most of them have gone to the war as soldiers. If this be true the city will be all the less liable to riot. I have been told also that there are detectives up and down the city, and that any one heard giving expression to anything insurrectionary is liable to be imprisoned. In all these signs of goodwill amongst the people and officials, and the vigilance of the latter in endeavouring to subdue the unruly spirits, we plainly see God's hand answering the prayers of this people. We would, therefore, ask the Committee to pray that God's Name may be glorified and His Kingdom wonderfully extended through the war, and that, if it be His will, we may be kept in peace and quietness. We are determined at any rate to seize every opportunity to preach the Gospel, and we earnestly pray that the war may be at an end ere you receive this. We are assured of your prayers for this land.

## JAPAN.

Misses E. M. Bernau, J. Dunn, H. S. Jackson, and G. R. Hill arrived at Osaka on November 29th, and the Rev. G. C. Niven on December 15th; the latter proceeded to Hokkaido ten days later.

Bishop Evington admitted Watanabe San to Deacon's Orders in September (date not mentioned). The Revs. A. B. Hutchinson and A. R. Fuller were examining chaplains for the occasion.

The Rev. A. B. Hutchinson writes that a united service of thanksgiving was held at Fukuoka by the Christians on Sunday, November 25th, in consequence of the occupation of Port Arthur by the Japanese troops, of which the news reached Fukuoka the previous day.

#### NORTH-WEST AMERICA.

The first meeting of the Synod of the Diocese of Rupert's Land since the General Synod of the Canadian Dominion in 1893, which constituted the Metropolitans of the Provinces of Canada and Rupert's Land Archbishops, met at Winnipeg on June 27th, 1894. Archbishop Machray in his opening address referred to certain concessions in the Constitution, which the Rupert's Land representatives secured for their Province in the General Synod, in the following terms:—

The Constitution that has been adopted should be eminently satisfactory to our Province. We owe our organisation as a Province and the formation of our dioceses to the countenance and help of kind friends, especially of the Church Missionary Society of England in the case of the four northern dioceses. It would have been very ungrateful on our part if we had accepted what might have shaken their confidence in the disposition of their funds or the liberty of their missionaries. It was, therefore, necessary that the arrangements for the appointment of our Bishops should remain with the Province, and that our Province should be able to suspend the application to it of measures of the General Synod of a coercive character, unacceptable to our people or friends. There was a risk of opposition to such concessions. There is an attractiveness in the simplicity of a single authority and a natural fear of weakness in allowing non-concurrence in its decisions. But better counsels prevailed. The draft of a Constitution, that was drawn up by a small Committee at the Conference in Winnipeg, was adopted almost without change, first by the Conference in Winnipeg and then by the General Synod in Toronto, after it had been very fully discussed in the

various Diocesan Synods and in the Provincial Synod of the Province of Canada.

The basis of the Constitution, adopted by the General Synod, cannot now be easily changed, as the same conservative conditions have been laid down in it as exist in our Provincial Constitution.

But, while we have reason to feel satisfied at securing these Provincial safeguards, it is not that we apprehend any necessity for their exercise or that we do not appreciate the desirability of conforming, if possible, to the decisions of a majority. The consolidation of the Church has been heartily welcomed throughout the Dominion, and seems to have met with the cordial approval of the whole of the Church of England.

There cannot but be many immediate advantages from the consolidation of the Church—a great increase of brotherly feeling and sympathy from closer relations, an assurance of united action throughout the Dominion in many ways as in the same services for special occasions—a fuller and more searching discussion of all questions before a final decision—a greater security for the maintenance of sound doctrine and discipline—more power and influence in dealing with the many social, educational, and religious questions of the day.

A table at the close of the Report of the Synod gives some interesting statistics relating to the Diocese of Rupert's Land, which have a missionary interest, seeing that work in the diocese was, it may be said, commenced, and for many years exclusively carried on by the O.M.S. The statistics, which are stated to be only approximately correct, show that 7725 Sunday and 2205 week-day services were held in the diocese during 1894; there are 5425 communicants on the parochial lists; 1112 baptisms took place; there are 443 Sunday-school teachers and 4272 scholars; and \$68,097 was raised.

## NOTICES OF BOOKS.

BEARERS OF THE LAMP OF GRACE. *By the Rev. T. LLOYD WILLIAMS.*  
*London: Skeffington and Sons.*



ERE is another of the numerous popular missionary books which now really seem to pour from the press, so active is the sale for them. It is, like many others, a series of short biographical sketches, and includes Bishops Selwyn, Patteson, Hannington, and Smythies, and also two living Bishops in the United States, Dr. Whipple and Dr. Walker. The other three are Livingstone, Gossner of Berlin, and John Roberts, who labours under the Bishop of Wyoming. The volume concludes with a sketch of the S.P.G. as the great Church Society for Missions. The sketches are unequal in merit, but upon the whole good and interesting. We must, however, briefly comment upon one or two statements.

(1) On page 113, Mr. Williams complains of the policy of sending out young and inexperienced men to be Bishops in foreign parts; in which opinion we heartily agree with him as a rule, though there may be exceptions. But he says, "Young men who have only been in orders five or six years are elected by a certain Society to preside as Bishops over a distant diocese, of which they know nothing, and cannot speak a single Native language; and all this is too often transacted through the instrumentality of a certain Committee, who are not unmindful of their own relatives." There is no clue by which to guess what Society Mr. Williams refers to; but it is certain that his readers will not suppose that he means S.P.G., of which he is a warm advocate. They will therefore, rightly or wrongly, suppose that he means C.M.S. Yet although C.M.S. has nominated nearly thirty Bishops to the authorities of the Church for consecration, there is not one of the whole number to which this remark would apply.

(2) Mr. Williams's account of New Zealand is in one respect utterly misleading. In speaking of Bishop Selwyn going out in 1841, he says, "Some few missionaries had been at work in that country since 1814, but it was a Mission without a Bishop, and without a head, except a London Committee." Considering that when Bishop Selwyn got out to New Zealand, he found, to use his own words, "a whole nation of Pagans converted to the Faith," these words are an ignoring of Samuel Marsden, Henry and William Williams, Octavius Hadfield, and many others, which it is hard to characterize. As to the Mission being without a Bishop, Mr. Williams ought to know that, prior to 1840, it was impossible to get a Bishop for New Zealand, because the islands only became a British Colony in that year, and prior to the passing of what is (inaccurately) called the Jerusalem Bishopric Act in 1841, the Archbishop of Canterbury had no power to consecrate Bishops for countries beyond the British Dominions. Further, Mr. Williams says that the C.M.S. clergy did not want a Bishop, that the Committee at home did not relish the idea, and that "the Secretary was loud in his complaints." There is no foundation whatever for these statements. Both the Committee and the missionaries did want a Bishop; and the Committee proved the sincerity of their expressed desire by voting 600*l.* a year for him—as Mr. Williams himself mentions. But it is true that the Society which had borne the whole burden and expense and responsibility of the New Zealand Mission for thirty years was surprised that a particular man should be chosen for the Bishopric without their being consulted, and that the man chosen should be an Eton tutor with no experience whatever in missionary work. It is very likely that there were loud complaints at this, and on Mr. Williams's own principle they were not unreason-

able. But Bishop Selwyn was a noble man, whose great personal devotion and ability more than compensated in the issue for his lack of experience, and even for the mistakes into which he fell in trying to apply the ecclesiastical theories and methods of an old national Church to the difficult circumstances of a population just emerged from the grossest Heathenism.

(3) On page 137 the following paragraph occurs:—"Statistics.—In New Zealand (area 104,450 square miles), where the S.P.G. (1840—1880) assisted in maintaining 67 missionaries, there are 8 Bishops, 234 Clergymen, with 253,331 Church Members." We wonder what Mr. Williams would say if C.M.S. published statistics after this fashion. It is quite true that the S.P.G. has done a great work for the Colonial Church in New Zealand; but the entire missionary work among the Maoris has been done by the C.M.S. and the Wesleyans, and yet every uninstructed reader will of course suppose that the missionaries to the Maori population have numbered sixty-seven, and that the S.P.G. supported them. We should be truly sorry if, even by accident, we ever made such misleading statements about other Societies as this.

(4) We must observe that in the notice of Bishop Hannington, his own written account of his entrance into conscious peace as a converted man is entirely omitted, and the only indication of the wonderful development of his spiritual life which took place in 1874 is given by a statement that his ordination brought with it great blessing.

We have felt bound to call attention to these defects, but they do not much detract from the general excellence of the book, which we hope will be instrumental in quickening the missionary interest of many readers.

**PROTESTANT MISSIONS: THEIR RISE AND EARLY PROGRESS.** By A. C. THOMPSON. *New York: Charles Scribner's Sons.*

America is providing for us almost all the books that treat of the principles, objects, and history of Missions on anything like a reasonable scale. We are far behind our brethren in the United States in the systematic study of the subject. The Bishop of London lately advised his clergy to study Missions in the Reports of the Board of Missions and in the Report of the Anglican Missionary Conference. Those volumes are full of interest to the expert, but, we venture to think, almost useless to the average clergyman. You might as well direct a man to study geology or chemistry from the Reports of the British Association. He needs a handbook first. Now our American cousins give us handbooks of Missions, not necessarily elementary, but in the best sense educational. Such are the works of Dr. Pierson, Dr. Gordon, and Mr. Dennis, reviewed in the last year or two in our pages. Dr. A. C. Thompson's book is quite different from theirs. It contains, like his former work on Moravian Missions, lectures on missionary history; and it presents information of a rare and unfamiliar kind. It is not, therefore, of the nature of a handbook. Nevertheless, it would be well if the clergy, and laity too, would read a few books like this, and thus acquaint themselves with bare facts, before they meet and discuss missionary problems which are full of difficult complications even for an inner circle familiar with the questions at issue.

These lectures were delivered at the Hartford Theological Seminary. The lecturer is one of those masters of the subject of whom we have so few in England, —though Scotland and Denmark and Germany can produce some. Dr. Thompson was for some years one of the Secretaries of the American Board of Commissioners of Foreign Missions, the largest of the societies in the United States, similar in its broad basis to the L.M.S. in England, yet, like the L.M.S., practically identified with the Congregationalist body. The subject of the

Lectures is a distinct and limited one, the Rise and Earlier Progress of Protestant Missions, i.e. from the Reformation to the close of the eighteenth century. Dr. Thompson does not enter on the modern period that began with Carey. His chief heroes are Eliot, Brainerd, Hans Egede, and Schwartz; and in the chapters on their lives he is on well-trodden ground. But the other chapters are full of facts little known but very interesting; and although they have been several times summarized in popular works of late years, we do not know where so good and (in a small compass) complete an account can be found of them as here. This remark applies especially to the 2nd lecture, on Early Dutch Missions, and to the 9th, on the later history of the Danish Tranquebar Mission supported by the S.P.C.K.

We hope this volume will be republished in England.

## LETTERS TO THE EDITOR.

### THE OPIUM QUESTION.—II.

SIR,—Before proceeding to discuss the consumption and sale of opium in India and Burma, I wish to make good one omission in my previous letter (*Intelligencer*, Feb., p. 144) with regard to the China trade. I discussed that branch of the subject without any reference to its historical aspect. Whilst I am convinced that, on the grounds there stated, apart from the history of Britain's past dealings with the matter, we have a clear case for demanding the prohibition of the opium-trade with China, it is the belief that our country is mainly (not exclusively, but mainly) responsible for the present awful extension of the opium-curse amongst the Chinese people that most weighs with me in seeking to end a traffic which is at once a blot on our country's fair fame, and a grievous hindrance to the progress of the Gospel in China. Desperate attempts have lately been made to prove that the Opium War of 1840 was not an Opium War at all, and that we have never forced the trade on China. One of the latest of these is made by the biographer of Sir Harry Parkes; yet, strange to say, the only word he gives us from that eminent diplomatist himself on the subject of opium is his lament that the opening up of trade with China, so largely due to his policy, should involve, as its almost certain consequence, a further development of the opium-traffic. No. Dr. Arnold rightly characterised the Opium War as "a national sin of the greatest possible magnitude." The stain can never be effaced. "Here's the smell of the blood still: not all the perfumes of Arabia will sweeten this little hand," as Lady Macbeth says in her sleep. But the sin may be, in some measure, atoned for, by our ceasing to do evil and learning to do well—stopping the export of opium from India; taking opium out of the customs tariff of the Tientsin Treaty (the measure which Li Hung-chang last June told me would alone enable the Chinese Government to take action for putting down the home production of opium, and which he assured me would speedily be followed by such action); and helping the Chinese to enforce the absolute exclusion of opium from their country.

Turning now to the proper subject of this letter, it will only be needful to consider, as regards India and Burma—(1) How far is opium consumption in these countries legitimate? (2) In so far as the consumption is not legitimate, what measures ought to be adopted to check it? Anti-opiumists do not contest the point that, so far as the consumption and sale are for legitimate use, they are best provided for by the existing Government monopoly of preparation. These questions apply both to India Proper and to Burma; but it will be convenient to deal with the two countries separately, as both the nature of the evidence to be considered, and the regulations at present in force, differ widely in these two portions of the Queen's Indian Empire.

Lower Burma is the province of British India in which opium consumption is largest in proportion to the population. With regard to its use by the Burmese, a race akin to the Chinese, and attached to the Buddhist faith, there

is practically unanimous testimony, alike from officials and from missionaries, that the effect of opium is evil, and only evil, and that it is so considered by the people themselves. This applies alike to opium-eating and opium-smoking; Burmese opinion does not draw any marked distinction between the two habits, both of which are of common occurrence. On the annexation of Upper Burma ten years ago, the Indian Government, in response to an appeal from the American Baptist missionaries of Lower Burma, resolved to continue the prohibition of the use of opium by Burmese in that country which had been the law under the Native kings—rigorously enforced by Mindon Min, less effectually under his son and successor, Thibaw. In 1893, under pressure from its own officials in Burma on the one hand, and on the other hand from public opinion at home, the Indian Government conceded, though with very bad grace, the extension of the same rule to Lower Burma. By the new regulations, which came into force on January 1st, 1894, provision is made, (1) for the sale of opium for medical use (also for use in connexion with the national custom of tattooing); (2) for the registration of Burmans who have already formed the habit, that they may continue to obtain their habitual allowance of the drug. The prohibition only applies to Burmans and Karens; Indian and Chinese immigrants, Shans and Kachins, being allowed to obtain the drug freely as before. The exemption of these races, and the continuance of the old system of farming out licences for the retail sale of the drug, are features of the new regulations which were contrary to the opinions of the present Chief Commissioner, Sir Alexander Mackenzie, of the Financial Commissioner, Mr. Donald Smeaton, and of many experienced officials. Though we look upon them as serious defects in the new system, and hope for their speedy removal, we regard Burma as being under a prohibitory law, such as, with these reserves, we should like to see extended to the Indian continent.

Lastly, as regards India Proper. How far is opium consumption an evil? Here we have to distinguish between three forms of the opium habit—the ancient habit of opium-swallowing (commonly called “opium-eating”), which has been common in some parts of India and amongst some classes of its people for several centuries; that of opium-drinking, which is limited to certain districts in the north and north-west, and is not sufficiently important to need separate consideration; and that of opium-smoking, which is quite modern, and exists in two modes, chandu-smoking, which is the Chinese method, and madat-smoking, an indigenous Indian habit.

Opium-smoking was condemned with practical unanimity by the witnesses who came before the Opium Commission in India, medical and lay, official and Native, pro-opium and anti-opium, as very injurious to Indians. It is not, happily, a very widely spread habit, being, as one of the officials said, the vice of the scum of the great towns. Such as it is, however, it has almost entirely grown up within thirty or forty years past. It was generally admitted that whatever the Indian Government can rightly do to stop the spread of this vice ought to be done; the only serious difference of opinion was as to the method to be adopted. Already the Indian Government has, under pressure from home, recognised the impropriety of licensing opium-dens, and of thus appearing to accord Government sanction to a vicious habit. But it is clear from the evidence laid before the Commission, as well as from the judgment of the magistrate who tried the first of the recent prosecutions of missionaries in Bombay, that the resolution of the Indian Government is at present evaded by the establishment of unlicensed opium-dens, of which I visited several, in three different centres. Mr. Stoker, the Excise Commissioner of the North-West Provinces, expressed before the Commission his opinion that regulations should be made enabling the officials to shut up the unlicensed dens; and the suggestion seems conformable to common sense.

On the question of opium-eating, however, evidence—even missionary evidence—is very divided. Before the Commission, two lines of argument, which it is hard to reconcile, were presented in defence of the existing system, under which the retail sale is farmed out to licensed vendors, who sell the drug by retail, without any such restrictions as are in this and other countries applied to the sale of poisons. Some witnesses dwelt on the very limited percentage of opium-consumers in India as proving that the existing system works well. Except in



Orissa, Assam, parts of the Punjab, and other limited districts, the habitual consumers are probably nowhere more than about one per cent. of the total population. Other witnesses defended this indiscriminate sale on the ground that it is positively necessary to large classes in India to have ready access to the drug, either because of its alleged prophylactic value against malaria, or because of the supposed political danger of attempting to prohibit the use of the drug to populations who are said to look upon it as at least a harmless, sometimes even a beneficial habit. It seems to me, however, that the question may be settled on lines suggested by one whose name will carry weight in C.M.S. circles.

Amongst the memorials presented to the Commission is one from the Bishop of Lucknow and thirty-three of his clergy, which has been drawn with the scrupulous moderation and fairness that was to be expected from Bishop Clifford. After carefully excluding the question of the morality of the opium-trade with China, and expressing the opinion that the question in India "is closely parallel to the alcohol question in England," the memorialists say: "We do not regard the abuse of opium, even by a limited number of persons, as a matter of small importance. The fact of such abuse, together with the considerable number of suicides which take place every year by means of opium-poisoning, and the common injurious use of the drug as a sedative for children, seem to show that there is need on the part of the authorities of the most careful watchfulness, and that additional legislative precautions as to its use and sale may possibly be required. On the other hand, there is evidence that large numbers of people in this country use opium medicinally, with a view to resisting hurtful climatic influences, and that a still larger number, who do not take it for this purpose, yet use it in such moderation that it cannot be truly affirmed that they either physically or morally injure themselves by so doing."

The memorial, it will be seen, acknowledges that, besides an occasional excessive, and therefore injurious, use of the drug, which it puts on the same footing as excessive drinking in England, there are two forms of vicious use which the law may well take notice of—for suicide, and for the drugging of infants. The memorial does not mention a third vicious use, that for murder—probably because other poisons are much more used than opium in India for this purpose. (India is still without any General Poisons Act, and there are so many indigenous poisons available that the enforcement of such an Act would no doubt be difficult, though this cannot be held a sufficient reason for the complete inaction of the Government.) There is a fourth and very widely diffused vicious use of opium in India, which seems not to have claimed the attention of the Bishop, but which was prominently referred to in the memorial presented by the Calcutta Missionary Conference, and admitted by many of the pro-opium witnesses, namely, the aphrodisiac use, for the purpose of promoting sensual gratification.

Now it should be remembered that our British Pharmacy Act was passed, not with a view to put a stop to pernicious practices such as laudanum-drinking, which still exists, though strongly reprobated by medical opinion, and happily steadily diminishing, in certain rural districts at home, but in order to remove facilities for the criminal use of opium and other poisonous drugs. Let the Indian Government regulate the sale of poisons on the same principle, and we may trust to the progress of medical and general knowledge throughout India to eventually extinguish the non-medical use of opium throughout India, as it is already becoming extinct among the Rajputs. The present system, which makes it the interest of the opium-farmer to maintain and extend his sales, must first be abolished, and the sale placed under official management. Opium is already sold by officials throughout the North-West Provinces, and the experiment is being tried in a few places in Burma. In addition, there must, of course, be provision for the sale by pharmacists: this should be carried out on the lines already laid down in Burma, where licences are granted to pharmacists to sell the drug "for medical purposes only." It might be useful in some districts to supplement these facilities for sale by means of Government dispensaries, of selected Native medical practitioners, or otherwise. But all vendors of the drug, official and unofficial, should have it impressed upon them as part of their duty to refuse the sale of the drug for any of the above-named vicious purposes. The adoption of such a policy would show the people of India that the Government desired to guard them against the dangers incident to the

unrestricted sale of so powerful a drug; whilst not directly conflicting with habits already formed. Above all, it would protect the young men of India from the seductive influences of the narcotic. It is a noteworthy fact that, amongst all the advocates of opium who appeared before the Commission, not one ventured to defend its use by the young, and several who had given evidence in support of the present system, shrunk with diamay from the suggestion that they should allow their own sons to form the habit.

A system such as I have here suggested would not fully carry out the wishes of anti-opiumists, who desire the ultimate adoption, both at home and in India, of the Continental system, forbidding the sale of poisons except under medical prescription. But it would be in harmony with existing British law, and would prepare the way for a yet more effective measure, whilst meeting the urgent needs of the present.

In conclusion, I should like to refer briefly to the memorial of the Roman Catholic Archbishop of Calcutta, quoted in your "Indian Notes" of December last, p. 914. The Archbishop no doubt felt himself precluded from contending that opium is innocent, in view of the strong rescript from Rome, addressed to the Bishops in China, a year before the date of his memorial, which forbids to the faithful the growth of the poppy, and the preparation, sale, and use of opium, except for medical purposes. In his anxiety not to lag behind the Bishop of Calcutta in defence of the Indian Government, he seems to have bethought himself of an ingenious method of pleasing Lord Lansdowne without running counter to the Roman Curia, by confining himself to the statement that he had not found the opium-trade to be any hindrance to the spread of Christianity in India. That thoughtful Indians, both Hindus and Mussulmans, are scandalized at the connexion between our Christian Government and the opium traffic, was the distinct testimony of the late Rev. Dr. John Wilson, of Bombay, a missionary unsurpassed for knowledge of Native opinion, before the East India Finance Committee of 1871. Similar testimony is given at the present day by the Rev. Wright Hay of the Baptist Mission, Dacca, by Dr. Huntly of the U.P. Mission in Rajputana, and by one or two of your own missionaries in Bengal (see particularly the cases mentioned by I. and S. in the *Intelligencer* of last September). Therefore, whilst I should regard it as a grave exaggeration to say that in India, as in China, our Government's opium traffic is a widespread or serious hindrance to the acceptance by the Natives of the Gospel preached by our missionaries, I do believe it to be desirable, even in the interests of Christian Missions, that the Government of India should take up a clear position of antagonism to, rather than complicity with, the opium vice.

JOSEPH G. ALEXANDER,

*Hon. Sec. Society for the Suppression of the Opium Trade.*  
*Finsbury House, Blomfield Street, London, E.C.,*  
*February, 1895.*

#### THE YOUNGER CLERGY UNIONS.

DEAR SIR,—A paragraph which appears among the Editorial Notes in the February *Intelligencer* draws a comparison between the S.P.G. Junior Clergy Missionary Associations and the C.M.S. Younger Clergy Unions, to the (no doubt unintentional) disparagement of the latter. Our Unions bear no ill-will whatever to the S.P.G. Associations. On the contrary, we look upon their progress with interest and sympathy, being assured that good must result to ourselves as well as to the S.P.G. If, therefore, I challenge the comparison, it is not with the desire of deprecating our friendly rivals.

The S.P.G. J.C.M.A. has held very successful evening meetings at Exeter Hall, in 1893 and 1894, and will no doubt hold them annually. The success of these meetings has produced great enthusiasm in High Church circles. Long reports are published in the High Church papers. Bishops warmly commended and supported the Association. Provincial Associations were and are being formed in imitation of the London one, and a Federation of these Associations has been formed.

The C.M.S. Younger Clergy Unions have held no such meeting in any town, so far as I know. In London it would be plainly superfluous to do so, since the

C.M.S. already fills Exeter Hall five or six times a year. Whatever the Unions might do, less noise would be made in the world than by the S.P.G. Juniors. But are they doing less useful work?

Here are a few samples of their efforts. The London Union publishes a list of fifty-two of its members who are willing to give occasional help as deputations, and several other members give similar help whose names are not recorded. Members of the Sheffield Union gave missionary addresses without collections in most of the churches in that town on the Wednesday before St. Andrew's Day. The Bradford Union also arranges for simultaneous addresses by its members in the local churches: last session thirteen Sunday and twenty week-evening addresses were delivered by members. The Huddersfield Union, with twenty-three members, during last session arranged for fifty-four addresses and sermons by its members. "Satisfactory as this total is," Mr. Greenhalgh says, "it would have been more so, but the illness of two members necessitated the cancelling of a number of lectures." Similar work is undertaken in Nottingham and Wakefield, though details are not to hand. The Nottingham Y.C.U. contributed largely to the success of the recent missionary exhibition, by acting as demonstrators and otherwise assisting.

To the work done by the Unions in their corporate capacity should be added a much larger amount which individual members undertake in their own parishes and elsewhere. Often the Unions can only claim the credit for this work in so far as they create or sustain the interest in Foreign Missions which moves men to undertake it: but frequently the Unions have had some more direct share in the causation. The number of members of Younger Clergy Unions who are now in the Mission-field is probably over fifty: the number of those who have offered for the service is certainly to be reckoned by scores. As instances of the home work of individuals, a member of the Sheffield Union and a member of the London Union (formerly, by a curious coincidence, a Sheffield curate) are taking training classes for missionary candidates.

The Unions are indirectly serving the most valuable purpose of binding Evangelical clergy together. Your paragraph speaks of Mr. Barlow's address at Islington. You may be interested to know that in the published list of names of those present on that occasion I counted 142 members of the London Y.C.U. alone; and there were probably more whose names do not appear.

I am not aware of any work done by S.P.G. men which will compare with the above, although I am ready to admit that they make the larger figure in the public eye. No doubt they will continue to do so, and we do not complain of the fact, but at least it is due to the Younger Clergy Unions that in C.M.S. circles the truth should be known.

J. D. MULLINS,

*Hon. Sec. C.M.S. Younger Clergy Federation.*

[We entirely disclaim any thought of comparing the two Unions to the disparagement of the C.M.S. Unions. Mr. Mullins says that the members of the C.M.S. Unions have done much work which does not show *as work of the Unions*, although the S.P.G. Union has done what looms larger in the public eye. That is just what we said, perhaps a little clumsily. We are very glad to receive the above interesting particulars.—Ed.]

#### SPECIAL WINTER MISSIONS FOR INDIA.

MY DEAR SIR,—This time last year I was conducting Missions in India. The hearty welcome I met with from the missionaries, the loving and sympathetic goodwill that was extended to me by European and Native Christians, the earnest attention with which the *real* Heathen listened to the glorious message of the Gospel, together with the urgent command of our Lord, "Go ye into all the world, and preach the Gospel to *every* creature,"—force me to write this letter, asking you to print it, or such parts of it as you may deem advisable.

India has been given to England for a special purpose: it cannot be given

merely that Englishmen may boast that this magnificent Empire is under the gentle sway of our Empress-Queen : it cannot be given merely that Englishmen's sons should find remunerative outlets for their zeal and learning in civil and military appointments :—it must be given to us of God for a far more important reason, viz. that the Christians of England should claim it for their Master, that the soldiers of the Cross should win it for their Lord.

During the four months that I was absent from my parish I visited Bombay, Agra, Lucknow, Benares, Calcutta, Krishnagar, Chupra, Allahabad, Jabalpur, Madras, Palamcottah, and Menguanapuram, as well as Kandy and Colombo. In each of these missionary stations I found the servants of our King fighting nobly against that superstition and idolatry which is the growth of centuries. Taken as a whole, these beloved brethren and sisters, who are in the forefront of the battle in India, are, by the grace of God, splendid specimens of the Church's warriors; but what are they amongst so many?

Out of India's vast population of two hundred and eighty-seven millions, there are, including the Europeans and Eurasians, less than one million of Protestant Christians, and we must bear in mind that the population of India increases at the rate of three millions every year, or thirty millions every ten years, and these, except the smallest fraction, are being added to the already huge multitudes of the non-Christians.

Now comes this question: What can we do, and do quickly, to supplement the glorious work of our missionaries in bringing the Gospel to the unreached millions of India? We have neither the men nor the means to send out missionaries in such numbers as adequately to meet the crying needs.

I venture to suggest to your readers the immense importance, the urgent necessity of doing something *at once*; and that something is to send forth to India, next winter, a considerable number of well qualified and spiritually-minded men and women, who—(a) by loving encouragement and earnest prayer, shall help some devoted missionaries to fresh vigour and new zeal for our Lord; (b) by holding Bible-readings and conferences, shall help to raise to a higher level the Christian life of both the European and Native believers; (c) by preaching, in English or by interpretation, shall help to bring the glorious Gospel of the grace of God to the Hindus, Mohammedans, &c.

I should suggest (1) that godly incumbents should say to their congregations, "I have ministered God's Word to you for the past — years, now help me by your prayers and sympathy to go forth for five months to tell the same Gospel in India; (2) that godly curates should volunteer for this blessed work; (3) that lay evangelists should place their gifts at the disposal of God for five months' work in India; (4) that ladies should be ready to say, "Here am I, Lord, send me."

Let me meet a few of the difficulties that may arise in the minds of some persons:—

(1) The climate of India during the months of November, December, January, and February is delightful.

(2) I found no difficulty in giving addresses, through sympathetic interpreters, to those speaking the Urdu, Bengali, Tamil, and Singhalese languages.

(3) I met with very hearty welcomes and loving hospitalities at the houses of the missionaries, and during my tour in India I was never once allowed to put up at an hotel.

(4) To avoid loneliness, those who go should be sent forth in the Apostolic fashion of "two and two."

(5) There need be no apprehension that these special winter missioners shall be too numerous, for India is eighteen times larger in area than England, and has a population about ten times more than that of England.

(6) The proposed missioners must be willing to go wherever they are sent, viz. to the Bengal Mission, or North-West Provinces, or Central Provinces, or the Punjab, or Western India, or Tinnevely, &c., &c.

(7) The cost of each missioner, including a needful outfit, will probably amount to between 100*l.* and 150*l.* One or two incumbents have intimated to me their readiness to go forth next winter at their own cost, and in the providence of God sufficient money has been placed at my disposal to enable me to offer to pay the entire cost of some devoted servants of our Lord.

(8) My own parishioners did not feel that they were neglected, nor were they aggrieved at my leaving them for four or five months to carry the Gospel to India; but four hundred and eighty-two of them showed their loving sympathy by defraying the whole of my expenses.

I beg your readers (a) to pray over this matter; (b) to look out for persons suitable for this work; (c) to remember that the call is urgent, for every hour, day and night, the whole year through, one thousand two hundred Natives of India are passing into eternity,—that is, that before our proposed missionaries can put their feet upon the soil of India, in nine months' time, between seven and eight million Natives of India will have passed beyond the reach of the Gospel herald.

Praying that the Lord may lead us in this matter only for His own glory,

Believe me to rest,

Yours very faithfully in the service of our King,

EDGAR N. THWAITES.

*Fisherton Rectory, Salisbury, February, 1895.*

[We gladly insert this important letter. Any friends who desire to respond to it in any way will do well to write direct to Mr. Thwaites. Only one word we wish to add: Mr. Thwaites and Mr. Martin Hall experienced the ready and unstinted hospitality of the missionaries because they went forth officially for C.M.S. Visitors on their own account are now numerous, and it would not be fair to expect missionaries, with their very small allowances (often less than the salary of an ordinary bank clerk), to receive and provide for them. They ought therefore to reckon probable hotel charges in their estimate of expenditure.—ED.]

#### "SELF-DENIAL."

DEAR SIR,—I have often been asked to share with others our experiences with regard to giving to the Lord. When the great depression first began (some ten years ago), we could not cut down the claims we had to meet on behalf of others, and in the fear of not being able to meet these just claims, and recognising that they were also of God, we restricted our giving very considerably, and as we thought necessarily. Immediately our incomings began to fall off, it seemed almost impossible to get any money at all. We felt we must not thus hold back from the Lord's work, and, if I may reverently say it, we began, almost as an experiment, again to give; not only the usual subscriptions, but for Mission work all over the world. From that time we never lacked the means to meet all our engagements; unless when our faith grew for the moment weak, and we paused in our giving, when the incomings would begin to fall off.

It has seemed as if the money was like the oil in the cruse, ever multiplying, and the little we have (for our income is reduced more than 50 per cent.) goes twice as far as the former larger amount; though both had been wholly given to the Lord. There is no need to tell how God provided for every claim, *not beforehand*, but as it arose.

Whilst not recklessly living without due forethought, there is a very real living by faith: when we keep a strict jealous guard on our personal luxuries and even necessities, we may with confidence claim that money for the Lord's work, and all our just engagements, shall be forthcoming when needed. The Lord is a faithful God, He delights to be true to His Name. To that Name which is above every name be all the glory!

M.

#### NOTES ON OTHER MISSIONS.



ON November 12th the Empress Dowager of China attained her sixtieth birthday. The Christian women of the Empire celebrated the occasion by presenting Her Majesty with a sumptuous copy of the New Testament. The book was printed at the Presbyterian Mission Press, Shanghai, and bound in solid silver. On one cover is a gold plate inscribed with the name of the Empress, and a sentence to the effect that the book is

the gift of the Christian women of China. On the other is a golden plate with the words, "Holy Classic of Salvation." The whole cover is richly ornamented with a design in raised work. The casket in which the book is contained is also of silver, and is itself enclosed in a teak box. Twelve pounds weight of silver were used in the cover and casket, and the whole cost about \$1200. About 10,000 women contributed to the presentation. The British and American ministers jointly presented the book at an audience. It was graciously received. Shortly afterwards, one of the eunuchs of the palace was sent to the American Bible Society's depôt in Peking with an order for "one Old Testament and one New Testament." It is, of course, very easy to make too much of this incident, but none-the-less it is noteworthy, and may have important issues.

English people are beginning to understand how the absence of inter-communications makes the parts of China which are distant from the seat of war quite safe for missionary work. Dr. Griffith John, writing from a place some days' journey further inland than Hankow, says that the people "appear to take as little interest in Peking and Canton as they do in Canada and Wales." He has been making a most successful tour in places where no European missionary, but only catechists, have hitherto laboured. At Pah-tze-Nau, Tien-Men, Tsau-shih, and Mau-kia-po the mandarins were friendly, the opposition was silenced, and many converts were baptized. At the last-named town the ancestral hall was cleared and used for service. Out of two hundred candidates for baptism, sixty-six were baptized, coming from fourteen villages. There are candidates for baptism in twelve more villages. This part of the Hupeh Province is therefore very hopeful.

The UNITED PRESBYTERIAN CHURCH OF SCOTLAND has 573 congregations, with a total membership of 188,706 and an income of 404,206*l*. These facts assist one to understand the relative extent of the foreign missionary activity of the U.P. The income devoted to this purpose during the year 1893 was 33,543*l*, besides 4639*l*. subscribed for Zenana work. Both branches of the work are financed by means of credit balances, by which the necessity of borrowing from bankers is obviated. The European staff consists of 71 ordained, 15 medical, 8 lay evangelists, and 31 zenana missionaries; who are assisted by 19 Native pastors, 127 evangelists, and 567 other agents. There are 102 congregations, with 165 out-stations and 18,460 members, almost double the number of thirteen years ago. The greatest part of this force is expended upon Jamaica, where 10,692 out of the whole number of members are to be found. There are 401 members in Trinidad and 898 in Tokio. Old Calabar has 461 members, Kaffraria 3311, Rajputana 621, Manchuria 2176. The work in Manchuria is worked in harmony with the Mission of the Irish Presbyterian Church. One great attraction of the Annual Meeting was the presence and speech of Dr. Soga, a Native of Kaffraria.

The PRIMITIVE METHODIST MISSIONARY SOCIETY includes in its operations home and colonial Mission work as well as that among the Heathen. For the latter work the Society has been content to find its sphere in Africa. It labours in Fernando Po, at Santa Isabel, San Carlos Bay, and Banni; in the Niger Protectorate at Aqua Effy; in South Africa at Aliwal North; and in Mashikulumbweland. The strange adventures of the last-named Mission have already been referred to in these Notes. The Rev. H. Buckenham and his party have now been at work for several months. The amount raised for the African Missions of the Society was 2900*l*., irrespective of a balance of 565*l*.

The Arabian Mission of the Reformed Church in America has now three stations, at Busrah, the Bahrein Islands, and Muscat, with three ordained and one medical missionary, besides seven Native helpers. The south-western corner of Arabia, near Aden, is occupied by the Keith-Falconer Mission of the Free Church of Scotland, with two missionaries. In the neighbourhood of Sinai a third Mission has been started by the North Africa Mission.

J. D. M.

## EDITORIAL NOTES.



IF we were to judge from the reports that come from almost all parts of the country, and particularly from the Society's Association and District Secretaries, we should have to conclude that the prospects of the missionary cause, and of C.M.S. in particular, are most serious. With increasing agricultural and industrial depression, with incomes everywhere smaller, and with the Church tendencies in so many places against evangelical and spiritual religion, we might well expect a drying-up of missionary zeal and interest, of the supply of suitable candidates, and of the necessary funds. We do not like to include among unfavourable signs the increasing competition of all sorts of home mission agencies, because that ought to be a favourable sign; though we are sorry to see these appeals continually based upon the claim of home work to be supported "equally" with foreign work—when in point of fact it gets ten or twenty times as much, both in living agency and in money gifts.

But in reality the outlook is very different. Let any one pay a visit to Oxford or Cambridge and live for a few days among the undergraduates. He will find a stream of true and godly men coming up year by year, far beyond anything in past times,—which stream is largely fed from what some regard as irregular agencies, such as Children's Special Services, Missions among School-boys, the new Summer Camps, &c. The supply of labourers of the best class for both home and foreign fields promises to increase both in quantity and in quality. The Student Volunteer Missionary Union is growing apace, and looks like becoming the most effective of all agencies for enlisting workers for the Lord's vineyard. These movements are not of a distinctively Church character. Whether they ought to be it is not worth while discussing: we have to do with facts. One fact is that the large majority of the young men engaged in them are Churchmen; and these are doing a service to the Evangelical cause in the Church of England which is quite incalculable, though it seems to be almost entirely unrecognised.

These movements have no direct and immediate bearing upon the finances of our great Evangelical societies. They indeed embody the principle which C.M.S. has so earnestly tried to set forth of late years, namely, "Not money, but men," i.e. Seek the men first, and God will give the money. But it is the spirit which breathes in them that is also giving C.M.S. the funds which we are so constantly told there is no chance of getting. Four months ago, a heavy deficit on March 31st was to human eyes quite inevitable. Now our financial officers say it is quite possible that there will be no deficit at all! It is of course too early to form any clear estimate of receipts; but the prospect is distinctly hopeful. Up to January 31st, the receipts were 7915*l.* more than last year, not including the surplus of the Deficiency Fund; while the continued fall in the Eastern exchanges keeps the expenditure from rising. And here comes a message from Ireland:—"I send you the joyful news that we are 2700*l.* better than last year; and I know of nothing to have caused this, except the working of the Spirit of God."

God grant us grace to cultivate a thankful and a trustful spirit!

WE invite special attention to the important statement at page 227 regarding Appropriated Contributions. Four years ago, this term was introduced into the Society's accounts, and considerable sums have been received each year since then; but the system of encouraging contributions to specified objects in addition to those given generally "to the Society" has hitherto

only been worked partially and imperfectly. The needed development will now be given to it; and we have no doubt that many friends will rejoice to take a more definite share in the work by supporting particular Missions and individual missionaries, when they are able to trace the application of their gifts in the published accounts. It is needless to say more here. The official statement (page 227), and the resolutions of the Committee on which it is based (page 238), will explain the new plans sufficiently; and if, as is hoped, the Accountant is able to arrange for the publication of the accounts of the current financial year, even at this late period, in the proposed new form, our friends will see the mode of working the system when the next Annual Report appears.

---

In the Selections from Committee Proceedings will also be found another string of important resolutions, on the progress of the Society's female agency in the mission-field. In view of the large number of women offering—though the high standard, physical, mental, and spiritual, which it is sought to maintain, rightly limits the number of acceptances,—the Ladies' Candidates Committee desired fresh instructions; and these resolutions are the result. That God is especially calling out His handmaidens, and opening for them new spheres of influence, is increasingly manifest.

---

ONE of the most interesting and well-conducted of the denominational magazines and papers is *The Friend*, representing the Society of Friends. It has been interesting to us to see lately in it important leading articles suggested by C.M.S. work. In October appeared an admirable article on Uganda, which began with these words,—“‘Obedience is the path to victory,’ seems to be the motto of the Church Missionary Society in Central Africa, and it is the obedience of faith.” If from any quarter one might excuse a word of caution lest C.M.S. should be tempted to lean on an arm of flesh, it would be from our Quaker friends, whose hereditary sensitiveness on the point all the world knows. But not a word in this article suggests any fear on their part. On the contrary, they quote Bishop Tucker's account of the abolition of slavery by the chiefs as a result of our Mission, and speak of the work as “another landmark to guide God's children forward, showing that it is not by military force, not by ironclads or gunboats, but by the Spirit of the Lord, the proclamation of His Gospel, and the circulation of Holy Scripture, that the battle is to be won.” Another article, in December, reviewed our articles on the C.M.S. Contribution List, and earnestly endorsed our contention that it is not to *wealth*, but to *work*, that Missions will owe any considerable increase of resources.

---

On February 4th, Mr. Baring-Gould and his daughter arrived safely in England, after an absence of nearly six months. On the 12th, Mr. Baring-Gould gave the Committee a most interesting account of their journey. Among the principal impressions made upon him were the following:—In North America, the extreme isolation of the missionaries, which he of course knew before, but now more fully realized. At Winnipeg and at Vancouver he met about thirty, including several of colonial birth and training. In the North Pacific Mission the distances are nothing like those on this side of the Rockies; yet some of the men who came to Vancouver to meet him had started from their stations at the same time that he had started from England. In Japan, where Mr. Baring-Gould visited all the four great islands, and almost all the stations, he was impressed by the excellence of the Native clergy and catechists, whose



soundness in the faith appears not to be endangered by the independence of spirit and impatience of restraint characteristic of the Japanese. He felt that they were a difficult people to get into close spiritual touch with, partly owing to the extreme niceties of etiquette that have to be observed. He named, however, one clerical and one lady missionary who seemed to him to understand them in a marked degree, and to have got "to the back of their minds." He was greatly struck by the contrast between the Japanese and Chinese Natives, the former intensely patriotic, the latter apparently quite devoid of any patriotism at all, a result of the unrestrained corruption of all departments of the government. Three things impressed him at the Mission stations in China, the great influence of medical work, the heroism of the ladies, and the devotion of many of the converts. The Chinese Christians, he observed, had been purified by persecution; the Japanese Christians would be the better for a little of the same experience. In Ceylon, Mr. Baring-Gould was happily just in time for the half-yearly Missionary Conference, the high spiritual tone of which was a great encouragement to him.

---

THE Eastern Equatorial Africa Mission loses a most faithful and devoted worker by the death of the Rev. J. C. Price, of Mpwapwa, announced by a telegram received on February 15th. He went out in 1879, a year which sent forth a specially good band from Islington, Manwaring and Neve and Parsons and Peel and Redman to India; Banister and Ost to China; and others. He and Mr. Cole, who sailed together, have laboured together in Usagara and Ugoogo ever since. He only came home once on furlough; and it was after that, when the German occupation and the native revolts against it put all our missionaries in those parts in peril, and stopped the communications, that Mr. Price refused to leave his station, although invited to do so by Sir C. Euan Smith, then Consul-General at Zanzibar, and expressed his intention of remaining among his people, even if the Society should close the Mission, as then seemed possible. He has now died amongst them.

---

THE Society's much-respected missionary and secretary in New Zealand, Archdeacon W. Leonard Williams, was to be consecrated Bishop of Waiapu on January 20th. Only a few weeks before, his wife was taken from him, after more than forty-one years of true union in the Lord. The present writer has a most grateful remembrance of her kindness to him at Gisborne two years and a half ago. She was a "mother in Israel" indeed. We deeply sympathise with the new Bishop in entering on his new responsibilities immediately after such a bereavement. As in Bishop Stuart's case, the family at the little episcopal "palace" at Napier will now consist of the Bishop and his daughter. His son, the Rev. Herbert Williams, continues, we presume, at Gisborne, in charge of the Training Institution.

---

WE deeply regret to have to record the death of the Rev. R. Allen, Vicar of Christ Church, Gipsy Hill, and one of the most regular and respected of the clerical members of the Committee. His church was a large supporter of C.M.S., its contributions in the year ending March 31st, 1894, having been 508*l*.

---

THE Rev. Dr. Imad-ud-din has made a new Urdu translation of the *Koran*. It is thus placed in the hands of the people of North India in a language familiar to them, and they can see for themselves what the book really contains, and compare it with the Word of God, given to man in the Scriptures of Truth. Sir William Muir writes concerning it: "Imad-ud-din's translation of the

*Koran* is a splendid work. I have been comparing it with the Native Urdu translation, which is painfully literal. It is never printed separately, but always *interlineal* with the holy Arabic text. Imad-ud-din's is infinitely more idiomatic, and conveys the sense therefore with incomparably fuller meaning and sense than the Native translation, and is really a noble work, for which he deserves the thanks of the Christian world."

---

THE United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic are anxious to collect information as to the working and effect of the Brussels Act, 1890-91, with respect to the supply of spirituous liquors to Natives in different parts of Africa. They ask missionaries to forward to the Committee any particulars as to the drink traffic in their respective neighbourhoods, and more especially to reply to the following questions:—

1. Does the Brussels Act prohibit the importation and manufacture of drink in your district or impose a duty?
2. What is the amount of duty now levied, and how does it compare with the duty levied before the ratification of the Act, April 2nd, 1892?
3. Has the importation of spirituous liquors increased or diminished in consequence of the Act?
4. Is the Act in your opinion honestly worked, or is it to any great extent evaded?
5. What is the quality and price of the drink supplied to the Natives? Is it paid for in money or goods?
6. Is the drink imported consumed as a beverage or directly for the purpose of intoxication?
7. Are the Natives themselves in favour of the importation of the drink? Do they themselves manufacture strong drink?
8. Can you give any information as to the amount of drink imported, the country from which it is imported, and as to the persons who are engaged in the trade?
9. Can you suggest any way in which the provisions of the Brussels Act could be better carried out, or do you think that the Act needs any amendment?

Address the Rev. J. Grant Mills, Hon. Sec., 9, Bridge Street, Westminster.

---

MISS BAYLEY and Miss Gollock spent Christmas at Calcutta; and the latter's narrative of their visit to the Santal Mission at the turn of the year is printed in this present *Intelligencer*. Subsequently they went into the Nudda District, and were present at a remarkable "Christian *mela*" at Chupra, organised by the Rev. Ilsley Charlton. The account of this will be printed next month in our pages, or in the *Gleaner*. They were going up through the N.W. Provinces to the Punjab, where they no doubt are now. On March 23rd they are to sail from Bombay in the s.s. *Caledonia*.

---

AN excellent pamphlet on Younger Clergy C.M.S. Unions has been prepared by the Rev. J. D. Mullins, Hon. Sec. of the London Union. It gives full particulars of how such Unions are worked. We hope many of our friends will send to the C.M. House for copies, which are given free.

---

THE Committee of Correspondence have accepted offers of service from Miss Mary Thomsett, and the Rev. Charles Grant, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of St. Philip and St. James', Ilfracombe.

---

## APPROPRIATED CONTRIBUTIONS.



FROM the earliest period in the Society's history, the Committee have received from the members and friends of the Society contributions specifically appropriated to particular objects. Most of these have been credited to Special Funds of various kinds, of which the number is large, and has a continual tendency to increase. Of late years, however, many contributions have been sent in merely designated as for some existing Mission or branch of work, as, e.g., "For Uganda," "For Ohina," "For Japan," &c. These, until 1890, were simply included among the general Benefactions; but in that year a new heading was given for them, viz. "Appropriated Contributions," under which also have since been included many gifts for more specific purposes, such as the training and maintenance of individual missionaries. "Appropriated Contributions," however, remained merely a section of the General Fund, and the whole of the money entered under this head was absorbed into the Income available to meet the expenditure of the year. In most cases, this was what was intended by the donors; but the system was defective in that the published accounts did not actually show the appropriation of the particular gifts to the particular heads of expenditure for which they were given.

The Committee have now made fresh arrangements, which will, it is hoped, obviate all difficulty and misunderstanding for the future.

All contributions for such specific objects as are enumerated below will be definitely used for the objects for which they are given; and although they do as a matter of fact assist the General Fund, they will not be absorbed into it, but will be shown in the published accounts as appropriated to the particular Missions or agents or branches of work for which they were given. The objects for which such gifts will be received may be thus classified:—

- (a) For the general work in a particular Mission, say "for Uganda," or "for Bengal," or "for Persia."
- (b) For the support of particular agencies or Branches of work in a Mission, say Native Agency or Schools.
- (c) For the support of individual European missionaries.
- (d) For Mission buildings of various kinds.
- (e) For any new work or outlay specially appealed for under sanction of the Committee.
- (f) For particular Branches of Home Expenditure, such as Training of Missionaries, Outfits and Passages, Sick and Disabled Missionaries, the Children's Home, and various items of Home Organization, &c.

Accounts will be kept for these various objects, and the Annual Report will show what has been the total expenditure upon each Mission, or upon particular branches of work, and how far this expenditure has been covered by Appropriated Contributions.

Contributions not expended, or only partly expended, during any year, will not be absorbed into the year's funds, and therefore virtually spent upon other objects, but will be carried forward, or the balances carried forward, to the next year. This is now done for the Extension Fund and other of what are called "Special Funds assisting the General Fund"; and the same plan will in future be followed for the Appropriated Contributions generally.

It should be observed that these Appropriated Contributions, including those to "Special Funds assisting the General Fund," do in effect supplement the General Fund by meeting portions of the General Expenditure. Thus, contributions "to support the Rev. A. B." or "Miss C. D.," although specifically appropriated, and definitely used for the particular purpose specified, are really contributions to meet General Expenditure, and therefore do supplement the General Fund. For if they were not received, that would not, under the Committee's present policy, prevent "the Rev. A. B." or "Miss C. D." being sent

out; and consequently the General Fund would be liable for them. So also as regards the general expenditure in a Mission, or particular expenditure upon some branch of work in a Mission, or at home. Friends, therefore, who give special gifts towards a particular Mission, or Missionary, or branch of work, become by so doing sharers with the Committee in the pecuniary responsibility which the Committee have undertaken. This is exactly what it is believed that most of the donors of Appropriated Contributions desire.

It is true that a large number of Appropriated Contributions are given with the desire of supporting additional work of expansion or extension. But there is no difference of principle in these cases. For all such additional work is only undertaken as the Committee sanction it, and there is scarcely any additional work in connexion with the Society's Missions for which money is likely to be offered, which the Committee are not willing to sanction if labourers and means are provided. If money were offered for some new work which the Committee did not approve, it would of course be declined. If, for example, it were found that in any Mission—as now in Uganda and in New Zealand—paid native agency was undesirable, because the needed native agency was either unpaid or locally supported, contributions offered for the support of such agency would not be received.

In effect, therefore, all Appropriated Contributions, whether for existing work or for additional work, do assist the Society's general expenditure, that is the expenditure rendered necessary by the missionary plans which the Committee have adopted. And as regards additional work, as for example new schools or new native agents, the Committee's plans almost invariably contemplate, and often carry out, far more in the way of expansion than the Appropriated Contributions can cover. But although the Committee have often been led to engage in new work because special gifts have been offered for it, it is obvious that extension of the kind cannot be really governed by the accident of such gifts being offered, but must be governed by the well-considered general policy of the Committee.

The result of the new arrangements will be that all contributions to the Society will fall under three great divisions, viz. :—

(a) *General Contributions*, which will comprise, as hitherto, the church collections, annual subscriptions, benefactions, proceeds of sales, juvenile and missionary-box contributions, &c., &c., collected or given "for the Church Missionary Society," and remitted either through Associations or direct to the office. It is essential to the well-being of the Society that these should form the bulk of its Income.

(b) *Appropriated Contributions*, as described herein. These should never be a substitute for, but be supplementary to, the General Contributions. They can be remitted either through Associations or direct to the office, as hitherto. In the former case, the Appropriated Contributions received through each Association will be entered in the Contribution List to the credit of that Association, and be afterwards separated from the Association contributions to the General Fund, so that they may be shown independently, as they must be shown if they are to be specifically applied. In the Contribution List for 1893-4, many gifts through Associations to the Medical Missions and the Mid-China Interior Mission are dealt with in this way. In future all Appropriated Contributions will be so dealt with.

(c) *Contributions to Special Funds*, i.e. to funds not available for the Society's general purposes. Many of the present Special Funds, which are of this class, will remain as hitherto. But most of what have been hitherto called "Special Funds assisting the General Fund" are in fact Appropriated Contributions in the sense intended in this paper, and will therefore come under section (b).

It only remains to be added that gifts for such objects as are within the scope of the Missionary Leaves Association, as children in boarding-schools, church furniture, personal requisites for missionaries, &c., should still be made through that Association, which is a valuable auxiliary to the Society for these purposes.

D. MARSHALL LANG,  
*Lay Secretary.*

## HOME DEPARTMENT.

## NOTES AND COMMENTS.

**I**N the Association Secretaries' Reports an instance is given of the work which may be done by Honorary District Secretaries. A suggestion had been made that each H.D.S. should prepare at least one missionary address and let it be known in his district that he is prepared to deliver it, with or without a collection, at any kind of ordinary parochial meeting, such as one for mothers, or a temperance gathering. In response to this, one gentleman had already lectured in eight parishes, and had more engagements to fulfil, while a friend of his had given addresses in five parishes, and had still four more to visit, and this in a district where only five parishes support the C.M.S. Instances such as these show the great openings which can often be obtained by the Honorary District Secretaries if only they will make the effort.

Many points of interest arose at the Conferences of Association Secretaries held at the beginning of the year. Attention was drawn in one of the devotional addresses to various hindrances to spiritual work which are illustrated in St. Luke ix., viz. :—

- |   |  |
|---|--|
| 1. Self-indulgence (verses 32, &c.).                                      | 3. Desire for pre-eminence (verse 46).   |
| 2. Failure to use resources at our disposal (verse 40; cf. with verse 1). | 4. Jealousy and party spirit (verse 49). |
|   | 5. Harshness (verses 54, 55).            |

On the practical side of the work, one speaker referred to elder gentlemen as being a neglected class, from the C.M.S. point of view, and another to the importance of addressing communicants at the early morning administrations, and holding after-meetings in church at the close of the evening services.

We are glad to find that Belfast has had its Junior Clergy Missionary Union since 1891, and that regular monthly meetings are held from October to May. The Hibernian C.M.S. Auxiliary issues its own Report, so the Belfast Junior Clergy Union is not mentioned in the Report published from Salisbury Square.

It is encouraging also to hear of the formation of a Younger Clergy Union at Exeter.

In the *Intelligencer* of April, 1891, a list of the amounts raised by sales of work during the year 1889-1890 was given, and we now append a similar table, compiled from last year's Report. It should be mentioned that rummage sales and the like have not been included in the calculation. A glance at the table shows how much is already being done, and how much more might be done in this way. A sale involves a large amount of hard work and careful organisation, but the trouble is well repaid, for it is possible by this means to enlist the co-operation of many who are not willing otherwise to help. It is scarcely necessary to emphasise the advisability of excluding all questionable methods of disposing of the goods, such as raffling, &c.

In some parishes, where an annual sale is not possible, the effort might be made every other year: where even that is out of the question, advantage may well be taken of the Dépôt for needlework, &c., which has been opened by the London Ladies' C.M. Union at 5, Wellington Terrace, Bayswater Road, W. Any articles for C.M.S. sales may be sent to the above address. Friends who think of organising a sale will do well to obtain a little paper, entitled "Suggestions to Workers," which has been issued by the Ladies' Union, and

contains a list of articles which have been found, by experience, to be likely to meet with purchasers :—

County.	No. of Sales.	Amount.	Proportion Total of Contributions.	No. compared with 1890.		Amount compared with 1890.	
				Increase.	Decrease.	Increase.	Decrease.
		£ s. d.				£ s. d.	
Middlesex . .	60	2276 2 4	$\frac{1}{8}$	...	3	638 4 0	...
Yorkshire . .	87	2240 19 1	$\frac{1}{8}$	4	...	385 0 5	...
Kent . . . .	58	2205 8 8	$\frac{1}{8}$	5	...	842 11 0	...
Sussex . . .	30	1482 15 1	$\frac{1}{8}$	2	...	244 6 0	...
Surrey . . .	38	1295 11 1	$\frac{1}{8}$	...	8	...	30 16 3
Hampshire . .	31	1028 11 9	$\frac{1}{8}$	...	...	...	46 11 8
Lancashire . .	38	996 13 5	$\frac{1}{8}$	10	...	147 3 0	...
Somerset . .	35	917 14 11	$\frac{1}{8}$	...	...	235 15 7	...
Norfolk . . .	31	758 16 1	$\frac{1}{8}$	...	...	127 4 3	...
Durham . . .	13	615 5 3	$\frac{1}{8}$	...	2	112 7 6	...
Essex . . . .	26	604 0 7	$\frac{1}{8}$	1	...	149 8 8	...
Hertford . . .	22	506 14 8	$\frac{1}{8}$	...	1	35 16 1	...
Derby . . . .	18	504 3 11	$\frac{1}{8}$	2	...	82 8 0	...
Bristol . . .	18	462 19 11	$\frac{1}{8}$	...	3	89 5 3	...
Devon . . . .	29	449 7 5	$\frac{1}{8}$	2	...	1 18 4	...
Warwick . . .	26	437 19 11	$\frac{1}{8}$	12	...	194 5 2	...
Leicester . . .	12	410 14 1	$\frac{1}{8}$	...	...	49 15 1	...
Cheshire . . .	14	398 10 2	$\frac{1}{8}$	...	...	217 6 11	...
Suffolk . . .	20	371 17 2	$\frac{1}{8}$	...	1	...	10 18 3
Westmoreland .	17	325 4 2	$\frac{1}{8}$	10	...	142 9 5	...
Northampton .	13	306 8 1	$\frac{1}{8}$	3	...	162 7 8	...
Gloucester . .	22	295 11 0	$\frac{1}{8}$	...	2	19 8 5	...
Berkshire . . .	14	278 14 6	$\frac{1}{8}$	4	...	32 16 8	...
Cumberland . .	11	261 13 3	$\frac{1}{8}$	2	...	...	44 19 11
Lincoln . . .	13	252 13 0	$\frac{1}{8}$	...	3	...	50 12 9
Bedford . . .	12	243 10 10	$\frac{1}{8}$	...	4	75 18 3	...
Cambridge . . .	13	185 3 4	$\frac{1}{8}$	...	2	...	13 0 7
Nottingham . .	12	182 5 9	$\frac{1}{8}$	1	...	36 9 3	...
Worcester . . .	10	179 10 8	$\frac{1}{8}$	1	...	6 8 0	...
Stafford . . .	8	174 13 11	$\frac{1}{8}$	...	6	...	57 12 5
Oxford . . . .	14	167 12 0	$\frac{1}{8}$	3	...	...	2 1 10
Northumberland	6	180 17 7	$\frac{1}{8}$	...	...	36 13 3	...
Shropshire . .	10	128 12 5	$\frac{1}{8}$	...	1	31 13 11	...
Dorset . . . .	11	115 7 4	$\frac{1}{8}$	...	...	...	17 0 2
Buckingham . .	10	86 9 9	$\frac{1}{8}$	...	3	7 3 5	...
Hereford . . .	8	68 10 10	$\frac{1}{8}$	4	...	27 15 1	...
Wiltshire . . .	4	64 13 11	$\frac{1}{8}$	...	2	...	32 4 3
Monmouth . . .	3	51 12 5	$\frac{1}{8}$	...	...	15 10	...
Cornwall . . .	7	43 17 10	$\frac{1}{8}$	...	...	6 5	...
Huntingdon . .	5	24 14 4	$\frac{1}{8}$	...	...	10 7 10	...
Rutland . . . .	1	16 7 0	$\frac{1}{8}$	...	...	...	4 0 8
Isle of Man . .	1	3 0 0	$\frac{1}{8}$	1	...	3 0 0	...
	831	£21,551 9 5	$\frac{1}{8}$	67	41	4,146 8 8	£309 18 9
				41		309 18 9	
				26		3,836 9 11	Net Increase.
						17,714 19 6	Total in 1890.
						£21,551 9 5	Total in 1893.

We have received the programmes of the Bournemouth Missionary Mickles and the Blackheath Missionary Band for the sessions 1894-5. In both provision appears to be made for a more scientific study of Missions than is usual,

and it is evident that much care and thought have been exercised in drawing up the lists of arrangements.

The "Mickles" meet fortnightly; at each gathering three papers are read, and an endeavour is rightly made to study the progress of the Cause, and not only of one Society.

The Blackheath Band works on very similar lines, but Bible-study is rather more prominent. One member deals with the Bible subject, illustrating it by reference to a given country and a particular missionary: two other members deal with the specified subjects for papers. Specimens of the programmes are appended in the hope that similar courses of papers may be arranged in other places:—

#### BLACKHEATH MISSIONARY BAND.

Bible Subject.	Country.	Biography.	Subject for Papers.
I. Lowly Workers	N. India	Wm. Carey	{ Educational work. Work amongst Hill tribes.
VI. Medical Work	Punjab	Dr. Elmalie	{ Medical work. Women's work.
XIV. Reaping the Harvest	N. Pacific and Greenland	Hans Egede	{ Metlakahla. Story of Sheuksh.

#### BOURNEMOUTH MISSIONARY MICKLES.

Feb. 25.—1. A Missionary Bishop's Work.	April 8.—1. Medical Work in India.	May 6.—1. Hill Tribes of Burmah.
2. A Glimpse of Madras.	2. Some Native Christians.	2. Siam.
3. Sketch of Schwartz.	3. Reformed Sects.	3. Sketch of Bishop Cotton.

It is very desirable that the study of Foreign Missions should be systematic and scientific, and not merely desultory, and with the aid of the valuable Loan Department (whose catalogue of books may be obtained on application at Salisbury Square) such thorough treatment is within the power of almost all.

A well-known friend has sent us the following note, which treats of a matter of considerable importance:—

"Many questions of conscience arise in all thoughtful and serious minds in connexion with work for God. One of these has exercised the writer in doing the work of a C.M.S. Deputation, viz., what he ought to do about gifts to servants; and since he has been asked to give his ideas on the subject, he is glad to do so, trusting that they may be helpful to others. There is no doubt the Deputation who goes to represent our religious societies is under a great obligation to servants in families where he is so hospitably entertained, and his wants are attended to by them. A deputation once said to a servant who was left in the house, in the absence of the Vicar, to take care of him, 'The Church Missionary Society could not get on without you.' She seemed much surprised and pleased at the thought, but could not understand it, so he went on to explain that he could not preach without his breakfast and the services she had rendered him; and it was quite true, though sometimes thought little of, and often lost sight of altogether. Yes, the C.M.S. and all our religious societies which employ deputations, owe a great debt to domestic servants for attention cheerfully rendered for the most part, and often in a happy Christian spirit; sometimes in a mercenary spirit the hand is held out—I have seen it held out—for the reward of such services in the shape of a fee.

"Now I have sometimes been in six different houses in a week. To have given the servant a fee in each case would have been a serious burden, one which my own resources were unequal to bear, and one which I did not feel it right to lay upon the Society, though no doubt some would have done so.

"I have known two cases, only two, though doubtless there are many more, where, on engaging a servant, the master made provision for this by giving so much a year extra on the understanding that no such fees were expected. The deputation

was delicately made aware of this, and thus his way was clear of the difficulty. One host, to whom the writer has gone as a friend as well as officially, made such arrangements that no guest had ever to give anything in this way. Not all employers could do this, but it is a generous thing to do where it is possible. There are various little ways in which the attention of servants can be acknowledged and our appreciation of it manifested, as it certainly ought to be.

"However, it is with reference to deputations that I specially am concerned now, and one longs to see a right spirit prevailing in the matter. This was shown once by a servant of our own. A missionary brother was staying at our house in York for a fortnight, partly in order to save his going back to Wiltshire between some engagements he had in the North of England, and thus to avoid the expense and wear and tear of long journeys. On his leaving he gave the servant who had done most for him two shillings. She gave it back and said, 'No, thank you, sir, I do not desire it; take it to help to preach the Gospel to the poor Heathen.' Now if all our servants were well instructed about God's work for which His servants come to plead, and realised that in waiting upon a deputation and ministering to his needs, they are helping on the cause he represents, they would not desire gifts, but would feel they are 'part of the concern,' and gladly do their service for the Lord's sake.

"Would it not be a good thing to have a little booklet prepared with a view to explaining such matters and helping household servants to learn what valuable assistance they can render in this way as well as by their own self-denying gifts.

"J. M. W."

Might not more be done in rural parishes in the way of drawing together all C.M.S. workers? At the recent anniversary at Hampethwaite, the Gleaners, boxholders, subscribers, &c., were invited to an "At home" tea at the Vicarage on the Monday following the sermons, and the Deputation, in an informal manner, gave them an address on various objections to missionary work, and the proper way in which to answer them. The next evening a missionary meeting was held in a distant farm kitchen—another example which might, with advantage, be followed.

While reckoning the total of the contributions given through missionary-boxes, we have been struck with the following entry under St. Chrysostom's, Liverpool:—"Sunday-schools: Morning, 3*l*. 8*s*. 7*d*." As a general rule, the boxes in Sunday-schools are only brought out in the afternoon, and little or no effort is made to obtain gifts from the children who are only able to come in the morning. Cannot this omission be easily rectified in the majority of schools?

C. D. S.

#### CHURCH MISSIONARY HOUSE.

THE Lay Workers' Union held a Special Meeting for West Africa on January 21st. The Rev. F. G. Toase, who has recently returned from the Yoruba Country, gave the address instead of Dr. C. F. Harford-Battersby, who was unable to be present. At the usual Monthly Meeting, on February 4th, the Rev. H. E. Perkins, of the Punjab Mission, was the speaker.

On January 25th the third gathering of Lady Sunday-school Teachers, under the auspices of the Ladies' C.M. Union for London, was held at the C.M. House. Addresses were given by Mr. Eugene Stock and the Rev. Ll. Lloyd, of China.

On February 8th there was an afternoon gathering at the C.M. House of young ladies from various parts of London, more than two hundred in number, most of whom had never been there before. They were shown over the House, and had tea and coffee; and a short meeting was held, addressed by Miss West, of the North Pacific Mission, and Miss Hodges, of the Student Volunteer Missionary Union.

A conference of Sunday-school Superintendents is being arranged by



the Committee of the L.W.U. to be held at the C.M. House, on March 11th, on the subject of Missionary Work in the Sunday-school. It will be taken in two parts—Teaching, and Organization—the speaker on the former subject being the Rev. T. Turner, Vicar of St. Saviour's, Fitzroy Square, and on the latter Mr. A. H. Caesar. The Rev. J. F. Kitto, Rector of St. Martin's-in-the-Fields, has promised to preside.

#### YOUNGER CLERGY UNIONS.

THE Bishop of London in a recent address to his clergy on the subject of Foreign Missions, said: "The people are indifferent because they are ignorant; they are ignorant because the clergy do not teach them; the clergy do not teach them because they are ignorant themselves. So that the beginning of the whole matter must be the study of Foreign Missions by the clergy."

These pungent sentences convey the *raison d'être* of Younger Clergy Unions. No doubt it is possible for the clergy to study Foreign Missions, and matters related to them, without the intervention of any Union; but experience has shown that the study is lightened, as well as fostered, by these Unions. The other objects of these Unions—prayer and home effort—are naturally done better in concert than singly.

An endeavour is being made to arrange an open Conference of Younger Clergy on Tuesday afternoon, April 30th, at which views and experiences relative to Younger Clergy Unions may be discussed in the same manner as are the affairs of the Gleaners' Union Branches at the Gleaners' Conference. It is proposed that admission to the Conference should be free to all clergy who may like to come. Further details will be given next month.

The London C.M.S. Younger Clergy Union held its monthly meeting on Monday, January 21st, at Church Missionary House, the Rev. E. A. B. Sanders, President, in the chair. The Rev. W. H. K. Soames, Vicar of St. George's, Westcombe Park, Greenwich, gave an address on "The Manipulation of the Lantern," illustrated by the exhibition of a quantity of apparatus. Many questions were asked by the members. The Rev. C. F. Fison, Vicar of South Nutfield, Redhill, and Hon. Sec. to the Surrey C.M. Union, then read a paper on "C.M.S. Deputation Work with the Lantern," after which he gave the outline of a missionary lecture on the Travancore slides, using his own oil-lantern in order to show what could be done with so portable an instrument.

On Friday, February 8th, the Birmingham Y.C.U. held a full and enthusiastic meeting. The Rev. J. Henry, who had been the delegate from the Union to the Conference held in London on January 14th, gave a report of the proceedings. The Union changed its name from "Junior" to "Younger" so as to be verbally as well as really in line with the other Unions, and decided to join the C.M.S. Younger Clergy Federation. The Rev. W. La Porte Payne, ex-President, and the Rev. A. Bentley, Hon. Sec., were appointed delegates to the Federation. The Rev. F. S. Webster was elected President for the ensuing year, and the Rev. A. Bentley was re-elected Hon. Sec.

On February 7th, the Belfast Union passed a motion heartily approving of the Resolutions of the Conference of January 14th, and determined to join the Federation. The Rev. W. Dowse will continue to represent the Union as delegate. He was to have been present at the Conference, but was prevented from crossing the Irish Channel by the storm which was then raging.

On Wednesday, February 13th, the Exeter Y.C.U. held its first meeting. The Union already numbers twenty-seven members, and the Hon. Sec. is the Rev. G. F. Seaton. The Union decided to join the C.M.S. Younger Clergy Federation, and adopted the London Y.C.U. rules, with the addition of two from the Bristol Union. When business matters had been decided, the Rev. H. Stern gave a short address.

A meeting of the Liverpool C.M.S. Younger Clergy Union was held on Thursday, January 31st. Bishop Royston presided, as indeed he always

does. The Report of the Conference of Younger Clergy Unions was read and explained by the Liverpool delegate (Rev. C. E. Steinitz) and the scheme of Federation was favourably considered. At the conclusion of these business matters a most interesting address was delivered by Bishop Ridley.

The Nottingham Y.C.U. met on Friday, February 15th, to discuss the question of joining the Federation, and decided to do so. The meeting went through the Resolutions *seriatim*, and made several suggestions. Regarding the Resolution as to delegates as permissive and not compulsory, the Union proposes to send one delegate instead of two to the next delegates' meeting.

The Bradford Y.C.U. have had a very varied programme during the present session. At the October meeting, as already reported in these columns, the Rev. J. Bentley read a paper on "The true theory of Missions to the Heathen." On November 9th a preliminary discussion on "Federation" was held. On December 14th the Rev. H. Stapleton read a paper on "The organization of effort at home on behalf of the C.M.S." For January 11th the Rev. J. W. Dunne prepared a paper on "The Conversion of the Jew," which was read in his absence by the Rev. F. J. Stanley. On February 8th the Rev. J. E. Williamson gave an account of the Universities' Mission to Central Africa.

At the third bi-monthly meeting of the Manchester C.M.S. Younger Clergy Union, held on February 11th, Canon Kelly presided, and there was an attendance of about thirty-five members. After the usual opening exercises, the chairman proceeded to introduce the Rev. Robert Bruce, D.D., late of Persia, who gave a most impressive address, at the close of which many questions were put to the lecturer regarding his Persian and Indian experiences. The membership of the Union now exceeds sixty.

A meeting of the Sheffield Y.C. Union was held on Friday, February 15th, at which the Resolutions of the January Conference were discussed and approved. Certain emendations of details were suggested.

#### LOCAL ASSOCIATIONS AND UNIONS.

THE Dorset Hon. Dist. Secretaries' Annual Conference was held at Bridehead, Dorchester, on Tuesday, January 29th. As usual, Colonel and Mrs. Williams kindly invited the Secretaries the day before, and entertained them till Wednesday morning. They also sent carriages to convey them some seven or eight miles each way, to and from Bridehead and Dorchester. Of the sixteen Secretaries, four were absent, three being prevented by illness, and one by a pressing parochial claim, which could not be set aside *even for the Annual Meeting of Secretaries!* On two former occasions in Dorset all the Secretaries but one have been present. The business of the day began by a sermon in Little Bredy Church, when one of the Secretaries, the Rev. H. C. Coots, preached; and an administration of the Holy Communion, at which Bishop Moule, also one of the guests at Bridehead, officiated. After the service the Secretaries met in the library, Colonel Williams being in the chair, and the different subjects in the agenda were gone through. The general review of C.M.S. work in the county, given by the Association Secretary, was, on the whole, hopeful, as were also the reports of the Hon. Dist. Secretaries of their several deaneries. It was felt that the hope of the C.M.S. lay in *deepening* the work, rather than by extending it; though every effort should be made in that direction as well. Following the example of the Islington Clerical Meeting, at twelve o'clock there was a break for a few minutes, and the mid-day prayers for Missions were used. At the suggestion of Colonel Williams a telegram sending "prayerful greetings" was despatched to the Hon. Dist. Secretaries of Devonshire who were meeting that week at Sir John Kennaway's; to which a reply was received by telegram from the President. The work was suspended a short time for lunch, after which Mr. Wingfield-Digby, M.P., who is an Hon. Dist. Secretary and a V.-P. of the C.M.S., took the chair while Colonel Williams was absent at the funeral of a neighbour. Several subjects of importance respecting the more efficient working of the

C.M.S., with reference to Gleaners' Unions, Missionary-boxes, Juvenile Associations, Deputations, &c., &c., were discussed till about four o'clock. After a brief interval, Bishop Moule gave a deeply interesting address on China, which ended the day's proceedings.

Dorsetshire is highly favoured in having two laymen, Colonel Williams and Mr. Wingfield-Digby, who alternately receive the Hon. Dist. Secretaries into their houses for their yearly Conference. The gain to the C.M.S. is great. To the Secretaries themselves it is both a profit and a pleasure.

The Annual Breakfast given by Canon Christopher, to members of the University and others, took place at the Clarendon Hotel, Oxford, on February 9th. In the course of his opening address Canon Christopher referred to the death, in North India, of the young Oxford missionary, the Rev. W. A. C. Fremantle, whose father, Canon Fremantle, had been a regular guest at the gatherings for many years past. Bishop Ridley, who met with a cordial reception, was the Deputation, and gave a very interesting account of the work in his diocese.

The Annual Meeting of the Oxford Auxiliary was held on Monday, February 11th, in the Examination Schools, under the presidency of the Rev. Canon Ince. Canon Christopher read the financial statement, which showed that 696l. had been sent to the Society from Oxford. After the chairman had spoken, the meeting was addressed by Bishop Ridley, and the Rev. Ll. Lloyd of Foo Chow.

The Bristol and Clifton Branches of the Gleaners' and the Lay Workers' Unions held their united Annual Meeting on January 18th, H. O. B. O'Donoghue, Esq., presiding. A good number of members sat down to tea, and a still larger number attended the meeting afterwards. The Report was very encouraging. Referring to the formation of the Branch in 1887, with only thirty-five members as a little twig, it traced its progress to a tree with eleven spreading branches or offshoots, having a combined total of 590 members. Short reports of their work were read by several secretaries of these Branches, showing good work done in the older ones, five of the Branches having only started last year. The Rev. T. Chapman took up the G.U. motto, emphasizing the "I will make you" of our Lord's words. The Rev. S. Hooton, an accepted missionary of C.M.S., spoke on four kinds of missionary work—ploughing, sowing, gleaning, and, best of all, reaping. After which Miss Williams, C.I.M., from Szchuen, gave a very earnest address, followed by Mrs. Buncombe (C.M.S.) from Japan. Both appeared in native dress. A great deal of C.M.S. literature was sold at the door. Three boxes were taken, orders for the local *Gleaner* given, and two new members enrolled. Altogether this Branch may be reported as stirring in the right direction. A Gleaners' choir rendered most efficient help.

The Third Anniversary of the West Ham Church Gleaners' Union Branch was kept at the Church Hall on Monday, January 7th. About sixty Gleaners accepted the Vicar's kind invitation to tea; this number being considerably increased in the course of the evening. After an interval for social conversation, a short devotional service was held, followed by a Conference opened by the Secretary reading a paper on "How to improve our Gleaners' Union." In the subsequent discussion, many useful suggestions were made and resolutions passed, which it is hoped will be productive of much good work in the coming year. The Vicar, the Rev. R. A. Pelly, M.A., presided, and the Rev. A. Armistage, of the Gleaners' Auxiliary Committee, was also present.

The Annual Meeting of the Edinburgh Association was held on January 28th, at the Royal Hotel, the Bishop of Edinburgh presiding. Archdeacon Hamilton was the Deputation, and he referred to the rapid growth of missionary work in all parts of the world since he last spoke in Edinburgh, seventeen years ago.

The Annual Sale of Work on behalf of the Uganda Mission was held at Harrogate on December 4th, 5th, and 6th. The sum of 180l. was realised, of which 80l. (the same amount as last year) is to be devoted to the Mission, and the remaining 100l. to the St. Luke's Church Building Fund.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, January 22nd, 1895.*—A Report having been presented from the Ladies' Candidates Committee regarding the number of candidates now under preparation, who might be expected to be ready to go out next autumn, the following Resolutions were adopted:—

"1. That having before them the following facts:—

"(a) That in the 'Review of the Year,' read at the Anniversary Meetings of the Society in 1888 and 1889, the Committee rendered unfeigned thanks to God for the self-devotion with which Christian women were dedicating themselves to the work of the Lord in the Mission-field, not only in connexion with the Church Missionary Society, but with other Societies;—

"(b) That in the seven and a half years between June, 1887, and the end of 1894, the Society has been enabled to add to its previous staff of twenty-two women workers, 218 single women workers, including those from the Colonies, and has 204 now on the roll, for whose faithful labours heartfelt thankfulness has been expressed by Missionaries in the Field;—

"(c) That arrangements for the reception and training of candidates have been made from time to time by desire of the Committee, both in the Church Missionary Society House, at The Willows, at the Highbury Training Home, and elsewhere;—

"(d) That information has been received as to the simultaneous increase in the number of workers in other Societies, viz., that those of the Church of England Zenana Missionary Society having been 89 in 1887, and 157 lady workers having been sent out since that year, 174 are now upon the roll; that those of the Zenana Bible and Medical Mission having been 32 in 1887, and 63 ladies having been sent out from 1887 to the end of 1894, 77 are now on the roll of lady workers, of whom about two-thirds are Church-women; that both these Societies have been enabled to extend largely their valuable work in India, and in the case of the Church of England Zenana Missionary Society also in Fuh-Kien, South China; that the Female Education Society also continuing its valued operations; while at the same time the Church Missionary Society has been able to extend the great blessing of women's work in the Missions in West Africa, East Africa, Egypt, Palestine, Persia, Ceylon, several parts of China, Japan, and the North Pacific;—

"(e) That the Ladies' Candidates Committee now report a goodly number of duly qualified women workers ready for foreign service in the coming autumn if the Lord will;—

"The Committee, in view of the remarkable progress of women's work in connexion with the Church Missionary Society, to which these events of the past few years testify, desire humbly to offer their thanksgiving to Almighty God, the Lord of the Harvest, for graciously inclining the hearts of many of His servants among the women of Great Britain and the Colonies towards the claims of the Mission-field.

"2. That in acknowledging the manifest blessing which, in the mercy of God, has rested upon the spontaneous development of women's work in recent years, the Committee believe that the tokens of Divine guidance are being vouchsafed as to the Lord's will, in indicating one of the directions which the expansion of Missionary interest and work is to take, and the consequent responsibility laid upon those who direct the operations of the Society.

"3. That the Secretaries therefore be instructed to correspond with the above-named Missions of the Society in which it employs female Missionary workers, in order to learn (a) how and where woman workers now volunteering for foreign service may be most usefully employed and in what numbers; (b) what accommodation may have to be provided, and the expense to the Society likely thereby to be involved.

"4. That the Ladies' Candidates Committee be requested, while always seeking to preserve as hitherto a high standard of spiritual fitness, to continue to recommend for acceptance such offers of service as appear to them suitable from the Christian women who, in the providence of God, have been led by Him to respond in heart and life to the cry of the thousands in the darkness of the Heathen and Mohammedan world, 'Come over and help us,' by offering themselves for the Lord's service in the foreign Mission-field."

The Rev. A. I. Birkett, of Lucknow, who went out to India in 1887, and in 1891 became leader of the Lucknow Band of Associated Evangelists on its first formation, and who had returned to England on furlough, had an interview with the Committee. Mr. Birkett spoke of the hopefulness of educational work specially; he also dwelt upon the importance of careful teaching and training for the

young Christians in the Indian Church, so that they may be preserved from error and remain attached to Scriptural Truth.

The Rev. Harrington Clare Lees, B.A., St. John's College and Ridley Hall, Cambridge, Curate of St. Mary's Chapel, Reading, was accepted as a Missionary of the Society. Mr. Lees was introduced to the Committee, and addressed by the Chairman (General Touch); and having replied, he was commended in prayer to the favour and protection of Almighty God by the Rev. J. Wilkinson.

The Rev. H. D. Williamson, late of the Gond Mission, and lately Acting-Secretary in Calcutta, having accepted the proposal of the Committee that he should be Secretary of the Bengal Mission, his appointment was now confirmed.

On the recommendation of the Committees in charge of the Missions in Palestine, Egypt, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, February 5th.*—On the recommendation of the Ladies' Candidates Committee, Miss Mary Thomsett was accepted as a Missionary of the Society.

The Secretaries having reported the death of Mrs. Edward T. Sandys, at 10, Mission Row, Calcutta, on January 10th, from malarial fever, and having stated that Mrs. Sandys went out to India in 1890 as Miss Edith T. Sampson, of the C.E.Z.M.S., and was married in 1893, the Committee desired that the expression of their heartfelt sympathy should be conveyed to the Rev. E. T. Sandys, and also to the Rev. J. E. and Mrs. Sampson, of Barrow Vicarage, Hull, to Mrs. Sandys, senior, and the other near relations.

The Committee received with regret the resignation of the Rev. J. J. Bambridge, late of the Sindh Mission, who had been detained in England some time on the ground of health, and who now had been appointed to the Vicarage of St. Mary Bredin, Canterbury. They placed on record their appreciation of his faithful labours in that difficult field. Mr. Bambridge went out to India in 1876, and was stationed at Karachi, where the Rev. James Sheldon was then labouring. There he early entered upon educational work and the efforts on behalf of the educated non-Christians which have claimed his sustained interest, with the other manifold duties of a city missionary, which have been from time to time effectively carried on up to the time of Mr. Bambridge's final return to Europe invalided in 1891. The Committee expressed their sympathy with Mr. and Mrs. Bambridge in their withdrawal from their joint work in active service abroad, and their earnest hope for much blessing on their varied labours in the Church at home.

The transfer of the Rev. R. J. Kennedy from the North-West Provinces to the Bengal Mission, with a view to his undertaking evangelistic and educational work among the Mohammedans in Calcutta, which had been arranged by the Corresponding Committees of Calcutta and Allahabad, was approved.

The Rev. F. Melville Jones, who had been appointed to the Niger Mission, but had been brought back to Lagos to fill a vacancy there temporarily, was now definitely transferred to the Yoruba Mission, and appointed Principal of the Training Institution at Lagos.

It was resolved to request the British and Foreign Bible Society to print an edition of portions of the Old Testament in the Temne language, prepared by the Rev. J. A. Alley and a Native agent; and a translation of St. Matthew's Gospel, in the Kisukuma language, prepared by a Native of Uganda, re-written by the Rev. E. H. Hubbard, and revised by the Rev. E. C. Gordon.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, and Mauritius, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, February 6th.*—The Secretaries reported the resignation of the Rev. H. A. Bren, Association Secretary for West Yorkshire, on his appointment as Principal of Cheltenham Training College. The Committee expressed their appreciation of Mr. Bren's services, and their congratulations upon his appointment.

The Rev. Walter Weston, formerly C.M.S. Missionary in Japan, and subse-

quently Chaplain at Kobe, was appointed on the Deputation staff, and requested to take charge of Mr. Bren's district in Yorkshire for the present.

A report was presented from the Sub-Committee appointed on November 23rd to confer with certain ladies regarding the organisation of Women's Work at home in connexion with the Society. The Sub-Committee reported that a memorandum had been drawn up by some of the ladies, to whom the matter had been further committed by them for consideration. The Committee expressed their thanks for this memorandum, and requested the ladies to consider themselves a provisional Committee for the further development of a scheme for the organisation of Women's Work.

The Committee took into consideration the arrangement of the Association Contribution List in the Annual Report. The Secretaries reported that inquiries had been made from the chief officers of Associations throughout the country regarding the method of arranging the Contribution List. Replies had been received from four hundred and thirty-four of them, and of this number three-fourths were favourable to the alteration now proposed, and only forty-one of them had been unfavourable to it. It was thereupon resolved that in future the full Contribution List be arranged by Dioceses, instead of by Counties, and that at the end of it, a summary list be also arranged by Counties.

*Finance Committee, February 11th.*—The Committee took into consideration the subject of Appropriated Contributions, upon which a Sub-Committee had been for some time preparing a scheme, and the following Resolutions were adopted:—

"1. That it is desirable to put the method of dealing with Appropriated Contributions on a better footing, in order (a) to meet the reasonable wishes both of the donors and of the Missionaries interested in the gifts, and (b) to secure nevertheless the due control of the Committee over these as well as all other of the Society's funds.

"2. That the General title 'Appropriated Contributions' be retained, and that with them be amalgamated the contributions now credited to 'Special Funds assisting the General Fund,' which are in fact of the same nature, such as the 'Extension Fund,' the 'Mid-China Evangelistic Mission Fund,' &c.

"3. That the Society's Receipts thus be made to fall under three heads, viz., (a) General Contributions, (b) Appropriated Contributions, (c) Contributions to Special Funds which are of the nature of Trust Funds, and are not available for general purposes of the Society.

"4. That Appropriated Contributions include all gifts specially appropriated by the donor to objects for which, when sanctioned, the General Funds would be liable if no Appropriated Contributions were received.

"5. That all Appropriated Contributions be dealt with as those to the 'Extension Fund' are dealt with now. That is to say, that they be credited to the various Missions, or other objects (such as 'Training of Missionaries,' &c.), but only used as the expenditure is actually incurred; balances if necessary being carried forward at the end of the year.

"6. That Appropriated Contributions be received for the following principal objects, among others:—(a) For the general work in a particular Mission, say Sierra Leone, or Punjab, or Japan. (b) For the support of particular branches of work in a Mission, say for Native Agency or for Schools (individual agents only to be named in special cases). (c) For the support of individual European Missionaries. (d) For Mission buildings of various kinds. (e) For new work or outlay specially appealed for under sanction of the Committee. (f) For particular Branches of Home expenditure, such as 'Training of Missionaries,' the 'Children's Home,' 'Outfits and Passages,' &c.

"7. That while every encouragement should be given to friends of the Society desirous of supporting individual Missionaries or contributing in other ways to relieve the Society of particular items of expenditure for which it is responsible, every effort be made to impress upon them the necessity of making these contributions additional to their gifts to the General Fund of the Society."

*General Committee, February 12th.*—The Committee confirmed the Resolutions of the Finance Committee of February 11th, on Appropriated Contributions.

An arrangement was agreed to by which General Collingwood should be at liberty to hand over the Lay Office at once to Mr. D. Marshall Lang.

The Committee received the Rev. B. Baring-Gould on his return from visiting the Mission stations in North-West America, China, Japan, and Ceylon. Mr. Baring-Gould gave an encouraging report of the impressions left upon his

mind by the visits that he had paid. He specially referred to the southern portion of the Fuh-Kien Province, where very remarkable aggressiveness was exhibited by the Native Christians. He mentioned some of the difficulties that appeared to him especially to be in the way of evangelistic efforts in Japan and in China, specially emphasizing the impatience of restraint, the comparative lack of aggressiveness (mainly due to their national character, and the absence of sound Evangelical Church literature), which he found in the Church in Japan. He pointed out the remarkable openings for the extension of women's work. At the close of his address the Rev. J. Wilkinson led the Committee in thanksgiving and prayer. The following Resolutions were adopted :—

"(a) That this Committee put on record their thanksgiving to God for His merciful protection of the Rev. B. Baring-Gould and Miss Baring-Gould in their voyage round the world. They congratulate Mr. Baring-Gould on having had the privilege of visiting the Missions which are about to come under his special care, fully believing that he will have learnt much which will be helpful both to himself and to the Committee, from the observations that he has been able to make. They desire to assure him of their hearty co-operation in considering the various questions which may arise, consequent upon his intercourse with the Missionaries in the different Missions which he has visited.

"(b) That the Rev. B. Baring-Gould be requested to convey the best thanks of this Committee to the anonymous friend who so kindly helped him to visit the Missions of Group I. before commencing his duties as Secretary of that Group, and thereby conferred a great benefit on the Society.

"(c) "That the thanks of this Committee be given to the Rev. E. T. Higgins for his ready help and constant attendance as Acting Secretary to Group I. Committee during the absence of the Rev. B. Baring-Gould."

The Committee took leave of Miss Vaughan, returning to the Mid-China Mission, and Miss B. J. Allen, proceeding to Japan. They were addressed by the Chairman (Mr. Henry Morris) and the Ven. Archdeacon Warren, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Gibbon.

The Secretaries reported the death of the Ven. Archdeacon Blakeney, D.D., Vice-President of the Society, and the following Resolution was adopted :—  
 "The Committee desire to express to the family of the late Vicar of Sheffield, the Venerable Archdeacon Blakeney, a Vice-President of the Society, their respectful condolence at the loss which they have recently experienced, and would place on record their grateful appreciation of the true sympathy and active co-operation which the late Archdeacon ever extended to the cause of the extension of the Redeemer's Kingdom throughout the world. The Committee feel that as a Missionary body they, in common with the whole Church of England, have sustained a very serious loss by the Archdeacon's Home-call."

### TOPICS FOR THANKSGIVING AND PRAYER.

CONTINUED prayer for the missionaries and Native Christians in China; for peace in the East; and that the war may result in wide-open doors for the Gospel. (Pp. 170, 210-11.)

Thanksgiving for the work of Missionary Colleges in India; prayer for all engaged in educational work on Christian lines. (P. 172.)

Thanksgiving for the work of grace manifest in the Santal Mission; prayer for the Native Church and the missionaries. (P. 177.)

Prayer that the Holy Spirit may be poured out on the Syrian Church in Malabar. (P. 182.)

Thanksgiving for the development of women's work in East Africa; prayer for the Native Christians, and that many of the Heathen and Mohammedans may be brought out of darkness into the glorious light of the Gospel. (P. 188.)

Thanksgiving for the "Special Mission" services in Travancore; prayer that permanent spiritual good may be effected. (P. 197.)

Prayer for a blessing on the means used for the recovery of the Rev. C. H. Bradburn. (P. 206.)

Prayer (with thanksgiving) for an income sufficient for the wants of the Society. (P. 223.)

Thanksgiving for the encouraging report Mr. Baring-Gould brings from the Missions. (P. 224.)

## NOTES OF THE MONTH.

## ORDINATIONS.

*Eastern Equatorial Africa.*—On Sunday, January 13th, 1895, at Frere Town, by Bishop Tucker, the Rev. J. E. Hamshere to Priest's Orders.

*Punjab and Sindh.*—On December 25th, 1894, at Ranchi, by the Bishop of Chota Nagpore, the Rev. Baij Nath Murmu, of Santhalia, to Priest's Orders.

*South India.*—On December 23rd, at St. George's Cathedral, Madras, by the Bishop of Madras, the Revs. F. W. Breed, and Mutiaswami Gnanasigamani (Native), to Priest's Orders.

Last month, under Bengal and Punjab, for September read December; and under Bengal, for Rev. W. M. Brown read Rev. David Marcus Brown.

## DEPARTURES.

*Punjab and Sindh.*—The Rev. E. A. Canston left London for Narowal, and Dr. E. F. Neve left London for Kashmir, on January 31st, 1895.

*Western India.*—The Rev. C. W. Thorne left Liverpool for Bombay on January 29th.

## ARRIVALS.

*Eastern Equatorial Africa.*—Miss E. M. Furley left Mombasa on January 20th, and arrived in London on February 18th.

*Bengal.*—The Rev. O. H. Bradburn left Bombay on January 26th, and arrived in Paris on February 9th.

*Western India.*—The Revs. W. C. and Mrs. Whiteside left Bombay on January 26th, and arrived in London on February 16th.

*Mid China.*—The Rev. J. and Mrs. Neale arrived in London on January 28th.

## MARRIAGE.

*Punjab and Sindh.*—On January 19th, at Ajnala, Dr. J. O. Summerhayes to Miss L. A. H. Currie.

## DEATHS.

*Eastern Equatorial Africa.*—On January 23rd, presumably at Mpwapwa, the Rev. J. C. Price. [By Telegram.]

*Bengal.*—On January 10th, at Calcutta, of fever, Edith T., the wife of the Rev. E. T. Sandys.

*New Zealand.*—In December, 1894, the wife of Archdn. W. L. Williams.

## PUBLICATION NOTICES.

**Extracts from Annual Letters of Missionaries, 1894-5.** Part I. of this series has just been published. It contains Letters from Eastern Equatorial Africa, Egypt, and South India Missions. *Price threepence, post free.* Other Parts will follow with as little delay as possible.

**Dr. Cust on Missions and Missionaries.** A series of extracts from papers and pamphlets written by Dr. B. N. Cust, and printed at his own expense for distribution in connexion with the F.S.M. They set forth the Missionary Cause powerfully and eloquently. *Free of charge, for distribution.*

The new Catalogue, enlarged to 20 pp., is now ready. *Free.*

The latest addition to Miss HEADLAND'S **Brief Sketches of C.M.S. Workers** is a sketch of the life and work of Bishop William Williams, of Waiapu, New Zealand, for over fifty years a missionary of the Society, and father of the newly-consecrated Bishop of Waiapu in succession to Bishop Stuart. *Price twopence, post free.*

**Missionary Exhibitions: Their Place and Power.** By the Rev. C. G. Williamson. This paper has been reprinted from the *C.M. Intelligencer* for February, 1895, and copies for distribution can be obtained *free of charge.*

**C.M.S. Younger Clergy Unions.** A pamphlet containing Hints for the formation and working of these Unions, with specimen sets of rules, has been prepared, and will be sent free on receipt of postcard.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."



THE  
CHURCH MISSIONARY INTELLIGENCER.

---

THE PERPETUAL OBLIGATION RESTING ON THE  
CHURCH TO EVANGELIZE THE WORLD.

BY THE RIGHT REV. G. E. MOULE, BISHOP IN MID CHINA.\*



HAVE been invited to read a paper on "The Perpetual Obligation resting on the Church of Christ to Evangelize the Heathen and Mohammedan Worlds." Now, if this is not, for all Christians, in the nature of a truism, I confess it seems to me, in a meeting of Evangelical Churchmen, an all but self-evident proposition. To deserve the denomination of Evangelical, not assumed by our great forerunners but assigned to them by their critics, more was needed than those critics credited them with, to pronounce accurately a doctrinal shibboleth, or to observe a certain rule of demonstrative unworldliness. It implied that the Evangelical Churchman made much of the duty and the privilege of evangelizing his fellow-men; that he was an earnest, however imperfect, imitator of St. Paul, who regarded the "preaching of the Gospel" as his apostolic function, distinctively and pre-eminently. A real Evangelical can, therefore, hardly need to be told of the perpetual obligation of the Church, and the individual Churchman as far as lies in him, to preach Christ to the nations that know Him not, and so cannot call on the Name of the Lord through Him. My brethren know what their own salvation cost their Lord, they know what it has been worth to themselves, and they cannot but feel that though, like St. Paul, "free from all men," His love has "enslaved them to all that they might win the more," "that they might by all means save some."

Such thoughts, I confess, which occurred to me only after I had accepted the Chairman's invitation to take part in to-day's discussion, made me doubt whether anything I could put on paper would in any degree be worthy of the attention of this Meeting. I bethink me, however, that from an old missionary you will not ask for an "Essay on the Philosophy of Missions," however truly so called. You will be rather disposed to accept it if I can lay before you, frankly and simply, some of the considerations which constrained me, an Evangelical Churchman, as I venture, however unworthily, to write myself, to offer myself long ago as a missionary to China; which still keep me, and will, I think, keep me a missionary to the last. I have known, among my fellow-labourers, admirable and devoted men who had a confessed preference for foreign travel, foreign residence, and work in a foreign field. It was the very reverse with me. The whole thing was distasteful; expatriation, foreign travel, all were against the grain; and the country towards which my thoughts were directed was exactly the

---

\* A Paper read at the Islington Clerical Meeting, January 15th, 1895.

one which, in my ignorance, appeared the least interesting, the least attractive, of all the missionary regions. I say this because it has always seemed to justify the conviction, that my experience was a fair test of the strength of the Scriptural motive to missionary enterprise, acting on a nature without enthusiasm and the reverse of enterprising. It was not through any real or imagined personal revelation, or conscious spiritual impulse, either, that I was led to offer my services; but that I saw, as an inference from New Testament principles, "necessity laid on" the Church to undertake the evangelizing of the nations, and, in my special circumstances, on me to quit country and kindred, and betake me to a land, as it proved, of which I knew nothing at all except its place on the map. Where did I find these principles? The texts are familiar to every Christian; but since it has been thought right to place the Church's missionary obligation on the programme of this Clerical Meeting, I shall be pardoned for adducing some of them, and reminding you of the conclusions, however obvious, to be drawn, and which I in fact drew from them more than forty years ago.

I do not go to the Old Testament—not because the missionary motive is not there, but because the New Testament supplies it so abundantly, and because the two Testaments are in such close and obvious connexion, as on other subjects so also on this.

First, then, there is the prediction spoken on Mount Olivet of the fall of Jerusalem, and the end of the *aiōn*, recorded in its fullest detail by St. Matthew, in whose chap. xxiv. 14 we read, "And this Gospel of the Kingdom must first be preached in all the world for a witness unto all nations, and then shall the end come." The phrase "preach for a witness" is, I suppose, equivalent to the word "testify," used once and again by St. Paul in his charge to the Ephesian presbyters at Miletus (Acts xx. 21)—"testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ"; and (ver. 24), "the ministry which I have received of the Lord Jesus to testify," to preach as a convincing, saving testimony, "the Gospel of the grace of God." A little earlier than that scene on the Mount of Olives, though the narrative is given in a later chapter, occurred the supper at Bethany, where the Lord, in His justification of Mary's devotion, anticipates the certain accomplishment of the prediction just quoted (St. Matt. xxvi. 13), "Verily, I say unto you, Whosoever this Gospel shall be preached throughout the whole world, there shall also this, which this woman hath done, be spoken of for a memorial of her." In harmony with the prediction and the anticipation comes a little later (St. Matt. xxviii. 19, 20) the solemn injunction of the Lord, not long before His Ascension: "Goye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and, lo, I am with you alway, even unto the end of the world." This injunction—St. Matthew is explicit on the subject—was uttered on a Galilean mountain, we know not how many days after the Resurrection. St. Luke, in his Gospel, gives us the report of another and earlier interview with

the eleven, not in Galilee, but, as it seems, in the upper chamber on the evening of the Resurrection. The injunction is just as explicit, though in another form (St. Luke xxiv. 46-49): "Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead on the third day, and that repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem. And ye are witnesses of these things . . . but tarry ye in the city of Jerusalem until ye be endued with power from on high." [St. Mark's account (xvi. 14-18) seems to be meant to describe the same occasion.] If we understand rightly the notes of time, the whole interval of the forty days must be inserted between verses 49 and 50, i.e. between the promise of "power from on high," and the walk to Bethany, to witness the Ascension and receive the parting benediction with its resulting joy. It is in his later and fuller narrative of the Ascension (Acts i. 7 *sqq.*) that St. Luke records a repetition of the Evangelical commission, as well as of the words of promise spoken at the earlier date in the upper room: "Ye shall receive power . . . and ye shall be My witnesses . . . unto the uttermost part of the earth."

Thus we have three occasions on which the injunction to preach the Gospel and testify of their Master was laid by Him on His servants; in the upper room on the evening of the Resurrection, on the hill in Galilee probably after the first octave of the great day, and on the Ascension day on the Mount of Olives. In one particular the three events are exactly in accord. The charge of the risen Lord is addressed, on each of the three occasions, and according to each Evangelist, to "the eleven disciples," "to the eleven as they sat at meat," or in the Acts, "the Apostles whom He had chosen." There is nothing to show that any other Christian, male or female, was present on either occasion. What are we to infer from this? Was the charge addressed personally to those eleven men, so that when the last survivor left the scene the obligation to evangelize ceased and came to an end? Or was it on the Apostolic order, the clergy of the Church, that the command was laid, so that laymen and women were and are exempt from all obligation to give freely the inestimable bounty they, no less than the clergy, have so freely received? It is clear at any rate that such was not the view of the early Church, Apostolic or sub-Apostolic. Else we had never heard of the evangelical work of Stephen and Philip, or of the domestic ministry of Aquila and Priscilla, amongst the honoured labourers of the inspired narrative. No, rather is it not clear that the eleven were convened and were addressed, not personally as eleven believing and ordained men, but as the whole Church by representation, as first recipients of a charge to be regarded as the "deposit" of that holy Catholic Church which is "built on the foundation of the Apostles and Prophets," a charge to be transmitted laterally to each convert of their age and time, and then, by a true Apostolic succession—I mean no slur whatever on the historical succession of the clergy—to every generation of Christians to the end of time?

The obligation to evangelize the world is proved, I should think,

sufficiently from the synoptic Evangelists. But, in his own characteristic form, St. John's record of his Master's words corroborates it emphatically. Thus, in the pastoral allegory of chap. x. we read (ver. 16), "Other sheep I have, which are not of this fold: them also I must bring (*κακείνα με δεῖ ἀγαγεῖν*). And there shall be one flock under one Shepherd." And that He would accomplish this in-bringing not without His Church's aid is intimated in the discourse of the Paschal evening (e.g. St. John xvi. 8 *sq.*, compared with xv. 26, 27), "When" the Comforter "is come He shall convict the world of sin, and of righteousness, and of judgment." "When the Comforter is come, He shall bear witness of Me, and ye also shall bear witness because ye have been with Me from the beginning." If I do not detain you longer within the limits of the writings of the Evangelists it is not, you know well, that their evidence respecting the expressed will of their Master, or their understanding of it, has been exhausted. The three great parables of common life—the Sower, the Fisherman, and the Shepherd—might each have been adduced as illustrating, in that special didactic form which is inseparable from our idea of our Lord as teacher, His purpose concerning the waste places of the world-field, the wandering tribes of the gentile-ocean, the sheep strayed from the ideal fold which should have enclosed and protected all the human family. The field everywhere is to be tilled and sown, the nets flung into all waters and the good fish gathered into vessels, and the lost sheep are to be sought and saved.

Thus far we have been listening wholly to our Master's words. It is His anticipation, His injunction, His allegorical forecast of the future, as reported from His own lips by the Evangelists, of which I have been reminding you.

Now, for a few moments, recollect how that typical convert and typical Apostle of Christ and missionary of the Church, St. Paul, apprehended the duty to be inferred from the Gospel record, and not less from the prophetic word of the Old Covenant. Reference to one context must suffice. I quote from the tenth and eleventh chapters of the Epistle to the Romans. "The Scripture saith; whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek, . . . for whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The purpose of our Lord that Gentile and Hebrew, on terms of perfect equality, should be partakers of His salvation; that salvation should be gained through the hearing of faith; that there should be men to carry the tidings, and that these should have the mission of the Holy Spirit, ordinarily by the ministry of His Church, were for St. Paul obvious conclusions from the Scriptures of the Old Testament, corroborated no doubt by the Evangelical tradition, if not the earlier Gospels, and no less by his own experience as a convert, an inspired volunteer, and finally an ordained Missionary of the Church. Following out the argument in the eleventh chapter, which was proceeding in the tenth, we find him

anticipating, before the Consummation of the Evangelical purpose, a wide, if not an universal conversion of the Gentiles. "Blindness in part is happened unto Israel until the fulness of the Gentile be come in," until (does he not mean?) the "teaching of the nations" has had its due development and accomplishment in a large ingathering of heirs of Abraham by faith, created out of the stones of the Gentile wilderness, "and so," in this way, "all Israel shall be saved."

I have now brought together Scriptural warrant, more than sufficient, in a meeting of members of our Evangelical Church, especially amongst men who feel constrained to emphasise her Evangelical character, to make plain the obligation laid upon the Church of our Lord to evangelize the world. Is that obligation perpetual? Is it binding, so far as we can gather, to the end of time? Or is there any reason to think that it has ceased or will cease at any term before the end? To see the apathy with which some Churchmen who agree with us in their views of doctrine, and are not ashamed to be known as Evangelicals, nevertheless regard the missionary enterprises of the Church, one would think there must be some reason to conclude that the obligation was temporary, and had ceased at some date in the past. I have sometimes thought, though never, it is true, met with a case, that such lukewarm friends might have fixed on the ruin of Jerusalem, and the close of the Mosaic dispensation, as the point of limitation. Our Lord's prediction, already quoted, was, "This Gospel of the Kingdom must first be preached in all the world for a witness unto all nations; and then shall the end come." St. Paul, writing to the Colossians about the year 63 A.D., after, say, a quarter of a century of missionary activity on the part of himself and his brethren, apostolic and unofficial, uses remarkable language concerning the propagation of the Gospel so far accomplished (Col. i. 6). "It," he says, "is come to you, as it is in all the world, and bringeth forth fruit as it does also in you"; and, stronger still (ver. 23), it "was preached unto every creature which is under heaven." Our Lord's prediction and His servant's record of fact, are couched in nearly identical language. "The world," and the phrase "under heaven," may be interpreted—we have a similar usage in Chinese—as the world of the empire, under the Roman heaven, i.e. Southern Europe, Northern Africa, and Western Asia. Within those limits, we have St. Paul's unexceptionable evidence, the world had been evangelized within, say, forty years after Pentecost. And again in correspondence with our Lord's prediction, in seven years more came the fall of Jerusalem, which marked the "end of the world," the *συντέλεια τοῦ αἰῶνος*, a signal for the exultation of believers, not at the ruin of the Mosaic Church but, at the final enfranchisement of the Church of the New Covenant.

I have ventured the supposition that the indifference to missionary enterprise on the part of some of our brethren is justified to their own consciences by the plea, grounded on what has just been adduced from St. Paul's Epistle to the Colossians, that our Lord's command to the Church was not of perpetual obligation, but ceased and determined with the fall of Jerusalem. I need hardly refute the imaginary argument. Amidst the perplexities of prophetic interpre-

tation nothing seems more certain than the principle of successive and enlarging fulfilments of the great predictions of the Kingdom. A nearer and a remoter *συντέλεια*, with corresponding periods of preparation shorter and longer, can be distinguished in the context of St. Matthew from which I have drawn my principal quotations. The two "ends," the corresponding twofold *παρουσία*, had led to confusion in the minds of some of the early Christians, notably the Thessalonians. They had heard of an end and an Advent to take place during the lifetime of the contemporaries of Jesus Christ, and had concluded that this meant the final Advent, the return in the guise of the Ascension. St. Paul, in the second Epistle to the Thessalonians, took pains to correct this; not denying the near approach of an end, with its vengeance and its emancipation, but explaining the interval predestined to allow for the manifestation and development of the Man of Sin before the great and final Judgment. The same twofold teleology can, I think, be seen in the Apocalypse, in which the work of universal evangelization is foreshadowed at a period long subsequent to the end of the Mosaic Church, and the evangelization of the Roman world attested by St. Paul. This is a point, however, which time forbids me to discuss in detail, and which will not need discussion in this assembly, in which there is nobody who does not accept the nineteenth verse of St. Matthew xxviii. as the "general order" of the Captain of the Lord's host in the warfare of these Christian centuries, to run until the end, or until it is superseded by some other and equally explicit injunction of the same Divine authority.

So far as Holy Scripture is concerned, I have alleged enough, certainly as much as I have time to allege, in order to establish "the perpetual obligation laid upon the Church to evangelize the nations." A secondary, but not unimportant, corroboration of our argument may be drawn from the historical phenomena of the successive centuries, and notably of this almost completed century, both within the visible Church and without it.

1. Within the visible Church the most conspicuous phenomenon of the century is the development of the missionary spirit to such an extent that it has extorted a degree of respectful attention even from the reluctant pen of the public press. No doubt a certain interest in the spread of the Gospel existed within the Church in the previous centuries. The annals of the S.P.C.K. and of the S.P.G. prove that. But the interest taken by Churchmen was on the smallest possible scale, and that of the Nonconformist bodies practically *nil*, down to the last years of the eighteenth century. Then, as one of the results of the Evangelical revival, good men in troublous times laid the modest foundations of the now influential, if still inadequate, organizations—to name some of the best known—of the British and Foreign Bible Society, the Missionary Societies of the Methodist, Baptist, and Independent bodies, and our own honoured Church Missionary Society. At whose prompting, and under whose influence, did these great agencies come into being? The names of certain founders, supporters, patrons of the Societies are known and revered. But a glance at

the documents of the time, lately summarised for us with so much skill and pains, will compel you reverently to conclude that "not by might, nor power, but by the Spirit of God" these agencies, for the extension of the frontiers of the Redeemer's Kingdom, were started and have been sustained. Recollect what the century has been. The infidel and lawless principles that found vent in the French Revolution were not yet exorcised in its early years. England was again and again in imminent peril, hardly less from disaffection at home than from the hostile attempts of foreign powers. Men's hearts,—the very men who were laying the first stones of our missionary enterprise,—failed them again and again, for "looking after those things that" seemed from moment to moment to be "coming on" their beloved land. Look through Richard Cecil's sermons or Robert Hall's, and you will feel, I think, that it must have been a very real *afflatus* that roused and nerved our great forerunners in the Church and the Societies, to find heart and leisure so to "look on the things" of Africans, Hindus, Chinese, and the rest, when they knew not how long their beloved England would stand still unconquered, unenslaved, girt with her silver sea.

And what have been the succeeding decades? A few words may help to recall their characteristics, and to enhance the grace which sustained the missionary spirit throughout. In domestic politics, the great Reform Bill, Chartism, the Corn Law Agitation, Factory Reforms and their occasion, the Irish Question in its unremitting importunity from O'Connell to the present moment; one common element conspicuous through all, the steady advance of the democratic principle. In the Church, that religious movement which some have treated as a second spiritual revival, but which signalized itself by the early secession of its great leader to Rome, a step in which he has been imitated by a deplorable number of followers, clerical and lay; side by side with this movement, the introduction of Continental principles of Biblical criticism and exegesis, with the spread of infidelity disguised as Agnosticism; whilst Dissent all the while, becoming more and more political, has worked for the disestablishment of the Church; and Rome, by open assault or by sap and mine, has laboured before all things at the reconquest of England. In foreign politics, the Eastern Question with its Crimean War, two Chinese wars, the terrible Mutiny and its momentous sequel, the American War of Secession, and the great wars which have resulted in the reconstruction of the map of Europe, not one of them all unattended with hazard and anxiety for our England. No matter where you look, or whether you think of the commencements or the maintenance and extension of the missionary enterprises, what can you do but confess with Jacob, "Surely the Lord is in this." All honour to Thomas Scott, to the second Henry Venn, to the devoted and able men who stood with them, as well as to those on whom their mantle and their office have devolved in turn; but the work—they were quite sure of it and avowed it repeatedly—was not theirs but the Lord's, Who set in motion, and has kept advancing, the great, the often hopeless-seeming, undertaking of evangelizing the Heathen and

Mohammedan nations. The men I have named promoted the Church Missionary Society; but my contention is illustrated everywhere in the religious world, from the marvellous renewal of youth in the venerable Societies of the Church, to the only too numerous organizations of each smallest sect, and of the non-denominational coteries.

I may not detain you with statistical evidence. It is hardly necessary, but it is full of interest, whether you look at financial progress or at the extent and variety of home organization, or at the number of missionary volunteers, and particularly of such as spend their own money, as well as their lives, in the service of the Church on this behalf. What can all this development mean but the presence of our Lord with His Church, compelling His people, in this selfish and preoccupied age, to recognise our obligation to persevere in the great task until it is accomplished in the world-wide "teaching of the nations," the evangelization of the world?

2. There is just one more argument of the same kind which I would suggest before I have done. I find it in the opening of the gates of the nations to the approach of the Christian messenger. When Mr. Venn became Secretary of the C.M.S. what were the practicable fields for our work? New Zealand had been added to Sierra Leone, and also the West Indies and portions of North-West America. India, too, was open after a fashion; but missionaries there were viewed with disfavour, and converts were subject to serious social disabilities. China, Japan, Korea, and almost the whole of Africa were closed, were in large measure unknown. Nay, this was still the case when I received the missionary call. China by that time had, indeed, been compelled to admit us at five of her seaports; but beyond their immediate precincts her 300,000,000 were as inaccessible to the Gospel as ever. Meantime, Japan and Korea stood still with gates fast closed. It was in the year in which I reached China that Japan was induced to relax her exclusiveness in some degree. In 1861, when I paid my first and only visit to Japan, there were still but very few resident missionaries, not a single English missionary among them; and there was no perceptible omen of the extraordinary adaptation of European ideas and material civilization which has transformed Japan. It was still some years before Korea was unlocked. Thus, within not quite forty years, in India, the way has been widened and levelled, notably by the revolution that succeeded the Mutiny, and by the influence of the many distinguished Christians who have adorned the civil and military services, by whose agency that revolution has been carried out; whilst in China, Korea, Japan, and in Africa, an addition of perhaps 600,000,000 has been made to the human souls who are now accessible to the message of Christ's salvation. Is all this chance, is it a freak of destiny, or is it rather our Lord in His providence confirming His ancient injunction to the Church to go and teach all nations?

I have endeavoured to illustrate my appointed theme from Holy Scripture, and, more briefly, from considerations based on recent phenomena, religious and secular. I ventured to speak of the Scriptural witness to the missionary obligation of the Church, as



tested in my own case, when my aversion for all the conditions of missionary life was overborne, and I was constrained to offer myself to the Lord and His Church for foreign service. I did not mean that the argument from Scripture operated, directly and without a medium, on my conscience. My father and mother, convinced themselves, had accustomed us their children to think of the missionary duty of the Church as an axiom, and to expect that our Lord might honour their house by calling for volunteers amongst us. We learnt that as an elementary Christian principle, before ever Christ had been revealed with power to any of us. When at length I saw Him, "telling me all that ever I did," and then by degrees relieving the terrors of conviction by holding out the hope of pardon through His blood, it was not long before the reviving soul asked itself, "How can I thank Him?" "Can He possibly make use of me?" So it came to pass that I cast myself at His feet, ready for whatever He would have me to do. His claim, once recognised, has never been questioned since. For nearly ten years, however, He postponed the requisition, and set me meantime tasks at home; till, I confess it, I began to cherish the hope that home, England, might after all be my life-long scene of service. But the pillar moved at last, and He helped me to follow it to China. The obligation on the Church is clear and cogent. The obligation on the individual Christian, to "offer and present" himself a living sacrifice, in unreserved devotion to his Lord, is equally clear. But the field of service at home or abroad, and all the details of duty, are for Him to dictate, "the latchet of Whose shoes we are not worthy to stoop down and unloose." He will dictate in His own language to the soul whom He has once made "willing to do His will." May I close with this testimony to His faithfulness in this as in all other things, proved to me in a lifelong experience?

## THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from p. 20.)

### ASSOCIATIONS FORMED.



T was no doubt the Bible Society's Auxiliaries—that being their word—from which came the hint of Church Missionary Associations, the earliest of which, as we saw, was formed for the metropolis in December, 1812. The idea of their extension to the provinces, according to Mr. Pratt's *Plan*, rapidly gained favour, but the success which they achieved would probably have failed of attainment had it not been for the concurrent awakening of the country at large through the new India Charter Bill. Very fortunate was the Society at that juncture in having a sufficient number of capable friends for carrying their cause with a ready enthusiasm into county after county—men like Josiah Pratt, William Goode, Thomas Scott, Henry Budd, Edward Burn, Basil Woodd, Melville Horne, Thomas Dikes, Legh

Richmond, Haldane Stewart, William Marsh, Daniel Wilson. Such practised preachers and speakers, taking nothing for their labours, and merely reimbursed their expenses while travelling for many weeks at a time, could not, as apostles of the Church Missionary appeal, do otherwise than declare with all their might those fundamental principles of Christianity upon which alone it was sought to build. They thus had a splendid opportunity, after so many years of slight cast upon their doctrine in some high quarters of the Church as well as of the world, of unfolding in a host of provincial pulpits the Gospel of the grace of God according to their apprehension of it. The readiness of large numbers, clergy and laity alike, to accept the Society on its own principles wherever it appeared before them is not the least interesting impression which we gain in watching the rise of these associations one after another. People whose names are found in no previous subscription lists began to flock into the Society through the channel of associations all through the year 1813, and the result is apparent in the contributory portions of the Report swelling more and more in and after 1814. It can hardly be doubted that by this ramification into every quarter of the kingdom the Society, to a very large extent, created its own constituency, and greatly extended within the Church of England that new public opinion which was to be, humanly speaking, its main and its growing resource.

1813, *cir. Jan. 1st.*—The earliest provincial association we have met with is a small one dating “from the commencement of the year” 1813, as stated by the founder in a letter of December 15th, 1813, acquainting Mr. Pratt with its existence and remitting the first year’s proceeds. It was formed in the Warwickshire village of Clifton-upon-Dunsmoor, two miles east from Rugby, by one of the masters of Rugby School (before Arnold’s time), the Rev. James Hoare Christopher Moor, who was serving the parish as curate. If he did not commence active measures until the appearance of Mr. Pratt’s *Plan* in the *Register* at the end of January, the subscriptions were probably made to date from the beginning of the month, as his letter would imply.

Again, under the date of February 20th, 1813, a circular survives announcing the founding of an association at Dewsbury, upon a plan recommended by the Committee in London; president, the Vicar, Rev. John Buckworth; treasurer, Mr. John Halliley, senior; secretary, Mr. Battye, who was an attorney of Dewsbury. In the quietest way imaginable was this institution started, without initiatory sermons, without a general meeting. It made itself known to the public at large by this circular, which sets forth the rules and invites subscriptions. The Society was not absolutely new to the town. The old vicar, the Rev. Matthew Powley, and Mr. Halliley, subscribed from 1802, and so started the Church Missionary history of Dewsbury. There had been sermons too in one year, 1805. The present vicar had been curate under the former one, was a subscriber and very warm friend; but besides him and his two lay colleagues named in the circular, and Mr. John Hague of Crow’s Nest, a subscriber from 1805, we discover no supporters in Dewsbury, and those four gentle-

men are to be regarded as the fathers of this present Association. Their unobtrusive way of commencing must be attributed not to lack of zeal or enterprise, but to the circumstances of the town, a manufacturing one in bad times, the character of the people whose interest it was sought to awaken, and their many calls; the novelty of the idea among Church people; perhaps, too, the entire want of experience in such undertakings. The subject had to be approached by slow and cautious steps. At all events, as the Warwickshire Clifton was the first village, so Dewsbury was the first town, that, so far as we can find, started an association in consequence of Mr. Pratt's *Plan* published in the *Register* of January 31st, 1813.

Passing from Yorkshire to mid-Devon we note that there was established "in February," 1813, at the village of Hatherleigh, under its vicar, the Rev. Cradock Glascott, an association dividing its produce between the Church Missionary and the Jews' Societies, one therefore not on Mr. Pratt's plan, which contemplated his own Society exclusively. The source of our information is Mr. Glascott's remittance at the end of the first year, January 27th, 1814.

On Saturday, March 6th, 1813, in the little and poor village of Chesterton, a short walk from Cambridge, at the house of Mr. J. Foster, a meeting was held and a small association formed, the treasurer Professor Farish of Magdalen College, who resided there, and among the members, a fellow and tutor of the same college, the Rev. George Hodson, afterwards of Birmingham, and later Archdeacon of Stafford. Mr. Hodson's letter of March 8th, and Mr. Foster's of March 11th, make known to us this humble village movement within hail of the university town, supported by Magdalen College, setting an example to both town and university. It was in that very month, March, 1813, that Professor Farish received into his house at Chesterton as a private pupil, to be prepared for Queen's, the future Secretary of the Society, Henry Venn, and it may be taken for granted that the son of the Rector of Clapham was not indifferent to the Chesterton Association which he saw starting. Whether or not the stimulus came from Chesterton, it is certain that when the missionary movement is seen soon afterwards springing up in Cambridge town, another of the Farish name was mainly in charge of it.

On March 11th, 1813, from the largest parish in Shrewsbury, St. Chad's, the Rev. John Nunn, curate-in-charge, reported the formation of a Bible, Prayer-book, and Missionary Association, all in one, the third of its proceeds going to the Church Missionary Society. Here was another mixed institution, and such sprang up occasionally in various places.

The unburied records from which we draw, revealing the earliest endeavours of the Society and its distant friends to make known the grand duty and grander privilege of awakening a missionary spirit within church walls and Church homes in the towns and villages of England, are not to be lightly heeded in the narrative we are pursuing. Those few enthusiasts here introduced to us were the pioneers of the great army which we witness to-day.

Now at length we have reached Bristol, at that time quite unrivalled among the greater provincial towns of England for the hold taken on its people by the principles held so dear by the promoters of this Society. Ever since September 24th, 1812, i.e. even before Pratt's plan was in circulation, Bristol Churchmen had reported themselves ready to advance; but as it was local circumstances alone that obliged them to remain on the halt, the credit of being the first to form belongs to them, though the palm does not. When Bristol did come into line and display to the Committee and to the whole Church what was possible and what was necessary, all the prior efforts we have been tracing, far from sinking in their insignificance, acquire, we think, a new dignity. The fathers of the Bristol Association were certainly the Rev. Thomas T. Biddulph and the Rev. James Vaughan. Among the laymen supporting them was prominent a talented young man, residing in the neighbourhood at Frenchay, Mr. John Scandrett Harford, who two years later succeeded to his father's beautiful property of Blaise Castle, four miles north from Bristol. An interesting religious history connected him with the Rev. Richard Whalley of Chelwood, of precious memory. He was afterwards an intimate friend of Wilberforce, Hannah More, and Sir Thomas Acland. In letters he is known by his *Life of Michael Angelo*. His family afterwards became united by marriage with the Battersbys. Five clergymen representing the Society assisted, Josiah Pratt, Thomas Scott, Basil Woodd, Edward Burn of Birmingham, Henry Budd; who preached before, upon, and after the day of meeting, from Tuesday, March 23rd, to Sunday, 28th, the sermons being, with one exception, on week-days. The precedent then set of finishing with a sermon was usually followed afterwards in large towns, both in forming the association and at subsequent anniversaries. The churches used were these seven—St. James's (Mr. Biddulph's); Mr. M. R. Whish's two, Redcliffe and St. Thomas's; Mr. Tandey's, St. Werburgh's; St. Mary-le-port, in charge of Mr. William Wait; Clifton Church and Dowry Chapel, both in charge of Mr. Hensman. There were at least two more pulpits in which, had there been need, sermons would have been welcome—St. Philip's (William Day's), St. George's in Kingswood (John Emra's). That the congregations were thoroughly interested was shown by the amount of the collections, which included 60*l.* worth of ladies' jewellery and ornaments. The meeting held at the Guildhall on Thursday, March 25th, for forming the Association, was attended by the leading clergy and gentry, the Mayor of Bristol, Mr. Michael Castle, presiding. The first resolution was moved and seconded by Mr. Harford and Mr. Biddulph, while as many as ten others were spoken to by eight laymen and twelve clergymen. The laymen were Mr. E. S. Edwards; Mr. Philip Prothero, related presumably to the member for Bristol; Mr. James Fripp, one of Mr. Biddulph's congregation, a prominent Bristolian; Mr. J. M. Gutch; Mr. William Dymock; Mr. Isaac Cooke, solicitor, an attached friend of Mr. Biddulph, who had generously placed his house at Clifton at the disposal of Mr. Cecil in his last days; Mr. G. Thorne; Mr. George Baring of Walford House, near Taunton, who shortly afterwards took holy orders. The

clergy were James Vaughan, vicar of Wraxall in Somersetshire; Walker Gray, two years later curate and lecturer of Henbury, who contributed reminiscences to William Jowett's Memoir of Cornelius Neale the senior wrangler, with whom he had been intimate at Cambridge; J. T. Sangar; John Swete, either then or a little later Mr. Biddulph's curate, author of *Family Prayers*, and for many years later much respected in Bristol as Dr. Swete; Martin Richard Whish; Thomas Browne Simpson, then, or else a little later, curate of Brislington and vicar of Keynsham, finally vicar of Congresbury; Samuel Field or Feild, then or shortly afterwards curate of Westbury, near Henbury, with pupils, and finally vicar of Hatherleigh; John Emra; Dr. Nathaniel Bridges, uncle of Charles Bridges (then a Cambridge undergraduate), a Warwickshire vicar, but obliged to reside at Clifton, lecturer of St. Nicholas and St. Mary Redcliffe, a preacher of considerable power; William Wait; Thomas Conolly Cowan, serving St. Thomas's; and John Bull. Eleven resolutions spoken to or simply moved and seconded, by twenty-two speakers, in addition to all the sermons, show the enthusiasm and unwearied attention which the subject of Missions was now beginning to find. Mr. Pratt, who had to hurry away from the meeting in order to get back to an important Committee in London on the following day, reported there that the Bristol Association had been formed on a scale which would prove most beneficial to the Society. He might well say that. So warm an interest was diffused throughout Bristol that several influential persons, both lay and clerical, who attended the meeting with undecided minds, afterwards signified their adhesion; while no fewer than thirty gentlemen, many of them leading Bristol men, were found willing to form the Committee of the new institution. The post of Treasurer was accepted by an eminent merchant, Mr. Thomas Daniel, whose family, afterwards seated at Stoodleigh, near Tiverton, administered that extensive property with princely munificence. The Vice-Presidents were the Mayor (Mr. Castle) and both the city members, Mr. Richard Hart Davis and Mr. Edward Prothero. A neighbouring magnate, the Duke of Beaufort, was President. Two clergymen, James Vaughan and Fountain Elwin, were Secretaries.

This was a promising beginning, and the starting impulse was not allowed to die out. The whole city was divided into districts for systematic weekly and monthly collections, and in its first year the Bristol Association raised no less than 2300/., almost as much as the whole income of the Society in the previous year. With its many columns of subscribers, and its numerous staff, this Association is the most prominent feature in the contributory portion of the *Proceedings* for 1813. But the chief interest, perhaps, which it possesses in an historical review lies in the fact that it was (with the limitation already noted) the earliest among all the provincial associations, leading the way in a great movement, furnishing in point of scale the example and the standard to all the towns and counties of England. It long remained what it was at its birth—the queen of all the Society's provincial supports, and we shall meet with nothing like it until we reach Norwich, six months later.

But apart from the Society, there is, we think, still something more to be said. An unwonted multitude of the Bristol public learnt, probably to their great surprise, by the visit of the five strangers in co-operation with their own clergy and laity, the power of the Evangelical pulpit and platform of the Church of England to kindle a spirit of enthusiasm, even without the aid of their fathers in God. In days of great rebuke they saw enough to assure them that the Communion of the Established Church possessed men capable of awakening a genuine popular interest in a purely religious cause, and inspiring confidence in their ability to conduct it successfully on a great scale of enterprise. At all events, this was the first time the "Evangelical part of the Church" had appeared distinctly before their countrymen in this light. On the eve of a period of advancing non-conformity, and the many hostile political forces which the coming peace was to develop, the Bishop of Bristol in the Master's Lodge at Trinity missed a grand opportunity of popularizing his office in that great city of the West which was his principal charge. Nor was the example of this Bristol Lady Day lost on those in other parts of the country, who were bent on awakening their Church to the new spiritual life. Letters in the Society's collection show how much the news from Bristol had astonished, gratified, and encouraged them.

Proceeding into some other quarters more or less obscure, we find that on March 25th, 1813, or thereabouts, an association commenced at Cotsbrook, near Shiffnal, eighteen miles east from Shrewsbury. Its existence comes to light in a letter of Mrs. D. Whitmore, January 11th, 1814, reporting that it had been formed three-quarters of a year from Christmas, and was to be known as "A Society of Ladies in Shropshire, by the hands of C. S." Mrs. Whitmore herself was apparently the mover.

On or about March 25th, 1813, a penny association was formed at Bedford by a very earnest clergyman, the Rev. Charles Williams, chaplain of the House of Industry, and curate-in-charge of Biddenham, the vicar of which, the Rev. T. S. Grimshawe, resided on his other living, Burton Latimer. Mr. Williams's heart had been drawn to the Society in 1812. We first learn of the association from his letter of December 1st, 1813, when he had left Bedford to take charge of Burton Latimer.

On April 6th, 1813, Miss M. Heddington of Portsea wrote that she had opened among her little pupils a very small monthly subscription. Thus commenced the Portsea Juvenile Association, of which she was the nursing mother for several years with ever-growing success, being most warmly interested in missionary work. She was one of Mr. Dusautoy's congregation at St. John's, and was started on her work by his placing in her hand the *Missionary Register*, which began on January 31st, 1813. Her abode was 5, Lion Place, and if this was the present Lion Gate Road, or is represented by it, its direction was eastward into the country, beyond the fortifications, issuing from Lion Gate.

On April 7th, 1813, an association was formed at the village of Bunwell in Norfolk, five or six miles south-east from Attleborough, as

related in a letter of the same date from the Rev. John Garton Howard, curate-in-charge and secretary. The patron of the Association was the Rev. J. Buxton, rector of the contiguous parish, Carleton Rode. Mr. Howard, a young man very warm in this cause, became shortly afterwards curate-in-charge of Spondon, near Derby; in 1816, vicar of St. Michael, Derby, and vicar of Stanton-by-Dale, eight miles from it.

On April 9th, 1813, a penny association was formed at the village of Blunham, eight miles east from Bedford, under the rector, the Rev. Robert Porten Beachcroft, at a meeting held by him in a large room in the parish workhouse. The people came forward most readily, and Mr. Beachcroft's only difficulty was to restrain those in receipt of parochial relief from contributing.

*April, 1813.*—At the village of Glasbury, near Hay, in Brecknockshire, on the eastern border of South Wales, close to Herefordshire, the first association of the Society in Wales was formed, and its date suggests that it received the impulse from Bristol. To those who read or remember Charles Bradley's sermons, the name of this remote spot must be familiar, as one of his volumes derived from it its title, *Sermons Preached at Glasbury*. Bradley was vicar there from 1823 until his death in 1871, a period long preceded by the missionary history of Glasbury, which began in 1810, when the curate, the Rev. James Jones, and Miss Hughes of Glasbury House, first appeared in the Society's list of contributors. For two or three years they remained the only ones. On March 24th, 1813, a Wednesday, while the Bristol Association was in course of formation, the first congregational collection was made at Glasbury, and on that same day the weekday school children contributed. That was probably the virtual commencement of this Association, but whether it was formally instituted then, we are unable to say. In July, 1813, just in time to appear in the Report, its first quarter's remittance was received in London, mentioning the two original subscribers, Mr. Jones and Miss Hughes, the church and school collections, and contributions without names. The Report of 1813 exhibits the Glasbury Association as the only one in Wales, giving as patron Lt.-Colonel Allen; president, Rev. James Jones; treasurer, Mr. Morgan. Its first year's long list of contributors included the names of Colonel Allen, Mr. Morgan, and Mrs. Williams of Glasbury House. The Rev. William Williams of Caermarthen wrote on September 22nd, 1813, that in its support of the Society "the parish of Glasbury in Brecknockshire has as yet outshone every parish in the principality of Wales."

On April 23rd, 1813, the Rev. Henry Watts Wilkinson wrote that he had succeeded in forming a Sudbury Association, and offered his services as agent for the town and neighbourhood. This was the earliest association formed in Suffolk. Mr. Wilkinson was the son and (in 1842) the biographer of the eminent Rev. Watts Wilkinson, chaplain of Aske's Hospital. He was at this time apparently a curate in Sudbury, where in 1816 he became P.C. of St. Peter and St. Gregory. In 1845 he was made vicar of Walton with Felixstow, dying in 1851. He was a fellow of Worcester College, Oxford.

*May 3rd, 1813.—The Lock Chapel Association.*—The Lock Hospital stood at that period at the corner of Chapel Street, Upper Grosvenor Place, near Hyde Park Corner, and its chapel, served by able preachers, on a site now occupied by great mansions, was attended by many of the West-End gentry and aristocracy, by whom the institution was in a large measure supported. The Chaplain, Thomas Fry, contributed to the Society down to 1811, before retiring to his Emberton living in Bucks, and in 1812 his successor, James Gibson, residing in Carlisle Street, continued his support. The Report of 1813, in spite of the date we have given, exhibits no organisation, but only a long list of contributors called an Association. Miss Dod is Treasurer of it and an active collector, while among the contributors we notice Major-General Carey, Lady Olivia Bernard Sparrow, the Hon. Mrs. Gardner, the Hon. Miss Brodrick, Mrs. Babington, Mrs. Inglis, Mrs., Miss, and Miss E. Wilberforce. The proper organization, which may not have been settled when the Report of 1813 went to press, first appears in the Report of 1814, when the Rev. James Gibson was President. In that year other titled contributors appear, three of them through General Carey.

The date we have reached brings us to the anniversary day, and forms a convenient resting-place for the present.

## NOTES ON TIBET.



TIBET, the great land which lies to the north of India, is daily increasing in interest. By a recently published map the Royal Geographical Society has made us acquainted with the mountains and lakes, rivers and valleys of this great country, whose plateaux lie ten thousand feet above sea-level, and whose inmost recesses are still unexplored. Commercial interest has also been awakened, and a trade treaty was brought to a successful issue in 1893, when the Chinese Ambassador came to Darjeeling with an escort of Tibetans, though the mart, Ya-tong, which was then given as a meeting-place for Tibetan and Indian traders, is some distance from Tibet proper. Our dealings with Sikkim in the past have made Tibetans somewhat wary of us, and China is particularly jealous that we should not be too good friends whilst they are responsible for the military charge in Tibet. Missionary prospects are keenly watched. At the very first opportunity of entering the land there are about twelve Scandinavian missionaries, men and women, ready to go in; these have been studying Tibetan in Darjeeling and Kurseong, hill stations in the Himalayas. In the meanwhile they have found a sphere of labour among the Tibetans there, mostly coolies, who reside on this side of the border. The Tibetan Pioneer Mission started by Miss Annie R. Taylor, but lately relinquished by her, and committed to the leadership of Mr. Cecil Polhill-Turner, is prepared to furnish several labourers in this field now ripening for conquests of the Cross. Buddhism, as it is found in Tibet, will soon be much more known than at present; valuable MSS., brought from Llassa, are now being translated, and their contents, when compared with the Buddhism of Japan and Ceylon, will form an interesting study.

Perhaps the greatest living authority upon Tibet is Mr. Sarat Chandra Das, C.I.E.; he is a native of Chittagong in Lower Bengal, and was a student at



the C.M.S. Cathedral Mission College (now the Divinity School) in Calcutta, where he was educated under Dr. Dyson. He afterwards studied in the engineering department of the Calcutta Presidency College, whence he was appointed headmaster of the Bhootia Boarding-school at Darjeeling. Mr. Das applied himself diligently to the study of Tibetan, and visited several monasteries in what was then Independent Sikkim. In 1878, Lama Ugyen Gyatcho, a monk of the Pemayang-che monastery, was sent to Tashilhunpo and Llassa with tribute from his monastery, and after much difficulty obtained an invitation for Mr. Das from the Spiritual Prime Minister of the Tashi Lama at Tashilhunpo, the second capital of Tibet, and the seat of a large Buddhist monastery. In accordance with this invitation, Mr. Das, accompanied by Gyatcho, and taking with him a few scientific instruments, together with presents and a camera, set out for Tashilhunpo in May, 1879. It was on this and the following journey, made in 1882, that Mr. Das gained that fame which has advanced him to the front rank of modern explorers. The Government of India, for political reasons, has never allowed him until now to publish his work. The *Friend of India* of October 3rd, 1894, publishes the comment of the *Times* in reviewing the volume, which is now in England, and about to be published by the Royal Geographical Society, viz. "that excessive caution which has characterised their censorship of trans-frontier literature." Thus it is that in the Tibetan map, lately compiled,\* while the labours of travellers from Pandits Nain Singh and Krishna, down to Littledale, Bower, Bonvalot, and Rockhill are recognised, Mr. Das's discoveries are seen to have shared the same fate as his botanical and geological collections.

In the *Journal and Text of the Buddhist Text Society of India*, edited by Mr. Das, he thus describes his desire to enter Tibet:—"The grandeur of the eternal snows, their sublimity, extent, and height, which no pen can describe, no pencil delineate,—created in my mind an ardent desire to visit those mountain recesses and caverns where sages dwelt, and to explore those unknown and unseen Buddhist monasteries where were safely deposited the literary treasures of ancient India. . . . Had the narratives of my travels been published when they were printed, the Indian public could have correctly known the objects for which I made that pleasurable yet reckless plunge into the unknown regions beyond the snowy Himalayas. No ambition, no desire for money, no Governmental inducements influenced my mind when I quietly formed my determination to visit the sacred lands of the incarnate Lamas. . . . Moreover, I had not seen those great monasteries and convents of the Buddhist faith, which I was told were erected after the model of Nálanda, Odantapuri, Vikramasila, and other Viháras of Buddhist India. . . . My heart yearned for seeing the incarnate Lamas and their holy congregation, and ever in my mind sentiments such as these rose when I looked toward the azure skies of Tibet beyond the glorious snows of the Gaurisankar and the Kanchanjanga mountains." This was the desire which animated the discoverer of Tsang Lhartse, or Sakya Jong, and the lake Chomo Telthung. Starting from Jongri in Sikkim, he crossed over the Kanchanjanga range to Yamgo-tshal in Nepal, thence to the monastery of Tashi Choding, thence over the terrible Chathang-la Pass. He thus describes his experience in the pass: "We had now reached the limit of perpetual snow; to the right and left ran two parallel ranges of snow, between which we struggled on our upward way. After a time the direction of the ranges changed from north to north-west, and at the angle thus formed the valley

---

\* Cf. *Geographical Journal*, July, 1894.

was filled with heaps of snow piled in a conical form, the largest of which was not less than fifty feet in height; the whole scene resembled the billows of an ocean. After travelling for three miles in this region of snow I fell down exhausted; the difficulty of breathing produced by the extreme tenuity of the air, and increased by the exertion of the lungs in an up-hill journey at a height of over 19,000 feet, together with the glare of the snow, which terribly tired the eyes in spite of the protection afforded by green spectacles, reduced me to a wretched state. At the earnest entreaty of Gyatcho, Phurchung, my guide carried me to the nearest spur, where there was no snow, about half a mile distant. We took refuge for the night under a great rock. Next morning we set out surrounded on all sides by an ocean of snow. Every few steps we lay down, got up again, again advanced a short distance, and again lay down in the burning snow. Here, knee-deep on a bed of ice, my knees were nearly paralyzed, and my legs refused to work. In this deplorable plight I struggled up the slope of Chathang-la, when my guide again came to my rescue and carried me to where was another field of snow, about a mile from the foot of Chathang-la. The sun, which had oppressed us in the mid-day, now disappeared behind the western range as we began to climb up this terrible slope. Phurchung cut steps with his *kookrie* (Nepal knife) and dragged me up with his hands. The fall of snow now increased, and we were apprehensive of being buried alive. In this miserable fashion did I cross the famous Chathang-la into Tibet, the very picture of desolation, horror, and death, escaping the treacherous crevasses which abound in this dreadful region. It is probable that Chathang-la is 2000 feet higher than Jorgu-on, and not less than 20,000 feet above the sea." The return journey was made through the Donkhya Pass. As much as we may admire this plucky Bengali in his desperate efforts to get into Tibet, and determination not to follow the route of former travellers, such as Boyle and Turner, it is not to be supposed that our missionaries will attempt such a route. A much more direct way to Llassa is through the Jelap Pass, which is a little over 14,000 feet; this was the route taken by the American Scandinavian missionaries, who went as far as the Chumbi Valley in 1892.

The chief difficulty of opening up Tibet to the Gospel lies in the opposition of the Llamas, which dates from the plundering of the Tashilhunpo Monastery by the Goorkas in 1792, when some English soldiers are supposed to have aided in the attack. Chinese influence has also much to do with the foreign policy of the Tibetans; the military affairs are handed over to China, as the Tibetans prefer to live in religious seclusion rather than fight. The fear of annexation has also been fostered by an ex-Dewan of Sikkim who was expelled from Sikkim for his treatment of Drs. Hooker and Campbell. Tibetans, too, are quite conversant with the fact that the Raja of Sikkim was retained as a prisoner at Kurseong, near Darjeeling. The date of beginning Mission work in Tibet is illustrated by the tragic fate of the Ba Tang Roman Catholic Mission in Eastern Tibet. When the two French travellers, M. Gabriel Bonvalot and Prince Henry of Orleans, were there in 1890 they inquired of the interpreter, who was a Tibetan Christian, about the Mission, and were told that the Christians had been driven out ten years before; the lower classes were excited against them, the houses of a chapel of the Christians destroyed and the school-teacher killed.\* A similar fate was shared by Mr. Butler, a planter, who entered Tibet by Assam over a pass of only 5000 feet; he was conducted back to the frontier, as even

\* Cf. *Across Tibet*, p. 373, by Gabriel Bonvalot. Cassell Publishing Company, New York.

foreigner is who is detected ; risking a second journey, he entered the country from China, and was cruelly murdered.

There is a Moravian Mission in Leh in Outer Tibet. Mrs. Bishop, in her most interesting book, *Among the Tibetans*,\* speaks in warm terms of Mr. Redslob and Dr. Karl Marx, the two missionaries then in Leh. Of the former she says: "For twenty-five years Mr. Redslob, a man of noble physique and intellect, a scholar and linguist, an expert botanist and an admirable artist, devoted himself to the welfare of the Tibetans, and though his great aim was to Christianize them, he gained their confidence so thoroughly by his virtues, kindness, profound Tibetan scholarship, and manliness, that he was loved and welcomed everywhere, and is now mourned for as the best and truest friend the people ever had." The Medical Mission hospital, dispensary, and school of Leh are also well described by Mrs. Bishop. The Moravian Mission at Kylang is also mentioned by this interesting authoress. She writes: "The Mission party consisted of Mr. and Mrs. Shreve, lately arrived, and now in a distant exile at Poo, and Mr. and Mrs. Heyde, who had been in Tibet for nearly forty years, chiefly spent at Kylang, without going home. 'Plain living and high thinking' were the rule. Books and periodicals were numerous, and were read and assimilated. The culture was simply wonderful, and the acquaintance with the latest ideas in theology and natural science, the latest political and social developments, and the latest conceptions in European art, would have led me to suppose that these admirable people had only just left Europe." It will be seen by this that the land is open so far as concerns Outer Tibet. But Tibet proper is not yet an open door, and we must be thankful when the Gospel message reaches it in an indirect way. When Mr. Das was in Tashilhunpo, teaching the minister of the Grand Lama, there was the strange sight witnessed of a Bengali gentleman, educated in a Christian missionary college, expounding his views of Christianity to a Tibetan seeker after truth. After lessons on astronomy, mathematics, and science, the minister would ask of the religion of the great race beyond the mountains. It was but an imperfect preaching of Christ, but let us hope that some truths of eternal life were gathered up to cheer the last days of the minister in that far-off city. Mr. Das is not an orthodox Hindu, and under the teaching of Dr. Dyson he conceived a great admiration for Christianity, and owns it to be superior to any other religion. He spoke to me of his difficulties, how he was not able to grasp the truth of the two natures, divine and human, joined together in one Person, Christ, and of how it was that Christianity was not revealed to other lands sooner. He studied Buddhism in Tibet, and brought away with him many MSS. given him by the Lamas. He regards Northern Buddhism as far superior to the Southern, and so much was his mind taken up with its wonderful system that it was the greatest pleasure to sit and listen while he described the intricacies of its keystone, Transmigration, and the fine distinctions of its marvellous philosophy. But he said, "Buddhism has no moral governor." Buddha gave his followers a law, but the path of rectitude is one of self-evolution.

The people generally are willing to learn, but the great obstacle is fear of the Lamas, who oppose everything that would raise the people. There are eighteen schools of these monks or priests; the largest school numbers over 490,000, and is dispersed throughout Tibet in 1026 monasteries.

In *Indian Pandits in the Land of Snow*, by Nobin Chandra Das, M.A.,† brother to Mr. S. C. Das, there is an interesting account of the Monastic

---

\* Published by the R.T.S.

† Published by S. K. Lahiri, 54, College Street, Calcutta.

University of Tashilhunpo. The boys, who are all of good parentage, between the ages of six and twelve, are placed here by their guardians, and learn in the course of two or three years 125 leaves of the standard books containing selections from the Buddhist Scriptures. At the annual prayer-gathering in February, the Gergan or teacher presents his pupils for admission to the Gekoi Chen-po (director of the monastery), who is the representative of the Grand Lama. After some searching questions regarding the boy's morals, his head is shaven clean with the exception of a small tuft on the crown. When it pleases the Grand Lama he calls the novices and ordains them, when the full tonsure is received and a new name given, together with certain aristocratic distinctions. The vow is taken, "I take refuge in Buddha, in Dharma, and in Sangha." He is then commanded not to sin, and to observe the five commandments, and the vow is again repeated thrice; henceforth the novice monk is allowed to take part in all meetings of the congregation. For three years they are novices, then they enter the middle stage; at the end of five years they enter the higher grade, and are allowed to sit for various examinations in the sacred books, the highest degree being that of Kah-chau.

At Tashilhunpo there is also a large school supported by the Government, which also partially boards the scholars. Only such students are admitted who have attained some proficiency in writing and reading. There are other schools in the chief towns of Tibet. The one at Shiga-tee is noted for its severe discipline. Girls are admitted up to the age of ten, but their number is small.

Before entering upon the subject of Transmigration it is necessary to trace the origin of the Maháyána school, or the Northern school of Buddhism. In the first century before Christ, a sage named Nágárijuna is said to have converted the most powerful king of India, named Bhoja Bhadra, who accepted the faith together with ten thousand Bráhmans. This Nágárijuna is said to have interpreted esoteric Buddhism to the Indian Aryans, and to have written numerous works on its highly abstruse philosophy. At the synod of Vaisáli the first schism took place, and now there are eighteen sects of Buddhists; some hold the perpetual duration, others the annihilation, of spirit and matter. The sage Nágárijuna preached a compromise, and hence the name of his school is the Mádhyá-mika, or middle-way school; he taught that those who desire *Mukti* (emancipation) must practise the six transcendental virtues, charity, morality, patience, energy, meditation, and supreme wisdom; thus Buddhism became powerful, and the Mádhyá-mika school became known as the Maháyána, or more developed medium or conveyance for the state of Nirvana. Nágárijuna taught that Brahmá, Vishnu, Káli, and other Hindu deities were the proper objects of propitiation; hence the Bráhmans became very favourably disposed towards Buddhism; they accepted Buddha as an incarnation of Vishnu, and identified Vishnu with Bodhisattra Padmapáni.

The extinction of the Buddhist Church in India is attributed to the Mohammedan conquerors, who destroyed the monasteries and massacred the priests. The Chinese are said to belong to the Maháyána school; the use of the letters S and V show that their books were translated from Sanskrit and not from Pali; the Maháyána scriptures were only written in Sanskrit. Buddhism found its way into Tibet through two princesses from Nepal and China in the first quarter of the seventh century, and the old Bon religion with its devil-worship began to wane. In the eighth century two *pandits* of Bengal visited Tibet at the invitation of the king, and Bon ceased to be the state religion. However, much of this still remains, besides which the Buddhism of many parts of Tibet is largely mixed with Hinduism. In the

eighth century also the king invited the high-priest of Nálanda, the chief seat of Buddhism in India, and appointed him high-priest of Tibet. Under this teacher, whose name was Sánta Rakshita, Buddhist monachism, or Lamaism, was introduced. Soon a great controversy arose between this *pandit* and a Chinese Buddhist missionary named Hoshang, but the Chinaman was defeated and expelled, not however before a great philosopher named Kamala Sila was sent for from Magadha to defeat him in argument.

Buddhism has witnessed several efforts of reformation. The King of Tibet, Lla Lama Yes'e, had, about the year 1025, sent twenty-one monks to India to invite great Buddhist philosophers to come to Tibet; out of these twenty-one, nineteen died from fever, snake-bite, heat, and other causes. The two who returned reported to the king that they had heard of the great Buddhist sage, Atísa, but that they were unable to induce him to visit Tibet. After some years, however, Atísa having consulted an ascetic, by whom he was told that if he went to Tibet he would be of great service there, though his life would be shortened twenty years, determined to make the sacrifice. He was escorted by 300 horsemen and four generals dressed in white, and received a most cordial reception. For thirteen years, till his death in 1053 A.D., Atísa devoted himself to the propagation of pure Buddhism.

Having traced briefly some of the leading events in the history of Tibet, it is necessary to give some account of the Northern Buddhism, which, after many years, is returning from the archives of Tibet to India, whence it had been carried. To understand Northern Buddhism it is necessary to have a thorough knowledge of the Transmigratory system contained in the World-cycle. This World-cycle is divided into six states, three heavenly, viz. (1) Deva, or gods, (2) Asura, or semi-gods, (3) Nara, or human beings; and three states of punishment, viz. (1) Tiryak, or animals, (2) Preta, or ghosts, (3) Hell. Every sentient being in the world is in one or other of these states, and has actions or doings (*karma*) which co-exist with the being from eternity. In order to attain to Nirvana, a state outside the World-cycle, and beyond its influence, it is necessary to enter the Man state, and hence, by the power of good *karma*, to become a saint, or Bodhisattva; then "the Way" is seen, and the being ascends up to be a Buddha, or Enlightened one. As a Buddha he may return to the World-cycle, and does so, to influence the unfortunate wretches held within it, but as a Buddha he is beyond its influence. A Buddha is, therefore, a liberated Sattva, immortal and unchangeable, purified by having passed through the World-cycle to Nirvana, a state of spiritual existence pure and simple. A Buddha is called Deváti-deva, the god of gods, i.e. of the Bodhisattvas. He is called *sugata*, or *bde-var gsegs pa*, in Tibetan, i.e. one who is gone to eternal happiness. Buddha (Sakya Muni) explained the moral laws of the World-cycle; he is the saviour and not the creator of it.

The principle which governs the process of change from one state to another is called Ekotíbháva, i.e. the continuity of personality: only Bodhisattvas can know the circumstances of their former births. Some of the Grand Lamas of Tibet are said to be incarnations of Bodhisattvas. Incarnations are decided by a council of Lamas. The claimant is generally a child of about three years of age. From a Buddhist work called "Bodhipatha," we learn that "one who has not gained the Peaceful state, i.e. abstraction, cannot acquire foreknowledge."

Escape from the influence of the World-cycle is either by the exhaustion of one's demerits, by the prayers of a Bodhisattva, by the merits of friends, or by having acquired sufficient merit during life to be able to will to remain in a certain state only for a temporary period.

The sixth state, or last state in the three states of punishment, is subdivided into eighteen states, viz. eight Hot Hells, eight Cold Hells, and two special Hells. The punishments described in them are devilish in the extreme : e.g. the sixth is a huge iron caldron, filled with molten metal, which continually boils. When the wretches who are in it rise to the surface, attendants seize them with iron hooks and beat their heads until they are senseless, when they are again cast back into the caldron. The eighth exceeds in horrors all others ; it not only has special terrors of its own, but includes the torments of the previous seven.

The Nirvana of the Northern Buddhists differs considerably from that of the Southern. In Sukhavati (Tibetan for Paradise) all living beings are born, not from the effect of their former deeds, but in consequence of their moral merits and prayers. When a pious Buddhist at death sees the Buddha and his sainted followers, either in sleep or in wakeful dreams, he is sure to be born in Sukhavati. His soul instantly travels many millions of miles westwards, where Sukhavati is situate, and enters a lotus-blossom. In course of time he grows out of the lotus-flower, which is the emblem of purity, and develops into a full-grown man. Women have no place there. In this paradise Amitábha, the Buddha of immeasurable light, reigns supreme in love.

The Grand Lama of Tashilhunpo is in Sukhavati, on the right hand of Buddha, but, for the good of living beings, chooses to reside in flesh in the holy land of Tibet. Thus while his body is here, his real state of existence, to which if he willed he could return, is in Sukhavati.

The Buddha's place is taken by successive arrivals. Fine trees, lovely flowers, fragrant shrubs abound in Sukhavati ; birds of richest hues and plumage, and sweetest notes, fly freely in Sukhavati ; the beasts of the forest roam at large without any mischief to each other ; the woods resound with the chorus of divine music. In that blessed land there is no distinction between the day and the night. It is a land which is free from lust, envy, rage, ignorance, and stupidity ; once born there one does not transmigrate elsewhere, but goes on ascending through the stages of sainthood.\*

How largely this Transmigratory system, with, on the one hand, its purgatorial terrors, and on the other its heavenly entrancement, enters into the daily life of the Tibetans is only known to those who have dwelt among them. In days past it has led one of its kings to devise a reformation, which some might think an ideal social scheme. On a given day the king and his nobles, together with every man of wealth in Tibet, divided their riches equally with every man in the kingdom. Thrice was the attempt repeated, but without the desired effect. No one to-day can watch the devout Lamas spend hours of the day in prayer and meditation without some amount of admiration, or can deny that the anxiety to pray, which is witnessed in the constant use of the prayer-wheel, and the endless prayer-scrips extended on masts and poles to catch the breeze, denotes an excessively religious people. As an instance of the dark side of practical Buddhism we may note that whenever the policy of the Grand Lama clashes with that of his prime minister, the latter contrives that his master should transmigrate. As no such idea as murder attaches to that of causing another to transmigrate, it is not to be wondered at that the prime minister in his turn changes his state.

To show the superiority claimed for Buddhism over Brahmanism, the following may be quoted. Bhaktisataka, a *pandit* who lived in Bengal about the 13th century, was a convert to Buddhism ; he gave as the reason for his choice the following :—"Brahma is overcome by ignorance, illusion envelops

---

\* Abridged from Proceedings of the Asiatic Society of Bengal, April, 1891.

Vishna, and Siva is so much attached to Párvati that he holds him in his person; such people as these are incapable of showing the way to salvation."

The question naturally arises, What is the future of this wonderful land, a land half the size of India, situated 10,000 to 15,000 feet above sea-level, and with only about 4,000,000 inhabitants? Will missionary enterprise be the forerunner of commerce and civilization? Broadcloth and cotton-cloth have hitherto been the chief imports; iron and cutlery have also found their way into Tibet. The merchants of Nepal and Kashmir are said to make enormous profits, as the Natives are not accustomed to deal with the outside world. The monks openly carry on trade; the great abbots, and even the sacred incarnations, the living gods of the Tibetans, trade in some way or other. If only their fear of the English could be removed, the Tibetans would be found to develop a high commercial standing. The medical treatment of some few Tibetans in Darjeeling has already won their confidence, and two of the American Scandinavian Mission are training in Calcutta, in order to take advantage of this entrance to the hearts of the people. As far as we see at present, it will be many years before the locomotive is seen in Tibet, or the residents of the plains of India will be able to renew their strength in its glorious climate; but when we look back upon what God has wrought for us in India, we cannot doubt that soon Tibet will be added to the conquests of the Cross.

HERBERT BROWN.

## THE PERSIA AND BAGHDAD MISSION.

### I. GENERAL REPORT OF THE MISSION FOR THE YEAR 1894.\*

"Speak unto the children of Israel, that they go forward."

"My grace is sufficient for thee, for My strength is made perfect in weakness."

*Julfa, Ispahan.*

**D**URING the year of work which has now closed, we all thankfully recognise that our Divine Lord has fulfilled to us His promise of being present with us "all the days." Many difficulties, much opposition, not a few dangers have beset us, but through the good hand of our God upon us, all these things have turned out rather to the furtherance of the Gospel of Christ. We are able to report much progress, if not in the number of those baptized, at least in that of those who have gladly heard the good news of salvation. There has been steady advance all along the line, and in each department.

1. *Increase of Staff.*—Our Mission staff has been increased during the year by the arrival of Misses Davies-Colley and Stirling in December, 1893, of Dr. and Mrs. Donald Carr in June, 1894, and of Bishop and Miss Stuart, Miss Conner, and the Rev. W. A. Rice during last month. It is a great gain to the Mission to have at our head one of such long and varied experience as the Bishop, and one who has

always been so devoted to the missionary cause. The Rev. J. T. Parfit has also been appointed to Baghdad, and has recently arrived there. We thankfully recognise the fact that the interest in work among the Moslems, though still very far from what it should be, is steadily growing in the hearts of Christian people in other lands. As evidence of this, we note that Miss Wilkes has been appointed to Baghdad, and Miss Phillips to Persia, and we hope to greet them in the spring of next year. Both these ladies are sent forth by the New South Wales C.M. Auxiliary Association. Most of our present staff, however, having joined the Mission during the year, are as yet only preparing for their future work by a careful study of the languages.

2. *Missionary Conference.*—The Persia Mission Conference (under the P.C.'s regulations for Missionary Conferences) was revived this year. We held our first meeting on the 26th July last, and a second (extraordinary) meeting on the 29th November, ult. Several very important recommendations were passed for

\* Drawn up by order of the Persia Mission Conference, November 29th, 1894.

the furtherance of the evangelization of this country. Owing to the great distance (thirty days' journey) between Julfa and our only other station in this mission-field, Baghdad, it was impossible for our brethren at Baghdad to attend. Doubtless they will find it necessary to hold a Conference of their own when their numbers increase.

3. *Itineration*.—Mr. Carless made two tours during the past year—(1) in May and June to Kashan, Sultanabad, Burujird, &c.; (2) in October and November in the Abadeh and Rudasht districts. In these and intermediate places he found very much encouragement, and not a few eager inquirers. He reports that the whole country is open for the sowing of the good seed, but that the dearth of labourers is most saddening. Two Armenian brethren laboured in Yezd from the autumn of 1893 to the end of February, 1894, in preparation for the hoped-for establishment of a Mission station in that most important centre. An itinerating tour of two months' duration has also been taken by two of our Armenian fellow-labourers in the Muhallat and Kashan districts with much encouragement. All who have itinerated in our part of Persia agree in the testimony borne by the B. & F. Bible Society's indefatigable colporteurs to the fact that the whole country is open to the preaching of the Gospel as it never was before.

4. *New Efforts*.—A catechist and a dispenser occupied Najifabad (a town about twenty miles from Ispahan) in March last, and in May the Society rented a house for their residence and work there. They were received not only with the utmost friendliness, but even with gratitude and affection. So many crowded to them for healing, and to hear the Gospel, that it was necessary to give them an assistant. The average attendance of patients was about 450 per mensem. All these heard the Gospel, many with great gladness. About 200 others came month by month for conversation and Bible-reading. The prosperity of the work at last caused opposition to arise. On the 5th September last the Prince-Governor sent armed men in the absence of the agents to close the house by force. The medicines, books, furniture, &c., were removed by the Persian authorities to a caravanserai, and locked up there under seal. The headman (Zabit) of Najifabad was forbidden to permit the Society's agents to return to the place; the owner of the house was severely beaten (*bastinadoed*) for letting

his house to foreigners, and two of our Persian friends there fined. We have not yet been able to recommence the work there, though we hope soon to do so.

On the 4th January last, Miss Bird opened a women's dispensary in the Bidabad quarter of Ispahan. It was very well attended by both patients and inquirers on the *one* day per week when it was open, 637 attendances of patients alone being thus recorded during five weeks. On the 15th February, however, it was closed by the mullahs. Being thus compelled to cease her work in the Bidabad quarter of the city, Miss Bird then rented a house in the Dar Dasht quarter among some Jewish families, and opened a dispensary for women there on the 12th April last. One or two of the mullahs have been very much opposed to the work, saying that the women were all becoming Christians. The Ruknu'l Mulk, the Governor of the city, placed men at the door to prevent the women from entering. They, however, came before dawn in many cases, and in others entered by passing over the roofs of the neighbouring houses, in their eagerness to avail themselves of the teaching and medical aid which they valued so much. The number of those who came solely to hear the Gospel was remarkably large. On the 14th November last, however, a mob of students from the Moslem Theological College, stirred up by the mullahs (and possibly by higher authority too), surrounded Miss Bird when she wished to enter her dispensary, and were with difficulty kept from assaulting her with sticks. They prevented her from entering the house, and compelled her to return to Julfa. Since then the Acting British Consul has requested Miss Bird not to resume her work there until the Persian Government can be induced to exert itself and to restore order.

5. *Ordinary Work*.—This has been continued steadily during the year. It includes medical work at the Julfa Hospital (C.M.S.) under Dr. Carr, also in the Jubareh quarter of Ispahan among Jews and Moslems, and at Miss Bird's own house in Julfa. In each of these places many hundreds of persons have heard the Gospel during the year. Dr. Collins, of the Moorfields Ophthalmic Hospital, London, when visiting Ispahan about the middle of the year, very kindly attended at the Julfa Hospital and performed many operations for cataract and other diseases of the eye. His ability and kindness had a very favourable influence on all classes of the people.



Our Persian, Armenian, and English services, Bible-classes, and Sunday-school have been carried on as usual. Miss Bird's Bible-class for Persian women on Sundays begun on the 1st October, 1893, has not only been steadily kept up, but has now an average attendance of about twenty-five. It has been supplemented by a Persian class for Persian children, conducted by Miss Braine-Hartnell. Very many threats have been uttered, and some cruel persecution inflicted on the women who attend, but nothing has availed to keep them from coming to hear the Gospel. The Persian attendance at the Sunday morning service in the C.M.S. chapel has varied as usual, but has generally been very good in spite of the distance from town. In consequence of the numbers who attended just before the hot weather began, it was found necessary to enlarge the building somewhat. Not a few remain for the Secretary's Bible-class on Sunday afternoon. There have been not a few earnest inquirers, some of whom have suffered much for their faith in Christ. One of these used to hold a service in his own house at Najifabad every Sunday, until he was violently prevented, and obliged to leave the place for a time. At these services the Bible was often read by a Persian woman, who happened to be the best reader present (a strange thing in Persia), and who professes a very real faith in Christ. An old inquirer here, a feeble old man, suffered a cruel beating from a mob for coming to us for teaching, and was imprisoned for a time, and forced by threats of the bastinado to promise not to come to us any more. This promise, however, he has been unable to keep, and he has ventured to return for instruction. Another adherent, a Sayyid, goes about helping the poor, and preaching the Gospel to his fellow-countrymen, though not as yet baptized. He has twice recently been brought before one of the leading Mujtahids, Agha Najifi's brother, and threatened with severe punishment for coming to us for teaching, and for preaching the Gospel himself. On the last occasion he was imprisoned for a few days, but released through the intervention of a noble of high position.

6. *Baghdad.*—Work was carried on in Baghdad by Dr. Sutton (labouring single-handed), until Mrs. Sutton's severe illness in July last compelled him to accompany her to India for a few months, during which time he visited Amritsar, Karachi, and other Mission stations, with

a view to gaining some acquaintance with the work as carried on in India, and also devoted some time to the study of Persian. Dr. and Mrs. Sutton (the latter in greatly improved health) have now returned to their work in Baghdad, meeting Mr. Parfit at Karachi and taking him with them to that station. The Rev. T. R. Hodgson, British and Foreign Bible Society, happened to be in Baghdad when Dr. Sutton left, and very kindly superintended the work during his absence.

7. *Work in the Schools.*—The Armenian boys' and girls' schools, under Mr. C. M. Johannes and Mrs. Aidinyantz (assisted by Miss Stubbs), have been very efficiently conducted and very well attended. The Persian school, under Mr. Aidinyantz, has not only gone on steadily during the year, but has also recently very much increased in numbers, though opened with prayer and Scripture-reading every morning. It now numbers over thirty-five pupils. Mr. Aidinyantz has also acted as tutor to the sons of the Banu-yi "Uzma," sister of H.R.H. the Prince-Governor, during the year.

8. *The Armenian congregation* has been under the care of the Rev. Minatzakan George. A decided step in advance has recently been made in the direction of making this Church self-supporting, by it being arranged that a certain sum should be raised by them monthly towards their pastor's salary. The Y.M.C.A. has gone on as usual, and a meeting for prayer, organized and conducted by themselves, has for many months been carried on every Saturday afternoon by the boys of our Armenian school—the "Young Soldiers of Christ" Association.

9. *Lithographic Press.*—During the year a lithographic press has been started, purchased with a grant from the C.M.S. It was made in Ispahan. At first some opposition to it was offered by the authorities, and the British Chargé d'Affaires informed us that the Persian Government would be justified in demanding its suppression "if it were used for proselytizing purposes." The arrangement now made is that it shall not be used (at least at present) for printing controversial literature. It has been found very useful in printing small books—Persian and Armenian—for use in the schools and among the congregation, also prayers for the use of inquirers and converts. A Kurdish Gospel of St. John has just been printed, and it is hoped that grammars, educational books generally, and especially new editions of the Scriptures, or perhaps new versions

in Kurdish, Persian-Turki, and possibly in other dialects, besides various other non-controversial books, may be published at this press. The Conference at its last meeting accepted with gratitude the offer of a press with Persian type received through the Missionary Leaves Association, and appointed the Rev. W. St. Clair Tisdall to take charge of the press and of literary and translational work in connection with it.

10. *Need of Extension.*—At both the Conferences held this year, as well as at two meetings of the whole missionary staff held in 1893, the one thing most strongly urged upon the Parent Committee was the need of extension. The scheme drawn up by us missionaries on August 11th, 1893, warmly approved by the Parent Committee, and published in the *Intelligencer* for December, 1893, p. 936, represents what we all feel to be absolutely necessary, if we are to do the work for which we have come to the country, and which is well expressed by the Secretaries P.C. in the following words: "The evangelization of the Mohammedans of Persia is the object of the Society's existence in that mission-field." (Secretaries' letter of February 27th, 1894.) We all feel most strongly that to maintain a solitary Mission station (Julfa) in the whole of the Persian Empire, and to have itineration occasionally undertaken from that centre, is not a sufficient discharge of our obligations to the Moslems of Persia. No one has expressed this more forcibly than our itinerating missionary, the Rev. H. Carless. He writes: "It seems like mocking the people to go and say to them, 'Believe in Christ, and take up your cross and follow Him to death';

and then go and leave them—poor, trembling sheep—and take no pains to leave a shepherd with them. I cannot with sincerity and peace of heart continue to do this and work in this way much longer. We do not want many men, but we must have half-a-dozen or so for central spots, around whom the Native workers may group. If the C.M.S. feel that they have not the power to take up Persia and Mesopotamia heartily, we ought to know at once, that we may pray and seek us a way of the Lord to fulfil the work entrusted by Him to us to do. Perhaps we could form some branch association of men and means, in cordial connection with the C.M.S., to take the Gospel really and speedily to the regions beyond. Their blood will be required at our hands if we do not give them the blessed Gospel."

We all most heartily concur in these remarks. We are well aware that the Society has vast claims on its resources both in men and money. Yet we dare not rest satisfied with the manner in which the work is now going on in this mission-field. We shall, God helping us, give the Committee no peace until they find some way of enabling us to do the work which, by their occupation of half of Persia and a portion of Mesopotamia, they have undertaken to do. At present it is not being done. The Gospel is not in possession, and at the present rate it will not be for a millennium or so. Yet the whole country is now as open to the preaching of the Gospel as the Roman Empire was when our Lord sent forth His first disciples with the promise, of which we are the heirs, to be with them "all the days."

## II. BISHOP STUART IN PERSIA.

### EXTRACTS FROM PRIVATE LETTERS FROM THE BISHOP.

*Julfa, Ispahan, Nov. 11th, 1894.*

Yesterday at 10 a.m. we arrived at the end of our journey in health and safety, through the lovingkindness of our Heavenly Father. He has indeed spread His covering wings over us, and here for a time "our wanderings cease." May it prove an abode of peace, the peace which outward "chances and changes" cannot disturb, much less destroy. . . .

We had an enthusiastic reception here. Our halting-place on Friday night was Gez, sixteen miles (four farsakhs) from Julfa, twelve from

Ispahan, for one has to ride all through the straggling city before reaching the ancient bridge over the dividing river. Well, on getting to the Gez caravanserai, we found Mr. Tisdall's and Dr. Carr's servants waiting us, carpets spread and afternoon tea all ready, the samovar boiling, and best of all, a great budget of letters from our two homes on opposite sides of the globe! We fell to the welcome refreshment, and had just taken off the first cream of our letters when the two gentlemen themselves appeared, having ridden out to dine and stay the night at Gez, and ride

in to Julfa with us in the morning. This is the custom here on a new arrival, to meet them some distance out of town, to welcome and do honour to the guests. This is called *istigbal*. We all dined together, and had much to hear and much to tell during our repast. And as we had to be up by 4.30 to breakfast at six and start at seven, we separated early, but not before we had made the lofty arches of the ancient caravanserai (300 years old) echo with the sweet words of

"Hark, my soul, it is the Lord,"

in which we were helped by some half-dozen Armenian schoolboys, who had ridden out in the moonlight to join in the *istigbal*. So we closed the night with praise and prayer, the Armenian servants (who all knew English) being also present. In the morning a fresh detachment of school-teachers and other members of the congregation came out, and others joined in the *istigbal* at various points in the pleasant morning ride. Our horses were fresh and knew that they were nearing home, so most of the ride we did at a canter till we got to the city gate. Then we had warily to pick our steps over the wretchedly paved, or half paved, streets and through the crowded bazaars with their vaulted roofs covering in the streets for half a mile or so, and through narrow and crooked lanes, till at last we emerged at the neighbourhood of the river, where a fashionable suburb, with one redeeming feature in a noble avenue of lofty *chenar* trees, extends for some distance. The Imperial bank and the consular residence are in that quarter. After crossing the remarkable bridge we plunged into the narrow and dirty lanes of Julfa, passing through an open and crowded market in a wide square. The squalor and smells of Julfa are not attractive: an open channel of sluggish water (called a *jowb*) runs through the middle of all the narrow streets, or rather lanes, leaving a coarsely causewayed footpath on each side—bad enough for the feet of our ponies, and by no means inviting for pedestrians. These have to scuttle out of the way as best they can when the horses or mules pass along. There is no carriage way. This mission-house and all other houses turn blind walls to the street. You enter through a low gateway and passage, and emerge into a fairly spacious court, planted

with shrubs and vines, round which on three sides are the rooms. The study and church-room take up one side—opposite are the living-rooms, and the third side has some bedrooms. . . .

I took part in the Native (Persian and Armenian) service this forenoon, giving the Absolution and Blessing in Persian, and I am to preach in the afternoon to the English congregation. I had many interesting talks and reading of the Gospel to various Persians on our journey, and was glad to find I had some freedom in the language.

Dec. 14th, 1894.

On Tuesday I started with a worthy Armenian catechist, Paul Aratoon, for Najifabad, a four hours' ride from Julfa. It is a town of some size—12,000 houses they say, but I imagine that it would be nearer the mark to put the population at that figure. Anyhow, it is a biggish place, with good bazaars, and many orchards and cultivations extending for several miles around it. The last mile of the highway from this is a noble avenue of *chenar*-trees. In spring the scenery must be lovely; but the trees in Persia all lose their foliage in winter as in England. The chief beauty now lay in the snow-covered hills in every direction, contrasting finely with the bare and rugged rocks of the lower and nearer ranges.

My object, however, in this excursion was not to view the country, but to visit the people. It is here that a good work was begun years ago by Dr. Bruce, which led to the opening of a sort of branch Mission, with a dispensary, early in this year.

Paul as catechist, and a young Armenian doctor, Johannis, were stationed in the town in suitable premises, leased from a friendly Persian. The success of the experiment proved its failure, for it stirred up the jealousy of the mullahs, who incited the Prince-Governor to send out orders to expel the Christians and close the dispensary. This was in September, and since then the premises have lain unoccupied.

Hearing that there were several families who might be called inquirers or converts, and learning from one of their number that they were greatly distressed at being deprived of the means of instruction, I proposed to Paul that we should go out together and visit these few sheep in the wilder-

ness. The good man was delighted at the proposal. We kept the matter quiet, lest any interference might arise from the mullahs, and so our purpose be defeated. I took my camp-bed and lots of blankets, as I knew we should find it very cold. The brother of the owner of the house we rented is an officer in the Prince's army. He had called on me last Monday, and assured me there would be no objection to our stopping for a few days in the house. But I had planned, if any opposition was made, that we would take up our quarters in the caravanserai. However, all misgivings on this score were unnecessary, for our reception was most cordial. The premises are spacious, and consist of two separate courts, each with its own gate, but having a common entry from an outer gate. You must understand that, like the Calcutta rich Natives' houses, the dwellings here are all on this plan, of a courtyard or quadrangle entered by a gateway; only in Persia there are no windows to the outside—nothing but blank walls all along the street, only pierced here and there by the said entrance-gates to the mysterious enclosures within. These quadrangles or courtyards are often quite spacious, planted with trees and shrubs. One quadrangle in Najifabad has a fine vine trained over a wooden frame the whole length of the court, which in this instance is rectangular, not square, the habitable rooms being on one of the long sides; on the opposite side is a high wall, and arched recesses, meant to be made into rooms some day by the addition of a deep verandah. The other quadrangle is to the left as you enter, and, though smaller, has rooms on all four sides. This is inhabited, like a Bengali *baree*, by a whole clan, the wives (for, unfortunately, he has two) of the Tahwilder, the Shah's officer aforesaid, and their numerous children, daughters-in-law, and grandchildren! Then, in a house not far off, lives Mullah Baghi, the one from whom we rent our portion of the family residence. The elder wife is quite the *boro bow*, and rules the whole establishment with great dignity. She was the first to come and welcome us in our court, and soon the most friendly relations were established.

The Tahwilder himself had got leave of absence from his superior officer at

Ispahan, and rode out on Wednesday with his two intelligent little boys, who are learning English in the Julfa Mission-school. I had taken writing materials, with the idea of writing a good many letters, but so incessant were the visitors (most of them being converts or inquirers) that I had no time to write. No sooner would one little party leave (which they were never in any hurry to do!) than another would arrive. There certainly has been a wonderful awakening of a spirit of inquiry, and I am not surprised that the mullahs took alarm. Their concern would probably have been greater and their opposition more decided at an earlier stage, had it not been that most of our friends have been Bâbis or Behais, two heterodox sects, keeping apart a good deal from the stricter Mohammedans. One of the most earnest is the daughter of a Bâbi who many years ago was barbarously put to death in Ispahan. Her mother, an aged widow, is an educated and refined old lady, who also is now an earnest believer. This daughter is the one mentioned in one of the published reports of the work in Najifabad as reading the Scriptures and prayers in the little meetings that the converts hold amongst themselves. She is a good reader, and knows both Persian and Arabic. She is the fruit of Miss Bird's dispensary at Shamsabad in Ispahan. She came there for treatment, and so was brought to a knowledge of the truth. I saw her son working in his shop in the bazaar, a fine, intelligent lad. He lives with his grandmother, and he, too, has received the truth. He was one of my visitors also. His mother has had to live down much opposition, but her husband, who was at first very angry, seems now friendly with us. Altogether this is a most interesting family history, quite recalling the early days of "the Church in the house."

On Tuesday night Paul had a room full of his flock, as I may call them, and it was late when I joined them and closed the meeting with another chapter and exposition, and Paul prayed. When they are by themselves, some of their number are accustomed to lead in prayer. He named two or three, but before me, I suppose, they were shy.

Whereunto all this may grow, it is not for us now to say. The entrance of God's Word giveth light; and if enlightened by the Holy Spirit, their light will not remain hid. Meantime, one must not quench the half-kindled wick, but rather pray that the heavenly oil may more fully flow to it, and to this end more fully instruct them in the Word which so often proves the channel of grace to the soul.

On Wednesday, and again on Thursday, I spent some hours of each afternoon in visiting, at their invitation, the houses of three different inquirers—one a carpenter, and the other two shoemakers—in different parts of the town. At each, several neighbours were also present, and we had Bible-reading and prayer with them all. It was at one of these that I first met the old widow I have mentioned. She afterwards came more than once with her daughter to our quarters at the Mission dispensary that was.

On Thursday forenoon I had just finished a long colloquy with some of these good people, when Zachary (our servant) ran in excitedly with the tidings that "the ladies," i.e. Annie [Miss Stuart] and Miss Conner, were standing at the gate. And sure enough there they were, having made an early start and ridden out from Julfa. Their arrival was most opportune, for great had been the regret expressed at my daughter not having come with me, and the good women, young and old, had made me promise that I would bring her the next time. They had intended riding back in the afternoon, but our warm-hearted friends would not hear of that, and insisted that a winter parlour (I was occupying the summer one) could be made quite comfortable with a fire, and Persian carpets to sleep on, and spare rugs and *resais* that they kept for guests. There was no resisting their importunity, so they stayed. And of course they had long visits from the women, ten or twelve often being in the room at once. I was rather poorly all that afternoon, having got a chill, I think, in one of those rather damp, clay-built dwellings where I had been visiting; so that night I was not able to be present at the late prayers. But Annie was there, and heard Paul give an exposition. There were about thirty present.

Friday morning I was better. We

had again prayers with a goodly company. I read St. John xv., and it was interesting to see how they entered into its wonderful teaching, and how the latter part, about the world's hate of Christ's people, came home to them. The dear old widow and the daughter had come a long way—some two miles—to see Annie again; the daughter having seen her on Thursday afternoon, and told her mother she read Annie some of the prayers of the Prayer-book, with which she is quite familiar. Her intonation and expression were most devout.

We left about noon, amidst general regret. "Are you tired of us so soon?" was the expostulation I heard on all sides. We could only assure them that we would come again in the spring. We shall scarcely be able to make another visit in winter, for there is much water on the road. Even now in places the ice made the road slippery, and in a few weeks we may expect much ice and snow. I hope to see some of the men in here soon, and so keep up our friendship with them.

We had a lovely ride back, the sun not too hot—in fact we were glad of its warmth in the clear and dry, cold air. We reached home about four, and found all right here. The needed alterations in the house have been made, and we shall soon be quite snug and comfortable for the winter.

*Dec. 28th, 1894.*

You will be interested to hear that I held my first confirmation here last Sunday, when eight lads and two young women, all Armenians, were confirmed. The service, including my address, was in Persian, which is the language used at the morning service for the most part, as the Armenians understand it, and there are always a number of Mohammedan Persians in the gallery. Last Sunday the building was crowded in every part. To-morrow (Saturday) evening there is always an Armenian service conducted by the Rev. Minas, the Armenian deacon ordained by Bishop French in 1883. The Armenians count their Sunday from sunset of Saturday. I am going to preach to-morrow through Mr. Minas' interpretation, the first of a short course of lectures on the latter

part of the Church of England Catechism, for the instruction of those especially who, during the past eleven years, have been admitted to the Communion as "being desirous of being confirmed." When I have completed the course I shall then invite all who are desirous to come forward at a special confirmation, which I propose to hold for them. I trust that this may be a means of stirring them up to a livelier sense of their privileges and responsibilities as communicant members of our Church. They are not indeed backward, in at least the outward act of remembrance, as was witnessed on Christmas Day, when the number of partakers was 111, the largest ever yet recorded (it includes the fourteen of the Mission party). Many Armenians also attend the English service at 4 p.m., when I generally preach. On Christmas Day, the church was again well filled in the afternoon; all the English and other foreigners being present, and the Persian boys who learn English in our school filling up the gallery at their own special request. We had all the usual Christmas hymns, and the *Te Deum* (Jackson's), for which there had been special practice.

*Feb. 9th, 1895.*

I have just returned this afternoon from a second visit to Najifabad, the town where our dispensary was summarily closed in September last. My daughter went with me, and we occupied, as on the former occasion, the house which was rented for the dispensary. The catechist who worked there with the Armenian Native Christian dispenser, went out with us. We had much and most friendly intercourse with the people, and my daughter's room was thronged with women, some of whom could read, and had copies of the Scriptures. It is wonderful to find in an intensely Mohammedan town, where there are no Armenians or other Christians, the "ear-gate" so widely open for the Word of God.

This work that has been going on now for some years there is, no doubt, chiefly amongst the *Behai*, formerly *Bâbi*, sectaries, whose faith in Mohammedanism pure and simple has been weakened, and who are to a

great extent the objects of suspicion and hatred to the orthodox Mussulman. In fact, they have suffered much, and are still only covertly the disciples of Beha. The intelligent man (one of them) who rode with us yesterday to a village where there is a little company of his sect, assured me there are 1000 adherents of Beha, or of the Bâb, in Najifabad, a town of 20,000 inhabitants. I asked him if Babism was spreading in the town. He said, "No. Why? Because of fear, owing to the relentless persecution." Of the little company who, during our five days' visit, gathered for Bible-reading and prayer, there were several who had lost father, or husband, or brother, or son, in the different outbursts of fanatical fury against the sect at intervals during the last thirty years.

It is terrible to hear details of these barbarous murders, and to see the cheeks that have been furrowed, and the eyes that have wept themselves dim, through the fruitless tears shed for a husband or a son. In the case of one poor woman who came with her mother-in-law from a village nearer this, the brutal murder of her husband was not many years ago. Dr. Bruce knew the sad story. It was at Sih Deh (or the three villages), only a few miles from Ispahan. The slaughtered victims, some thirteen in number, were afterwards steeped in naphtha, and stuck up at intervals along the road between that and the city, and set fire to, so as to strike terror, I suppose, into the minds of all. These poor women could only weep when they referred to the tragedy. The details I heard from others. At such recitals of cruel trampling on every sacred right of man and law of God, one could only cry, "How long, O Lord, how long?"

The public conscience of Europe (so often blinded by merely selfish interests) seems at last to be roused to insist on some justice and mercy to be shown to the unfortunate Armenians of Turkey. When will the dumb pleadings of the suffering Persians find a voice? Truly the blood of the slaughtered Babis still calls from the earth so deeply stained. Anyhow, you will not forget the downtrodden and oppressed in your prayers.

## THE MISSION IN MOMBASA.



HE town of Mombasa is situated on the northern shore of an island of the same name at the mouth of an estuary in East Africa, about half a mile distant from Frere Town, which is on the mainland. It is an important centre, being the headquarters of the British East Africa Company, the meeting point of many nationalities, and a strong fortress of Mohammedanism. Although Dr. Krapf landed at Mombasa in 1844, and the place was thus early associated with East African missionary enterprise, the neighbouring mainland for many years absorbed both the labourers and the interest; but in 1892, the island was at length supplied with a staff of workers, and the Mission is now carried on by the Rev. W. E. Taylor, Mr. J. A. Wray, and eight ladies, including Mrs. Taylor and Mrs. Wray. We published letters from five of the ladies last month, and we now print the Rev. W. E. Taylor's Annual Letter. The medical work at Mzizima referred to in this letter was commenced by Dr. C. S. Edwards in November, 1892, in a hospital built on a piece of land given by the late Sultan of Zanzibar. Early in 1894, Dr. Edwards' health obliged him to come home, but he was enabled to return to his Mission at the end of the year, and he is now in charge of the medical work.

## THE REV. W. E. TAYLOR'S ANNUAL LETTER.

*Mombasa, 1894.*

The past year has been distinguished by a larger entrance given to the Word among the people of Mombasa; the interest seems unabated, and in some directions even to be on the increase. The only falling-off we have to record is in the attendance of the night meetings in the main street, where, owing in some respects to the publicity of the situation, the Mohammedans do not care to congregate and listen to truths so subversive of all that they are taught to regard as orthodox and respectable. It may be we must be prepared to go to greater lengths for Christ than we have been hitherto willing to go—that is to say, right out into the Native streets at night, when we shall be certain of a more attentive audience than we have in the too respectable parts. However, the day meetings are spiritually as interesting to the Christian who is desirous of obeying his Lord's command, to preach the Gospel or have it preached, as ever they were. The request we sent home for intercession during our special mission in the middle of the year was noticed in the missionary papers, and the prayers thereby evoked have never ceased to bear fruit; for not only during the mission did we have great success—so that, as it were, the devils were subject to us—but ever since then the scoffing element has been on the wane, and private "tolerance" of the Word (for we have only a few instances in which

we can go so far as to say there has been any real "acceptance"—thank God for those few!) has been marked. Without any suggestion on our part, the fishermen have had a market assigned to them in another part of the town, so that "Moses" and a few other noted bravoës have been of late conspicuous at our market meetings by their absence, to our immense gain in point of quiet; while the redoubtable Old Man of the stentorian lung power has greatly lost credit. He was once quite silenced during our mission, owing to his having used filthy language and abuse, not only to us, but also to certain Parsee officials of the Company; and, it having been ascertained that his own people could not control him, the authority of the law stepped in, and one day, to his great surprise, he found himself being carried by soldiers to the fort, where he made his humble submission, and was given his liberty after a few days spent in gentle confinement. This gave the death-blow to his claim to be considered the Mahdi; and now, while people only smile at his antics, and come crowding up at his frantic calls to prayer and Mohammedan battle-cries, he is rather an advantage to us than otherwise, acting as a sort of church bell, and giving a zest to our market meetings, which he almost invariably attends.

In the beginning of the year my wife and I went on a holiday to Lamu, in the *Juba* steamship, belonging to the

I.B.E.A. Co., but a holiday on which we did not consider ourselves off duty. We had the great pleasure while there of inaugurating market services similar to those at Mombasa, and these have been kept up ever since by the German Neukirchen missionaries. We found the fame of the Mombasa services had preceded us, and the town (like the steamship which brought us there) was ringing with our choruses and parodies on them—or, rather, answers directed against our Gospel. The Lamu people have the gift of poetry very commonly diffused among them, and are of a more polite and intellectual cast than are the people of Mombasa. We were surprised to find what a large place it was. It was such a comfort to hear our Mombasa Swahili so well understood—even meeting with general approval; the same thing had been our experience in Zanzibar two years before. It is, without doubt in my mind, the central dialect of Swahili, and more suited to the exact translation of the Scripture than any other dialect of the language. This interesting people (Lamu) are nevertheless rank in sins—in a more deeply degraded way than are the people of Mombasa. The Germans, who had hitherto conducted their Mission more on the “private reception” system at their own houses, had had some inquirers, who, however, fell back into their old ways, to the intense grief and well-nigh despair of the missionaries. These brethren expressed themselves as considerably cheered by our visit, and especially at the new way of “reaching the masses” which we were privileged to be the means of introducing to them. They said that in Germany open-air meetings were so rare that they had had no experience in this so public a method of scattering the good seed. The interest excited by the services has spread all along the Swahili coast, not only northward, but also to the south. Even at Mgau (the populous strip of Swahili coast lying furthest south, just north of Mozambique) a Swahili gentleman, formerly a great bigot, who has made a trip there during the year, tells me that all were asking about the new departure at Mombasa, and that the hymns we sing in the *sokoni* (market-place) had made their way, no doubt in a very fragmentary state, even there. This circumstance struck him very much; and I must say his behaviour since his

return has been more friendly and humbler than it was ever before. Here at Mombasa people have inquired for us and sought us out who hailed from Zanzibar, P'emba, P'angani, &c., in the south, and from the Banadir Ports, and Siu, P'aza, Lamu, Mamburui, Malindi, and T'akaungu in the north, including some of the most powerful Arabs on the coast. To all these we have been happy to offer the message of safety and warning. These are Swahili speakers; but Arabic-speaking strangers from Socotra and Aden, and the south and east of Arabia have also been brought within the sound of the Gospel, and have carried away with them portions and tracts in their own tongue.

We were much encouraged by the visit of some fifteen godly but still unbaptized Waganda, who have now gone back bearing our letters of recommendation to the brethren up-country. At Mombasa some of them were sure to be with us at our open-air meetings, and one nearly always, while their stay lasted, carried our harmonium to the preaching-places. We used them as object-lessons to the Swahilis, showing them how “the tail” was now quickly changing places with what the latter are pleased to term “the head.” For their being able to read the Swahili hymns, &c., during our services, struck the illiterate but conceited coast people as something very strange. We could tell them that these men had thirty thousand like-minded companions in the faith—i.e. adherents—up in Uganda, and that the Lord is “adding daily” to their number. This was an opportune answer to the myth of 500 English *mwalimus* (professors of divinity and what not), who have embraced Islam in England—the amplification of the Liverpool “black crow.” Also their reverent, attentive demeanour was an excellent example to the Swahilis of how to behave at an open-air meeting, and I am sure it had its share towards producing the present greatly improved conduct of the populace.

Do not these facts show how all things are working together for good, how the Gospel influence is converging upon different centres, as well as radiating throughout all these so long benighted lands?

During our special mission, for which we so earnestly begged your interces-



sion, we had wonderful blessing. We had been silenced by superior noise, and were browbeaten and insulted, in public and private, till we felt that there was nothing for it but to cease our usual efforts in public for a while, until we could have called for your prayers in a united and special effort. We divided the town into two halves, and asked our brethren to come over and join one or other of the two bands into which we separated our forces. During the time of writing we used to meet together at the ordinary times of preaching, confessing our sins and interceding for the people, making our requests unto God with thanksgiving and praise for the victory which we felt sure He was about to give us. When the set time arrived our daily programme began with a united prayer-meeting for blessing, after which we went forth, Mr. Wray's party taking the newer town, and mine the "Old Town," the stronghold of bigotry and conservatism; this was, in point of population, a very equal division. As my side lay more towards Frere Town, Mr. Hamshire, and sometimes other brethren, could come thence and meet us at some pre-arranged place. Once on the scene, we would hold meeting after meeting in a systematic way, more or less endeavouring that the sound of the glad tidings should reach every house if possible. In this way we had about seventy-four meetings between us, with one, two, three, or even four addresses at each, interspersed with hymn-singing, accompanied by a portable harmonium. Mrs. Pigott kindly lent her instrument for the purpose to Mr. Wray's party. At our first meeting in the Old Town a number of viragoes came forth and executed a sort of bacchanalian dance about us till we were quite silenced, and in the end had to retreat, pursued by a motley crowd for half a mile through the broken ways which do duty for streets, to the accompaniment of extemporised ribald songs. But this was the last experience of the kind. From that day interest began to be manifested, and people would even ask us to hold meetings near their houses. We were quietly asked, it is true, to desist in one or two instances, and made no objection to move on. We had some funny experiences. Once, in the fort, a ludicrous scene took place: the postmaster lives in a sort of turret there, but the place is chiefly occupied

by the Mohammedan Bulushi and Arab soldiery under the Jumadar and Akida respectively, whose houses are within, also by the prisoners in durance mild (not "vile") of the I.B.E.A. Co., mostly Mohammedan like their guards. There, under a spreading almond-tree, we were politely accommodated with chairs, &c., and our opening hymn was listened to with encouraging attention; seeing this, I commenced an address, whereupon immediately the audience began to disappear by ones and twos. While going on with the message, I was not looking at any one in particular, but suddenly became aware of the fact that the only remaining auditor was an ape that had descended from the almond-tree and was sitting on its haunches in an attitude of rapt attention, immediately in front of me. Looking round, I saw the workers endeavouring to keep countenance, and a *monkey* seated among them on the arm of one of the chairs, that of Miss Lockhart, who, although as a new arrival unaccustomed to such company, had bravely kept perfectly quiet in order not to interrupt. Our laughter at this scene, which took place more rapidly than it has been possible to describe it, seemed to bring back the audience; at any rate we had a very successful meeting after that, and the attention of some fifteen of the soldiery. On some occasions we had meetings almost without an audience, in the ordinary sense of the word, but we were well aware that there were many invisible to us listening from behind the thin wattle-and-daub walls of the houses around. We had very few inquiries, if any, as a result of our meetings; the only improvement being in the changed attitude of the people towards the message.

In the afternoons we had general meetings with united forces thrice a week, one or more, according to the distance of our rendezvous from the base; and our evening meetings were very well attended. Mr. Bailey, the accountant, with wonderful skill, reproduced some Arabio-Swahili (character) tracts on the typograph or cyclostyle, and we were hoping to make use of them with great effect, but the printing off is not so satisfactory in producing a legible copy as at home; and I fear his trouble was thrown away. I mention this to show how all united to make the work a success.

T

Since our meetings we have enjoyed a much larger "entrance" among the people; for instance, on many occasions I have been permitted to sing evangelistic hymns to the worshipful Arabs congregated on the "barazas" of their mosques, and even to sit and discourse of Christ on the steps of the same. There are not a few who listen silently and "answer discreetly," as did the lawyer of old. But the fruit is not to be plucked yet. "In due time."

The work among the patients at Mzizima has encouraged me greatly, for I verily believe into many a dark heart the first rays of light have found their way; while the co-operation of the devout "doctor" James and the lads permanently resident on the place, dear brothers in Christ, and, latterly, the influence of Miss Gedge, who has been living there, have backed up the teaching given to all the patients once weekly. Two of Dr. Edwards' lads at Mzizima have been baptized. The ceremony took place at the custom-house stairs by immersion, and the Kilindini congregation came into the town to be present at the service, to the number of some 120. They seemed very much impressed. There are several whom we are watching with expectation among these poor people, trusting that although very ignorant and dense, they may show incontestably their real faith, and enable us to baptize them without scruple into the body of Christ during the ensuing year, if it be God's will to answer our prayers and theirs.

The translational work during the year has included the composition or translation of nine evangelistic hymns, bringing the number up to 120, and the translation of the Gospel of St. John. The Gospel of St. Luke has been revised and sent home to the British and Foreign Bible Society for reproduction in facsimile in the Swahili (Arab) character, and has already passed through the press. The Acts, in Giriama, have been published. The Gospel of St. Matthew, in the same language, has been thoroughly revised, and is being published as this goes home (it is hoped). A few tracts in Swahili character have been produced out here by cyclostyle or other "graph" process. My Chagga notes and vocabulary, and that by the late E. A. Fitch, revised in Mochi by myself, have been lent in manuscript to the German mis-

sionaries on the slopes of Kilimanjaro, who expressed themselves much delighted with any help which these works afford them in their first struggles. Also my Kikamba notes were borrowed, and returned just before his sudden removal from the scene of his labours, by that dear friend and brother of the Scottish Mission, Dr. Charteris, who was using them in the preparation of a little manual he intended to publish. The connexion of this subject with two such honoured names as those of the two manly and godly missionaries of the truth as Fitch and Charteris reminds one of the short-lived hours of one's stay here, and to pray that one's work may be more solid and faithful, "redeeming," as they did, the time which here flits by so silently and yet so quickly. Young they were, but most ripe; one cannot, however, realise that they are gone. Further research and collections of Native authority in the language, as usual, occupy one's spare moments in a delightful and most profitable way. One proverb we have found does us yeoman's service; that is, "The medicine for a debt is payment." This goes home like a sword-thrust at our market meetings. Are you going to undertake to pay God, the "heart-searcher"? Far better believe Him who assures you He has "paid it all long, long ago!" Many and many another Native saw fraught with common sense does battle with the wretched Mohammedan orthodoxy they profess, and with the fetishism they practise. Such are "Kuvuna, ni ile mbeu," answering to "Whatsoever a man soweth, that shall he also reap." Also, "True news has one point, lying news seven." "There is none perfect." "Would you sell your next world for the present?" "True love comes not save by blood." To the professors and "lawyers," who can read the Gospel but won't, and frighten the common people from listening to it, we quote, "The snake in the lime-tree," answering to our "dog in the manger." To the slave population, "God looks on none as abject," and, "The soul has no price." To the self-satisfied, who are content with their false peace and hate to be aroused, "Truth, though bitter, tell me, and hide it not," and, "Bitter truth is better than sweet lying." To the doubting, "To God nothing is too far and nothing is difficult." To the

lazy, "Idleness is a house of hunger." To the discouraged, "He that prays tires not." And (the motto of the Cambridge "Mchwas"), "Mngu na uwinda," "God, and your loins girt," to ourselves. Do not these old proverbs show that "God has not left Himself without witness," even in East Africa?

P.S.—I have forgotten to mention the amalgamation of the Hindi and Swahili boys' schools into one, which has been transferred to the old mission-house (Leven House, or "Nyumbaya

Pavani"), under the management of Miss Bazett, with Miss Grieve as her colleague. The acting administrator was in a position to lend us this house for the purpose without cost to ourselves beyond that of cleaning and whitewashing, until it shall be wanted by the Company. However, this belongs more to the last three months of the present year.

I have also forgotten to speak of the chaplaincy of the English congregation in this town, committed to me by the Bishop from my coming here.

### THE FAMINE IN USAGARA.



HE distressing details given in the following letters regarding the effects of the famine which last year's drought and the ravages of locusts have occasioned in East Africa will naturally excite the sympathy of our readers. Extracts from some of these letters were read to the Committee on Tuesday, March 19th, and it was decided to open a Special Fund at the Church Missionary House, and to solicit gifts for the purpose of affording some measure of relief. This has been done on several previous occasions, and considerable sums have been contributed and distributed through the Society's agents—e.g. during the famines in Krishnagar and Tinnevely—and there is no doubt that the manifestation of practical benevolence and Christ-like charity at such times has been instrumental in removing prejudice and disposing people favourably to consider the claims of the Gospel.

The area affected by the present famine is a very wide one, and, so far as evidence is to hand, appears to be mainly within the German sphere of influence. The responsibility, therefore, for any efforts on a large scale will, of course, rest mainly upon the people of Germany, who are not likely to be backward to heed the claims of temporal distress upon their charity. The utmost that it is contemplated may be done through the Society's missionaries is to give relief to those immediately around the Mission stations, namely, Mamboia and Mpwapwa in Usagara, and Taveta near the northern boundary of the German sphere. It is, however, certain that the hope of relief will attract people to these stations from an extensive district, when it is known that food is there, and it is impossible to foresee what the limits of influence may prove to be.

#### *Letter from Bishop Tucker.*

*Frere Town, Feb. 11th, 1895.*

The urgency of the state of things in Usagara and Ugogo, owing to the famine, led me to write to the Consul-General and General Sir Lloyd Matthews, in order, if possible, to enlist their help in raising funds. Both gentlemen at once responded, and the result has been the formation of a Relief Committee in Zanzibar, and the raising, up to date, of very nearly Rs. 10,000. A similar Committee has

been formed in Mombasa, where I expect at least Rs. 2000 will be raised. But these sums will be altogether insufficient to deal with the distressful state of things which I found existing in the country, and which I understand from Mr. Price has become even more acute owing to the return of the locusts. I propose writing to Mr. Fox with the view of a more widely-extended appeal being put forth, and shall feel very thankful for any support which the

Committee can give to it. I found women selling their children for food, and the men of the population living mainly on the seeds of the baobab-tree, a food which can only sustain life for a short while, and which more

frequently than not leads to dysentery and death. Dr. Baxter had thirty starving Wanyamwezi on his hands, and twenty out of the thirty have died, notwithstanding careful tending and medical help.

*Letters from Dr. Baxter.*

*Mpwapwa, Nov. 15th, 1894.*

Last Tuesday we had a most dreadful report from Shimba. He had just arrived with his caravan, conveying Mission goods and cowrie-shells to the Lake for Stokes. A large number of his men, twenty to thirty, had died from hunger on their way from the coast. On reaching Mpwapwa, some of the starving men found the dead bodies of porters who had died some time ago, and belonged to a previous caravan. They at once set to work, cut off their parchment-like skin, and, roasting it in embers, ate it. The next day we heard that six more of the porters had died, either at Mpwapwa or on their way to Kisokwa. I gave Shimba instructions to send up any who were too ill to proceed with loads, and to leave fifty or more loads of shells at the station, so that he might have spare men to help on with the Mission loads. The result was that I had twenty-five men or more, many of them nothing but skin and bones, to feed and attend to. I gave them rice and wheat-flour twice daily, but in spite of their having now a fairly good supply of food, several have since died. It is very sad; I have never seen anything like it before. I am obliged to be careful in giving out the food I brought out with me, as otherwise it would soon be all finished, and the *famine will be much worse later on*. The people of these parts are living almost entirely on the seeds of the baobab-tree.

*Dec. 12th, 1894.*

Since I left off this letter I have had a large number of famine-stricken Natives, chiefly Wanyamwezi porters, to feed and attend to daily. I think about twenty of those whom I have helped have died, some being too far gone when they came, and others, who seemed to be doing well, have died from dysentery, &c., brought on by bad food. One day, on my way back to Kisokwa, I looked into their hut, and saw no less than six dead sheep and goats. Two of them had been received from the Wagogo as the wages of two of the

men for two days' work in their gardens. The others had been picked up near the German fort, having died from disease, and had been thrown away. Some of the meat was anything but sweet. Most of the men ate too much and became ill, and some died. It is most difficult to know what to do for them. They do not get more than a cupful of rice or two cups of *mtama* from me daily, and of course they try to add to their food-supply in any way they can. We have had abundance of rain, and the country now looks nice and green, but many people suffer from the effects of eating so much green food. The food I brought up, bought with the famine fund, has been most useful, but being such a limited supply I have had to be most careful in giving it out, and now it is nearly finished, only enough for a few more days. I have ordered more to be sent up from the coast, but do not know when it will come. There is promise of an early and abundant harvest, if the locusts do not eat the young corn off before it is ripe. There has not been such an abundance of rain at this season of the year for many years, in fact, not since 1877, when I first came out. Large clouds of locusts have been seen going westwards. I hope they will not return. I noticed a large number of grey locusts in the forest between here and Kisokwa, feasting on the young leaves of the shrubs, and I hear that they are already doing mischief to the growing corn. I fear they will make their presence felt even more later on.

*Dec. 14th, 1894.*

A large cloud of locusts passed over and settled on the hill at the back of the gardens at Mpwapwa to-day. We managed to keep one small garden fairly free from them. I have been planting as much Indian corn as possible, hoping the rains will bring it on quickly, and thus help us out of our difficulty. I do trust our loving Father will see fit to preserve the crops this season; if not, then next year there will be scarcely any Natives left to

work amongst. If there were only a railway from the coast we could get up food, but now it is most difficult to know what to do.

*Mamboya, Jan. 1st, 1895.*

The famine is dreadful. People are dying near our stations daily. Seven in one little village near here died lately and we were unable to help them. We are ourselves so short of provisions that we have to go on short commons in order to help a few. The food obtained with the money in answer to my appeal in the *Christian* and at some meetings before I left England, has been long since exhausted. I have also given away most of the rice which I bought at the coast for my own consumption, and have ordered more in its place. Will not our friends, when they hear of our sad need, come to our help and enable us to show the people what practical Christianity really is? All of the villages around here are more or less deserted, the people having gone to more favoured spots, and in many cases sold themselves and children for

food. Few even of the Christians are left, the schools are closed for lack of children, and the church almost empty when we have services. Please do what you can to let our friends at home know our great need, and then I am sure help will be forthcoming. Owing to the famine I have told my wife that she must not think of joining me in the field this year, not only on account of our having to go on short commons ourselves at times owing to the difficulty of getting food from the coast, but also because of the extreme difficulty of getting food for the porters on the road. The locusts are still swarming everywhere: even here on the hill-top close to our station, I caught ten pounds' weight of young locusts in a few minutes. Hence the outlook as regards the coming harvest is far from bright, though we have had an exceedingly good rainy season thus far. The early *mahindi*, where there is any, will soon be ripe, and in fact is being gathered and sold for slaves; but the later crops will, I fear, all be eaten off.

*Letter from the Rev. H. Cole.*

*Kisokwe, Jan. 25th, 1895.*

People are dying every day from starvation. Our house is besieged from morning till night with hungry petitioners, many of them living skeletons. Only for the cassava and papaw in our garden, many more would

have probably died. The Indian corn is in flower, and there will be a fair crop if the young locusts do not eat it before it comes to perfection. It is a splendid rainy season, but many have not had the strength to cultivate, and therefore food will continue to be scarce.

*Letter from the Rev. A. N. Wood.*

*Mamboya, Jan. 29th, 1895.*

The famine is very terrible, people dying every day. We have only two Christians left on the Mission. They have left for the coast, in order to get

food. Many of them will, I fear, not return. Nearly all the villages are deserted. We can have no schools, classes, or services, and the place all around is fast becoming a wilderness.

## THE VALUE OF MEDICAL MISSIONS AS AN EVANGELISTIC AGENCY.

LETTER TO THE EDITOR FROM MR. JAMES MONRO, C.B.



HE issue of the *Intelligencer* for last September contains two articles, each of which emphasizes a truth which we have too much lost sight of for many years, but which we are beginning again to recognise and to uphold. In the "Grounds of Appeal in Working for Missions" the writer earnestly and ably shows that there is but *one ground* for Missions—the *Will of God, the command of our Lord Jesus Christ*; in the "Work of the Lord Jesus as a Missionary Example," Dr. Mears as ably shows that there is but *one missionary method*—the method of our Lord Himself. We hear of many grounds put forward for missionary enterprise—the needs of the Heathen, sympathy for non-

Christian peoples, the reform of the world, &c., &c.; but all these are but foundations of "wood, hay, stubble." There is but one warrant, one ground, one foundation for Missions—the command of our Lord Himself, His distinct and positive injunction to the Christian Church, "Go and preach the Gospel to all the world." This plain command we have lost sight of; the element of personal responsibility as to going has been forgotten, and the result is the non-evangelization of the world. Until the binding obligation of this command on all Christians is recognised, we shall go on as we have been doing, playing at Missions; when it is recognised, we shall then see a real attempt made to carry out the order of the Master to preach the Gospel of the Kingdom for a testimony to all nations.

I do not, however, wish to trouble you with any remarks on this grand truth at present, but on the question of *Missionary Method* I desire to add my emphatic testimony to that of Dr. Mears in connexion with Medical Missions. There is, or ought to be, no such thing as Medical Missions, considered as a special missionary method, distinct from ordinary or orthodox missionary procedure. Our Lord recognised no such distinction—He taught, and preached, and healed; and it is because we have lost sight of this fact that we have come to think of Medical Missions as a special and subordinate missionary method, to be followed only under very special circumstances, and under very stringent reservations. We have forgotten that, according to our Lord's example, the healing of the bodies of those who listened to Him *formed as integral a portion of His message and work as His teaching or His preaching*. "Go your way, and tell John the things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." And, if we look at the sacred record, we shall find, if we may say so with reverence, that His works of healing produced at least as much impression, and were as forcibly appealed to by Him as signs of His Divine mission, as was His teaching or His preaching. The "Acts of the Apostles," too, is a record of *Medical Missions*, to use modern phraseology, and it is not without significance that the inspired author of the "Gospel of the Kingdom," as we have it in the third Gospel, and the historian of the first preaching of that Gospel to the world, should have been a medical missionary, "Luke, the beloved physician." And *what do we find the early Church, "with one accord," praying for, after the cure of the impotent man in the temple?* "Lord . . . grant unto Thy servants to speak Thy word with all boldness, while Thou stretchest forth Thy hand to heal, and that signs and wonders may be done through the name of Thy Holy Servant Jesus." Does this not embody the principle, lay down the practice, and illustrate the hope of the *Apostolic Medical Mission*? Is there any reason why the principle, practice, and hope of the early Church "with one accord" should not form our missionary method *now*?

For many years, as you know, no attempt was made by C.M.S. to establish Medical Missions in Lower Bengal. Within the last few years, I am glad to say, such an attempt has been made in this district by C.M.S., by C.E.Z.M.S., and independently; and I cannot, I think, do better than give you a few facts regarding Medical Mission work in Nuddea.

In this district, with a population of  $1\frac{1}{4}$  millions, medical work is being carried on as an evangelistic agency at four centres: first, at Kishnaghur, the civil headquarters of the district; second, at Shikarpur, in the north, the home of the Associated Band of Evangelists; third, at Ballabhpur (now at Ratnapur), a station in charge of ladies of C.E.Z.M.S., situated between Kishnaghur and Shikarpur; fourth, at Ranaghat, in the south of the district, under charge

of Dr. C. G. Monro. The medical work at Kishnaghur and Ratnapur is carried on by ladies of the C.E.Z.M.S. amongst women and children; while at Shikarpur, under a Christian Native doctor, and at Ranaghat, under Dr. Monro, aided by Dr. Neill, both medical graduates of Cambridge, and ladies of our Mission, patients of both sexes are received. At Ranaghat a small hospital for the reception of in-patients has also been established. With this exception the medical work at all the centres is confined to out-patients.

I give below a short table showing the work which has been done at each Mission station :—

Name of Dispensary.	How long opened.	Attendance of patients since opening.			Attendance of patients in 1894.			Daily average of all patients.	
		New patients.	Pat'ts after 1st visit.	Total.	New patients.	Pat'ts after 1st visit.	Total.	Since opening.	In 1894.
Shikarpur . .	4 years 6 months	23,063	24,907	53,069	4674	5642	10,516	30	33
Kishnaghur* . .	4 years 6 months	3310	40,576	49,886	2507	12,758	15,265	44	74
Dallabhpur* . .	2 years . . .	10,366	8701	18,927	7226	6034	13,260	70	94
Ranaghat . .	6 months . .	5686	6853	12,539	5686	6853	12,539	164	164
Total . .		53,334	81,127	134,411	20,093	31,237	51,380		

\* Women and children.

NOTE.—Except at Shikarpur, the dispensaries have been kept open only during certain seasons of the year, and for three or four days in each week.

The figures above given show very clearly that the people are willing to avail themselves of the dispensaries for the care of bodily ailments. The fact that in 1894 upwards of 50,000 visits have been paid by above 20,000 patients to the Mission dispensaries, shows only too clearly the need for medical aid in this, as in every other, district of Bengal. At the unhealthy seasons of the year, in wind and rain, through mud and mire, the people simply flock to the dispensaries for relief. They know that they will receive medicine and kind treatment; and the gratitude, which I see constantly displayed, for the aid which has been given, is genuine and unaffected. Speaking as to facts within my own knowledge, patients have come to Ranaghat from upwards of 400 villages within five months, many of such villages ten, twelve, twenty miles distant, and not a few are willing to make these toilsome journeys several times for the sake of getting medicine. If they got no relief, they would soon cease to attend. Their attendance in thousands is the best proof of the need for medical aid which exists, and of such need being partially met by the establishment of these dispensaries.

Do these figures also not tell something of the value of the medical work as an evangelistic agency? To all the patients who attend—in one year, as we see, exceeding 50,000, and likely largely to increase—the Gospel message is given, and it is listened to with attention, in some cases with eagerness. And let it be remembered that *all these patients are brought to the missionary*, and are reached by him without any loss of time spent in the necessarily slow process of itinerating in large tracts of country with scanty facilities for locomotion. You will see that the larger number of those who attend have been *women*: how long, think you, would it have taken the isolated missionaries of Nuddea to reach these women in their villages? Male missionaries could not have reached them in their villages at all; female agents could only have done so with an expenditure of years of labour. Every one of those villagers who hears the message is a root struck in each village, and every patient is more or less a friend, who will be not unwilling to show kindness to, and listen to the words of, the missionary when the latter visits his village. Itinerating to commence preaching amongst strangers is necessary and good;

itinerating amongst friends, to follow up the message given, ditto. 'A dispensary is much better. In the one case we have to make way for ourselves in the midst of indifference and, sometimes, hostility; in the other, we use the way opened to us, after the example of our Lord, amidst those whose hearts have been drawn out towards us by the help which has been given them at the dispensary. Only yesterday a visit was paid to a village where on the last occasion, the message was received with indifference and apathy. This previous visit was paid six months ago, when the dispensary had been established. Meanwhile, since the opening of the dispensary about a hundred patients have come from the village in question, and yesterday there was no apathy, no indifference, but a warm welcome, an attentive listening to the message, a cordial invitation to return—a change due, I have little doubt to the appreciation of the villagers of the help which they have received at the dispensary. The giving of such help will not make the people Christians but it does make them willing to listen to the message given by Christian missionaries, and is not this a "buying up of opportunities" which it is advisable to resort to and to extend? Is it not a humble imitation of our Master who "went about all the cities and the villages, teaching in the synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease, and all manner of sickness"? I can conceive of no more effective way of evangelizing—of giving the message of salvation for testimony to the nations—than the method of the Master Himself; and surely that if the example of the Divine Medical Missionary had been followed we should now have been able to say, with reference to Nuddlea, that after sixty years' occupation by C.M.S., it had been evangelized, instead of having to regret that after the best part of a century, so much of this large and populous district—one out of forty-five in Lower Bengal—remains unreached by missionary effort.

Now, who will come and help in evangelizing this district, or any district in India, or the East generally, as medical missionaries? There is work for any number of medical men and medical women. There is ample scope for the display of medical skill in relieving the physical ailments of the poor, and there is the prospect of finding a way to the hearts of Hindus and Mohammedans in giving them the message of salvation for their souls, such as is afforded by no missionary method of which I am aware. As you said, quoting Gordon's striking sentence, "Our work is not to bring all the world to Christ but to bring Christ to all the world," and it seems to me that in no way more closely can we imitate our Master, and bring Him to the world, than by showing our care for the bodies as well as the souls of the people among whom we labour. How many hundreds of medical men are there in England struggling for a livelihood? Will some of them not listen to the call to consecrate themselves to the service of the Great Physician in the Mission-field? And as for the medical women, who are now, in increasing numbers, preparing themselves to enter the profession—what brighter prospects could they desire than to be "ministering angels" of the Master to their sisters here, ministering to none but women can to women's ailments in the East, and using their knowledge and skill to aid them in giving the message of salvation to their souls. And missionary societies, whose object is "to bring Christ to all the world," will they not more and more take steps to develop and stimulate Medical Missions, as a method of evangelizing adopted by the early Church "with one accord," and most closely in keeping with the example of Him who "taught and preached and healed"? J. MONROE

*Ranaghat, Nuddlea, Bengal, Jan. 12th, 1895.*



## THREE QUALIFICATIONS FOR SOUL-WINNING.\*

BY THE REV. DR. BRUCE.



HE thirty-fifth and fortieth chapters of Isaiah should be read in connexion; the latter is in fact the continuation of the former. The subject of the thirty-fifth is contained in the two statements, "The desert shall rejoice, and blossom as the rose," and "The ransomed of the Lord shall return, and come with singing unto Zion." In the fortieth we hear the voice of him "that crieth in the wilderness, Make straight in the desert a highway for our God"; and we see the ransomed of the Lord led up by the Good Shepherd out of captivity through the desert to Mount Zion, "He shall feed His flock like a shepherd, He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." In both, the desert may be said to symbolize Heathendom, and Zion or Jerusalem the Church of Christ. See also chap. lii. 7.

In chap. xl. 1-8 four voices from the Mission-field are addressed to the Church of Christ. The first voice (verses 1, 2) is the voice of pardon; the second voice (verses 3-5), the call to service; the third voice (verses 6-8), the voice of man's utter powerlessness; and the fourth voice (verses 3, 4, 8), the voice of God's all-sufficiency. I shall limit my remarks to the first part of the first voice, for it consists of two parts, viz. (1) three statements describing the fulness of God's pardon for sin, and (2) three statements preceding them, describing *the gracious manner in which God pleads with the sinner to accept His great salvation*. May the Holy Spirit enable us to be imitators of God in the way in which we present the Gospel to the Heathen, and to our Native helpers.

1. "Comfort ye, comfort ye My people, saith your God." The primary meaning of the word translated "comfort" is "*to feel keenly another's pain*," and here it has reference to the deep heartfelt sympathy which God entertains for the sinner *in his sin*; for sin is the most terrible of all diseases, the most incurable of all pains.

And this reminds us that we must be on our guard against a special temptation into which we missionaries are liable to fall. This temptation is that of entertaining in our hearts a spirit of religious superiority over the Pagan or the Mohammedan, such as the Pharisee manifested towards the Publican. It is not enough for us to refrain from giving expression to it by words or looks; it must be banished from our inmost hearts by the Holy Spirit making us partakers of the bowels of mercy and compassion of Jesus Christ, and of His sympathy for the sorrows and sins of those for whom He died. Akin to this pride of self-righteousness is the pride of race. Both of these dangers are the more real, because in our dealing with Heathen races there is some truth at the bottom of them. It is undeniable that we have enjoyed great social and religious privileges which have raised us above them socially, intellectually, and morally. All the more must we strive and pray in the power of God's Holy Spirit, to follow the example of Him, "who emptied Himself," "who was meek and lowly," not in outward demeanour only, but "in heart," and who was filled with such deep heartfelt sympathy for man's sin that He wept bitter tears over those who rejected His offers of mercy.

2. "Speak ye comfortably to Jerusalem." This is a most unfortunate rendering, as it leads the English reader to think that there is no difference

\* A Valedictory Address to Dr. E. Neve returning to Kashmir, and the Rev. E. A. Causton proceeding to Narowal, at their leave-taking by the General Committee of the C.M.S., January 22nd, 1895.

between it and what precedes it. "Speak ye tenderly," or "Speak ye kindly," would be far better; but the best of all is the literal rendering of the Hebrew, "Speak ye to the heart of Jerusalem." Speak to the heart rather than to the head. Try to touch the hearts of the Heathen, by convincing them of sin, by telling them of God's holiness and hatred for sin, and of His boundless love to the sinner, as manifested in the Cross of Christ, rather than to convince their intellects by argument. It is in this point that the most subtle danger besets the missionary. Many will come to try you with hard questions, few to ask how their sins may be forgiven. Any one who comes for argument will have but one object, viz. to win the glory of a victory over his opponent. This is infectious, and the missionary, too, does not like to be beaten. Strive against this temptation. Get all the knowledge you can of the classical language of the people, of their religious books, and mode of thought; not in order to get the better of them in argument, or make a show of learning, but that you may have the best answer ready to their questions, and thus be able to turn the conversation to sin and its cure, and to lead them to the Cross. In other words, to speak to their hearts, and not to their heads. You may gain the head by argument (though that is not likely), and never win the heart; but if you win the heart (and it is in this that you may count on the help of the Holy Spirit), you will be sure to gain the head also.

There is one answer to their hard questions which I have always found most useful, and which I most strongly recommend to you. Never be ashamed to say, "I don't know." In the first place, it will often be the truest answer you can give them. Secondly, any other answer may lead to endless discussion. Thirdly, this answer will astonish your opponent and throw him off his guard; it will give you an opportunity of saying to him, "Well, you seem surprised at my confessing my ignorance; tell me how many things you do know, how many things you do understand. Do you understand how the seed grows in the ground; how the bad tree is changed into a good one by grafting, &c. ? Why then should you expect to understand the nature of God and His works ? Do you know how your sins are forgiven ? do you understand the mystery of the new birth ?" Do not think for a moment that saying truthfully, "I don't know," will lessen their respect for you; it will have the opposite effect. Above all, never argue with an idolater or a Mohammedan without lifting up your heart to God *the whole time*, that He may help and enable you to shift the sphere of the conversation from the head to the heart.

3. "Cry unto her." "Cry aloud and spare not; lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sin." The third qualification for a winner of souls is an intense earnestness, based upon a clear grasp of the Gospel of grace; an assurance of his own acceptance in Christ Jesus, joined to a deep feeling of his own unworthiness, and a realization that the treasure of the knowledge of God the Father in Christ is the greatest of all talents, a solemn trust from God to be given to others. The connexion between this and the first is manifest; we can only be truly in earnest when we feel a keen pain in the suffering of others, and when we have been freed from all Pharisaic spirit of religious or racial superiority over those to whom we minister.

I have applied the words of Isaiah to the case of a missionary dealing with the Heathen, though this is not the primary meaning of the text; it is a voice from the desert to Zion, or in other words, a voice from the mission-field to the Church at home. But I think the application is quite correct, for the winner of souls needs the same qualifications in all cases; but it is manifest that if you, my brethren, will need these qualifications in dealing with the Heathen, you will need them still more in your dealings with your converts.

You will be brought into closer intercourse with them, you will see and feel their faults even more than those of the Heathen. You will be tempted in their case, more than in that of those outside the fold, to imbibe a spirit of religious and racial superiority over them. It will require a greater effort and more grace on your part to feel a real sympathy for their failings, to avoid all appearance of patronizing them, of lording it over God's heritage. You will have many and bitter disappointments in them which will sorely try your patience. You will, in their case especially, need the warning *never to do or say to a Native what you would not do or say to a European under similar circumstances*; always to treat them with as much courtesy as you would treat Europeans.

In conclusion, there is one aspect of your work for the Native Church, on which I must dwell briefly. Regard them as the future evangelists of India, and if you do you will perforce regard them with sentiments of the most profound respect. Make it your special office to train them for this high and holy calling. You cannot do this successfully, if you simply entertain a kind of *hope* that *perhaps* God may make the Native Church a Missionary Church. You must do more than entertain such a human, un-Christian hope regarding them. No matter how great their faults, no matter how deficient they may appear to you in all the qualifications necessary for such a Christ-like calling, you must believe and expect that God will make them His apostles to their fellow-countrymen. You must realise that God's glory is concerned in His doing so. It is not for the glory of God that He should appear to be unable to make a native of India as successful a missionary as a native of England.

It is my great privilege to have been, thirty-four years ago, the joint founder, with my dear brother Leighton, of the Narowal Mission, to which you, Brother Causton, are going. There was then one Native Christian in the Narowal district, from Amritsar to Sealkote; there are now, I believe, about 1500. I have never ceased to thank God for having raised up such a faithful labourer as Rowland Bateman for that Mission. I now thank Him for sending you to help him there. Your calling surely is not so much to preach to the Heathen as to raise up from those 1500 precious souls which have been gathered into the fold of Christ's Church those who shall be missionaries to their fellow-countrymen. True, you can teach them best by going before them yourselves, as Jesus went before His Disciples, saying to them, "I must preach the Gospel in the next villages also, for therefore came I forth." What I say no doubt refers to Kashmir as well as to Narowal.

It would be a fatal mistake to put off this branch of work till you are older. Now is the time for it. As young men you will have a greater influence with young men than older missionaries can have. Our hope is in the young men and young women of the Native Church. Let your great object be rather to train them for work than to work yourselves. What a glorious prospect you have before you as young men starting with this grand object, not only to save souls, but to train soul-winners. If God spare your lives, as I pray He may, you will most assuredly see, after many years perhaps, the answers to your prayers and the fruit of your labours in this the most glorious of all spheres of missionary work.

May I mention one example as an encouragement to you to go and do likewise? Pastor Gossner was the means of sending out 144 missionaries; and at his funeral it was said, "He prayed Mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."

Last of all, our Lord's one requisite for success in work, and the only condition on which we can expect an answer to our prayers, is, "He that

abideth in Me and I in him, the same bringeth forth much fruit"; and "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Union with and constant abiding in Him as a personal Saviour, the Word of God our daily food, and prayer in the Holy Spirit, shall be your unfailing sources of strength and pledges of victory for His Name's sake.

#### ADDENDUM.

There is one point for which there was not time in the above address, but which we should much wish to dwell upon here, as a note of loving warning to younger brothers in the mission-field. Indeed, we could desire that it should be sent out as an order from the Parent Committee to all its Missions.

*Never employ a novice as a reader or a catechist.* To do so is contrary to the express command of the Holy Spirit to Timothy by St. Paul. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." In India I knew several cases of young missionaries putting converts, very soon after their conversion, "into the priest's office to eat a piece of bread," and I never knew one that did not end in disaster to the cause of Christ. It is not only for the sake of the novice himself that this practice is fraught with danger, but still more so for the sake of the Native Church. Every convert should be taught that "if any man will not work, neither shall he eat." The fact that converts are very often *boycotted*, and that it is very difficult indeed for them to carry on their former trades or gain their livelihood as formerly, is one of the greatest trials of the infant Church in Heathen, and still more in Moslem, lands. The most difficult of all lessons, frequently, is to teach them to trust their Heavenly Father for their daily bread. *But it must be taught them at all costs.* Those who would be naturally chosen as Christian workers ought to be those who have more talents than the ordinary convert, and are just those who should set an example to their weaker brethren in this most necessary duty. Making novices Church workers enfeebles the Native Church, is the greatest hindrance to its attaining to self-support, throws a vast burden upon the Home Society, and trains the novice in hypocrisy. We never did and never would make a convert a reader, or put him into any spiritual office, until he earned his bread by some trade, or by manual labour. We do not know what is the custom in this respect at present in our Indian Missions, but we do know that twenty or thirty years ago there were very many breaches of this rule in the Punjab, and we believe there was nothing that did so much harm to the cause of Missions.

The following, from the *Punjab Mission News*, January 15th, 1895, seems to show that this warning is not needless, even in the present day:—

"Turning to the Punjab, we inquire why it is that not a single Society possesses in its ranks an ordained [Native] B.A., or even, we believe we are right in saying, an ordained F.A. And as we are inquiring *about* them, we had better inquire *from* them also. . . . We believe the answer they will give is not far from this: 'Because we are not sure that the treatment we shall receive will uniformly, or even usually, be courteous and gentlemanly; on the contrary, we believe we shall be treated by the foreign missionaries rather as servants than their fellow-labourers.'

"Is this indictment a fair one? Not, we believe, in the way in which it presents itself to the minds of those who make it. . . . As a matter of fact, the only clergyman in the Punjab who has received an education up to the B.A. standard (though it was before the time of actual degrees) holds a very important, independent charge, and is in every way fellow-labourer and fellow-servant of Christ with his American brethren. But while this supposed yearning after tyrannical power is a charge to which we cannot honestly plead guilty, and

which, on the contrary, we utterly disavow, yet in another important matter we have been blameworthy, and we are now suffering our nemesis. Giving all due honour to many earnest and faithful labourers in the past, we believe we are not far wrong in saying that we cannot obtain men of a superior class now, because we have often been too content with inferior ones before. It must be remembered that in this matter spiritual earnestness and full intellectual equipment are alike required. How many English clergymen rise to an independent sphere, even after twenty years' work, who are not men with a University degree? Now we have had for the most part as our fellow-labourers on the one hand earnest men with only half a secular education, and for these we thank God; they were the best available at the time, and we honour and love them for the faithful work they have accomplished; and, on the other hand, in far too many instances, men whose chief qualification seemed to be that they were useless for any other work, and were 'put on to give them something to do.' Can we wonder that these latter came to be treated as what indeed they were—'servants of the Mission'? The first class, through defective education, have been compelled to hold a subordinate position in the work, but they held it with honour, like many an earnest middle-aged curate or Scripture-reader in England. The second class, through spiritual unfitness, have been unworthy even of the subordinate position they held, and diversity of aim and spirit has created a hopelessly unsympathetic gulf betwixt them and the European missionaries. But in either case there has been the subordination.

"Remove the causes, and the subordination will be removed also. Give, that is to say, men of true earnestness and high education, and then see whether they are not entrusted with the full responsibilities which now fall to the lot of the European, and whether they are not treated to the full as fellow-labourers with the foreign missionaries. Earnestly do we pray that it may be a very short time before some Punjabi Christian graduates summon up courage to try the experiment, and that, when they do so, we missionaries may not be found wanting in truest oneness and brotherhood with them."

## AFRICAN NOTES.



**W**HATEVER be the opinion of our experts on the fiscal economy of German colonial enterprise in Africa, it is well to remember that our Teutonic neighbours bid fair to forestall us in their grasp of commercial perspective. From latest accounts we learn that the scheme for a narrow-gauge railway from one of the German East African coast harbours to the Victoria Nyanza and Lake Tanganika, is surely if slowly progressing. The initial expenditure will, it is believed, amount to 300,000 marks, and the actual cost of the line, whose proposed length exceeds 1000 kilometres, is estimated at 30,000,000 marks. This outlay will, in all probability, be shared by the Imperial Government. Unfortunately our "little England" policy precludes at present our taking to heart so cogent an argument in favour of the development of our own interests in this portion of Africa.

The year's report on German East Africa also reveals a condition of advance gradual, it may be, yet assured. The difficulties of the labour question are in process of solution, owing to the increased readiness on the part of the Native to work. The plantations of coffee, tobacco, &c., flourish, while domestic pacification and methods of internal communication have alike been successfully pursued. The past year has also witnessed the subjugation of the Ma-chari, the last Negro tribe on the Kilimanjaro and in the whole protectorate to yield to German arms.

To Merensky's recently published *Deutsche Arbeit am Nyassa* (German East Africa) will be accorded the reception which his extensive experience

and ability have earned for the writer. In it he traces the growth of German influence, civil and religious, at the north end of Lake Nyassa. Where ten years ago the field was occupied exclusively by Scotch and English missionaries, the Berlin Mission can now count fifteen agents and five stations.

Of the Moravian work near the Lake, progress is happily reported, although the proposed founding of a station in Merere's country has been postponed owing to the rising of the Wa-he-he against the German Government.

The Livingstonia Mission has, it is satisfactory to learn, been emphasizing the evidences of its efficacy, the length of the Zambesi from Chinde on the coast up to Nyassa. The portage on the Shiré and Zambesi is mainly in the hands of Tonga boatmen, whose capability for labour owes its present development entirely to Gospel influence. Formerly, in dread of Angoni depredations, inhabiting rocky islets on the Lake and subsisting by plunder or the chase, the Tonga are now adjuncts indispensable to the prosperity of the African Lakes Company and Shiré planters.

*Monatsblätter* gives an interesting retrospect of the East African Missionary Society, whose formation, partly induced by the spiritual necessities of the German colonist, coincided with the first proclamation of the German protectorate in East Africa. The hospital at Dar-es-Salaam, though originally intended for the benefit of the German population—according to the last statistical year-book, five hundred in number—has not a little conduced to the welfare of the Native tribes. Of its three stations, that at Kisserawe serves as a home for freed slaves from all parts of German East Africa.

The Lutheran Mission report the founding of a second station at Mamba (Kilimanjaro); extension in a direction east of Moshi being necessitated by the Roman Catholic occupation of Kibosho, between Moshi and Madshama. The friendly support of the German East Africa Company's Administrator is gratefully recognized, in the support accorded to the Society's development, as in a just maintenance of its claims with the rival Mission. The delay of a year in the installation of continuous Protestant effort in this portion of Africa would, had it occurred, have resulted in an irretrievable surrender of the lion's share of the Chagga province to the Roman Church.

The *Lutherische Missionsblatt* also mentions a successful tentative visit to the Ugueno Mountains, followed by the choice of a site for yet another station. Usangi has been selected in preference to Ugueno, which for the moment remains depopulated by the recent ravages of the Masai and those of the Moshi people under Mandara. From the language of the Wa-Sangi and Wa-Gueno small difficulty is anticipated, it is apparently akin to the Ki-Chagga, and yet more closely allied to the tongue of the Wa-Shamba, from whom the Wa-Sangi claim descent.

A recent Somali raid on the Neukirchen missionaries in Ngao might have been attended with consequences more serious than appeared on the surface, to the progress of Mission work on the Tana. The increase of Christian and foreign influence in the country having aroused the hostility of the Vitu people, a secret union with the Somalis for the complete destruction of the elements threatening Heathen domination was effected. The attack on the Neukirchen workers having been repulsed, others, equally futile, were made on the British and Swedish Mission stations. The half-yearly rising of the Tana finally compelled the Somali retreat, while the Vitu belligerents were brought for condign punishment to Zanzibar.

A very bitter complaint has been lodged by the Basel missionaries in

Ashanti with regard to the half-measures for which England there made itself responsible last year. The military demonstration against Kumasi has resulted in detriment more serious than the rapid declension of British prestige in the Ashantis' estimation. With the re-ascendency of the star of the king of Kumasi are coincident an unconcealed contempt for the English arms, a revival of the Native courage, and a fresh outbreak of the most unmitigated barbarism. The future, unless the second expedition thither be more effective than the first, is big with clouds. Wholesale massacres on the part of the Kumasi king are reported, with widely accepted invitations to re-enter his vassalage. Fetishism is reclining its chains upon Native credulity. The work of the Basel Missionary Society is checked. Its agents being, in the Ashanti mind, connected with the English action, are compelled to share, in some measure, the odium excited by the weakness of an Imperial purpose.

---

The attitude adopted by France in its colonial policy towards Protestant Missions supplies the *Allgemeine Missions Zeitschrift* with a mournful vaticination anent the prospects of West African evangelization. The Republic, unhappily for Protestant effort, has received the lion's share in the partition of West Africa, a share emphasized by the latest Anglo-French delimitation of the Sierra Leone frontiers, in which Sierra Leone sacrifices its political ambition to the security of its existing commercial interests. Taking as West Africa the coast from Senegambia to Angola with an indefinite interior boundary, we find, according to the *Evangelische Mission*, that the Roman Catholic power has, in proportion to its extent of coast line, largely exceeded the Protestant during the last ten years. The religious attitude of France is therefore the more unwelcome, especially as not being seriously shared by Portugal, Spain, or Belgium. In Fernando Po the Primitive Methodists continue their labours, in Angola the American workers remain apparently unmolested, in the Congo Free State, theoretically *interkonfessionel*, though practically under Roman Catholic control, Protestant Missions as yet are tolerated, whatever uncertainty, born of possible economic changes, may lie around their future. But from the French spheres of influence, foreign workers, on various trivial pretexts, are being steadily ejected. True, the Paris Evangelical Mission has hitherto been permitted to offer substitutes, yet a larger contribution than that available from the 650,000 Protestants of France is requisite for the needs of its colonial empire.

---

The connexion of the liquor traffic with West Africa in particular and the whole continent in general, may possibly obtain a prominence, much to be desired, from the recent rising at Brass in the Niger Protectorate. The low duties on spirits permit a native consumption of 2,000,000 gallons in the colony of Lagos alone. A like amount finds sale in Oil Rivers. The high restrictive duties in the only portion of the Niger Company's territories where the entrance of spirits is perforce tolerated, naturally bear fruit in a smuggling trade facilitated by the proximity of Lagos and Oil Rivers. These two Crown colonies having rendered impracticable effective prohibitive action in the relatively small portion of the Company's territory lying buffer-wise between their respective boundaries, may perhaps consider themselves responsible in some degree for the attack of the lawless Brass men on its port town of Akassa, an attack which has resulted in a loss of about 20,000*l.* to the Company's funds. Whatever be the outcome of any official inquiry into the origin of the outrage—one, we are told, due to the repressive measures

initiated by the Company against contraband spirits—the commercial aspect of a humanitarian question cannot fail to accentuate the urgency of a plea for more concerted action in this matter by the Powers participating in the partition of Africa. Any stringent regulations attached to the liquor traffic in the British Colonies on the coast would be rendered inoperative by the proximity of a lax French or German rule; and *vice versa*. If not combined total prohibition of low-priced spirits, at least high restrictive duties are indispensable, from Cape Colony to Morocco, not only to the development of the African market, but also to the remunerative civilization of the African himself.

---

By a strange coincidence the two fields of the Swiss Romande Mission in the Transvaal and on the littoral have lately been the scene of conflicts between the immigrating and indigenous races. The struggle in both cases, though proceeding from causes immediately different, is practically the subjugation of the weaker by the encroaching people. Maleboch, in the eastern extremity of Zoutpansberg, had systematically refused the *entré* of his country to the Boer Commissioners, himself tendering what he considered legitimate tribute and swelling the reiterated allegations of fifteen years' standing against the good faith of the Transvaal agents. To his repression were summoned his own Christian countrymen, as well as members of the Berlin and Hermannsburg Missions. The rising at Woodbush, which followed closely upon Maleboch's defeat, led to a mobilization of the Guamba tribe against their compatriots by the Boer Government, thus entailing a loss of its converts upon the Swiss Mission.

The Kaffir outbreak at Delagoa—according to *Le Journal Religieux*, one wholly provoked by the unjustifiable action of the Portuguese—has necessitated a dispersion of the Churches at Rikatla and Lorenzo Marques, while supplying food for numerous calumnies against the Romande workers. The actual work of the Mission is, it is satisfactory to learn, progressing beyond expectation. In the Transvaal its labours of two decades have resulted in the establishment of six stations and thirteen annexes—three exist at Delagoa, three in Lorenzo Marques and its vicinity, with one in Bokahaland.

The potency of woman's aid in the work of evangelization also receives mention in the year's report. Bands of Christian female converts have been organized to itinerate from time to time in the neighbourhood, generally proceeding under the guidance of some responsible male member of the Church. Their advent in the various villages has hitherto been attended with a ready welcome from the different chiefs.

---

The recently allayed disturbances in German South Africa have naturally carried with them their reflex disadvantage to the operations of the Rhenish Missionary Society, whose sphere of influence coincides with that of the Protectorate. The Mission, which for five decades has worked in Great Namaqua and Damara lands, and since 1891 in Ovampo, has fully shared the difficulties, social and political, induced by the last ten years' agitation between the Nama-Hottentots and the Hereros. In Namaqualand the situation has been intensified by trekkers from Cape Colony, whose advent necessitated a partial dispersion of the Rietfontein Settlement. Locusts, drought, famine have also proved factors untoward to the development of the nine Namaqua stations. Their progress nevertheless, especially in the south, has excited the warm appreciation of Major Leutwein, though a weak spot is revealed in the in-



efficiency of the Mission-schools, which, unlike those of Cape Colony, are as yet uncountenanced by State grants. In Hereroland, the despised Bergdamras, in contrast to the dominant race, have evinced a wider and more deeply rooted desire for the truth, displaying proclivities better calculated than those of the restless Hereros for the formation of settled communities. In Ovampo, which since 1870 has been worked by Finnish missionaries, the two Rhenish stations share with them all the difficulties incidental to a hostile and irresponsible Heathen environment.

The Rhenish report takes occasion to remove a general misapprehension with regard to the character of Hendrik Witbooi, a quondam convert of the Mission. Originally bearing a high Christian reputation, he conceived the idea of liberating the Namas from Herero oppression, and initiated a campaign upon lines strictly Christian. A rapid deterioration of methods and morals, however, speedily ensuing, the efforts of the German troops were energetically directed towards the suppression of a guerilla warfare which has depopulated the whole of North Namaqualand, and for ten years retained the entire Protectorate in a state of turmoil.

The commencement of hostilities against Madagascar has been preceded by the evacuation of the island by the Jesuit fathers. Labouring under the certainty that their departure later will be rendered compulsory by the Hova Government, without the accordance of pledges for the security, either of their persons or their property, they have considered it advisable to retire before the passions of war disturb a courtesy which has provided for their safe retreat to the coast, and undertakes the maintenance, during their absence, of their vested rights in the island.

The work of the Protestant Missions, however, happily continues. New tribes are coming under their influence, especially under that of the Swedish Mission, one of whose agents has recently, by a remarkable providential interposition, secured an opening among the wild Sakalaves on the west coast.

From another quarter comes also a report of loss to the Roman Church. The extension of the French Lazzarist Mission in Harrar is threatened by the Russo-French *entente*, which has already resulted in the despatch of an ecclesiastico-military mission to Abyssinia. The Lazzarist pères, fearing the undermining of their influence by the Russian popes, are making the most strenuous efforts to prevent any affinity between the Russian and Ethiopian Churches, reminding their followers that St. Leone, the veneration of Russia, is in Ethiopic consideration held as the most violent persecutor of the Copts.

"A moving among the dead bones," is the chief note in the last annual report of the North German Mission. For long years this hardly-trying Mission has laboured apparently with insignificant results; these even, not infrequently neutralized by war or disturbance. Now at the most critical period of its existence among the Evheland people—numbering about two millions—with opening doors on every side, the Mission is hampered by a heavy deficit of 43,4000 marks. Means and men to cope with the long-desired opportunities for extension alike are wanting. A cheering omen for a brighter future is perhaps presented in the first annual grant of 1000 marks by the German Government towards the scholastic labours of the Mission in the Togo country.

G. E.

## THE MISSION-FIELD.

## WEST AFRICA.



ON Advent Sunday, Bishop Ingham paid a visit to the parish of Kissy—the first visit that it had been possible for him to make to it, owing to the attitude of the Native clergyman towards the new constitution of the Sierra Leone Church, for three years. The *Sierra Leone*

*Messenger* says:—

Here was a whole parish returned, of its own free will and conviction, to the unity and fellowship of the Sierra Leone Church! It was very difficult for these people to realise three years ago how the ex-pastor's action would isolate them from the Bishop and the Church, but circumstances have recently made them feel this very acutely, and it was a great joy to the Bishop to receive them back again on Advent Sunday.

It is not too much to say that our Church people in this Colony are now showing signs of very considerable powers of discrimination. The troubles of the past few years have made them think, and there is every reason to believe that, quite apart from the question as to whether the law will give the C.M.S. back their property or not, the people belonging to the Church in

those places are intending to take the earliest possible opportunity to place themselves in full fellowship once more with the main body of the Church. Already, three out of five parishes have entirely settled the matter for themselves, and are anxiously waiting for the processes of law to allow their leaders to use the buildings in those parishes once more for the purposes for which they were erected.

No one knows how this long delay and the inevitable misunderstandings have tried the Church authorities here—how hard it has been to sit still and see technicality after technicality delay the hearing up to this hour. We never dreamed that the solution would come from the people themselves, and we cannot but say that now we see daylight and feel very much encouraged!

The death of Lady Carter, wife of the Governor of Lagos, on January 12th, a few weeks after her arrival, elicited very general sympathy with Sir Gilbert Carter, who has since left Lagos for England.

The Rev. F. Melville Jones gives the following account of his work at Lagos, in a letter published in the New Zealand localized *Gleaner*:—

A few responsible posts are held by Europeans, myself being among the number. I do not feel very competent to act as Principal of a training college and be Headmaster of a large secondary school; but owing to lack of others to fill these posts I am the stop-gap. In this capacity I have under my care about twenty or thirty young fellows being trained as agents for our Mission, and between eighty and ninety boys getting a commercial education. The former are all boarders, the latter day-

boys. Under me there are eight tutors or masters (African, of course), two of them with Durham University degrees. With their help I am able to confine myself chiefly to theological lectures and Scripture classes, and leave most of the secular work to the others. I am also curate of a large church, and besides take the oversight of a large book-shop which is run by our Society, and by means of which we manage to control to a large extent the literature of the country. Plenty of work, if properly done, to keep a man occupied!

The Lagos Church Missions held a successful anniversary from December 10th to 12th. The Rev. N. Johnson visited several of the Mission stations in November. At Epe, in the Ijebu country, he opened a new chapel which the Jebu Christians have built almost entirely at their own cost (21l. 13s., out of a total cost of 27l. 9s., having been given on the spot). Congregations of nearly 300 were present at the morning and afternoon services. Obada, Ijire, Lobira, and Oni were also visited.

Bishop Oluwole visited Lekie in November, and baptized there eight adults

and five children. On November 23rd he left Lagos for a tour in the interior. On the 25th he was at Ijebu Ode, where he preached to a congregation of nearly 100, and administered the Holy Communion to twelve persons. He went forward from there to Ibadan, Oyo, Isehin, and Ogbomoso.

Bishop Tugwell, on his journey from Lokoja to Ibadan, referred to under "Mission Field" last month, passed through the countries inhabited by the following tribes: the Bunus, the Akokos, the Ikites, the Ijesas, and the Ibadans. A white man had never been seen before in many of the places visited. The Bishop says that he and his party received a hearty welcome everywhere, and in some places were received with the greatest enthusiasm and delight. Dancing was kept up in their honour half through the night in several instances. Presents of food, of sheep, fowls, and yams were abundant. The Bishop was urged over and over again to accept land for Mission purposes, but felt compelled to refuse, as he was afraid to hold out hopes of sending teachers. He says, "It was frequently heart-rending work to refuse." The country inhabited by the Akokos is a plateau over 1000 feet above the sea-level; crops were abundant, the people friendly, hospitable, and industrious. "We felt remarkably well," the Bishop writes, "while passing through this district, dispensing with quinine and eating with keen relish." The people in the district first passed through after leaving Lokoja complained bitterly of the oppression practised by the Nupe princes, which had continued for some forty years, the acts of tyranny and injustice increasing year by year; at first they were content with tribute in cowries, then they demanded farm produce as well, then slaves were taken, and now, no more slaves being left, the wives and children of the people are carried off, and hardly any young people remain in some districts. Within a few miles of Lokoja the dialect spoken is a Yoruba one, and Bishop Phillips was quite well understood. Bishop Tugwell is anxious to open up work at Kabba, in this district, by placing Mr. Bako, one of the Native agents at Lokoja, and Charles Hoffman (from Lagos) there. Of this place the Rev. C. E. Watney writes in a journal of his tour with Bishop Tugwell:—

Kabba is at the foot of a rock, and is all enclosed in a wall, which we entered through a broken gateway. Inside the wall there are farms for a quarter of a mile, and the town itself is inside, and is dirty, very dirty; but the king's reception-house is large, with a large courtyard in the middle. On the roof there are ostrich eggs.

The Natives, especially the women, had a very peculiar note of welcome here which was pretty, and when we moved about in the town we were saluted by it constantly.

In the afternoon we went to see the king; he was full of trouble with the Nupes, and could think of nothing else. He besought us to intercede with the

Government on his behalf, and get his town and country under the protection of the white man. After seeing the king and writing some letters we went to the top of the rock behind the town, which is evidently to be used as a refuge by the inhabitants of the town in case of a Nupe attack. They conducted us to the top, which shows their trust in us. The king presented us with food, as former chiefs had done, and also with a goat. He and all his people expect great things from us, and every face tells us the tale of woe is true. They say they even have to send their own children to the king of Nupe, at Bida, as all their slaves have been used.

The Bishop remarks that the distance from Lokoja to Ibadan is equal to the distance from Loko on the Binue to Zaria, and that the distance from Ibadan to Lagos is equal to that from Zaria to Kano, so that the whole journey, made mostly on foot, was equal in length to that upon which he was contemplating to start in order to visit the Soudan. Bishop Phillips bade farewell to Bishop Tugwell at Ilesha, and proceeded to Ode Ondo, his old station, where it is

proposed he will again reside. Mr. Watney left Lagos on January 13th, two days after reaching it, to return to the Niger by sea.

Bishop Tugwell writes with much sadness of the condition of the Church in Abeokuta, and of the perils with which it is surrounded. With the opening up of the country, the world with its fashions and lusts is entering like a flood, and many of the Christians do not "stand" in the evil day. Polygamy and Mohammedanism also are foes which by many are not withstood resolutely in the power of Christ.

Mr. McKay, who accompanied Mr. T. Jays to the coast at the end of November, returned to Ogbomoso the following month. Miss Higgins, who left Lagos on November 7th, to spend a few weeks at Ijebu Ode, as the guest of the Rev. E. W. and Mrs. George, walked thence to Ibadan in December, reaching the latter place on the 22nd, while Bishop Tugwell was there.

A new out-station was opened at Akuka, seventeen miles from Asaba, at the beginning of January. Lazarus Odibosa, a native of Asaba, was placed there.

Mr. G. D. Wilson has been ordered home from the Niger on account of his health.

#### EASTERN EQUATORIAL AFRICA.

Bishop Tucker, after a three weeks' sojourn in the Universities' Mission hospital at Zanzibar and a fortnight in the I.B.E.A. Company's hospital at Mombasa, was again at Frere Town at the beginning of January in greatly improved health. He admitted the Rev. W. H. Jones, the Native pastor of Rabai, to Priest's Orders on January 20th.

Dr. and Mrs. C. S. Edwards arrived at Mombasa from England on January 1st. Miss E. M. Furley has come home in the hope of returning, after a few months' furlough, as a member of the party of ladies for Uganda. Her place at Mombasa, the charge of the ladies' house, has been taken by Miss M. R. Gedge.

At Jilore, the Rev. D. A. L. Hooper has a class of young men whom he is training for evangelistic work. They were prevented by the prevailing drought from itinerating during part of the year (1894), but in February 238 villages were visited, in June 203, and in July 292.

The spot where the Mission is situated at Taveta, which, previous to its occupation, was a mere desert, has now become a veritable garden, Mr. A. W. McGregor says; indeed the Natives call it "Mahoo" (happy land). This is owing to the industry of the Native lads who are under instruction at this Mission. By them, mainly, a new church, holding over two hundred people, has been erected. Other Natives are being attracted to the place, and are consenting, as conditions of residence there, to attend the services, to send their children to be taught, and to refrain from work on the Sabbath. In a private letter the Rev. A. R. Steggall mentions that the Mission boys—some forty in number—constructed a canal during the months of October and November for the purpose of securing irrigation for the crops in the event of rain failing. The canal is two and a half miles long, and through its help Mr. Steggall hoped to have a sufficiency of food to maintain his large household of boys for several months. Locusts, which were so destructive to the crops through a wide district of East Africa a few months before, made their appearance again at Taveta in November. This time, however, they ate nothing, and Mr. Steggall suspected that they were depositing their eggs. This proved to be the case, and a few weeks later the young locusts devoured the young maize on which Mr. Steggall had relied.

St. Matthew's Gospel in Tavetan has been received in manuscript from Mr. Steggall; this completes the translation of the four Gospels. The Epistles of St. John have been printed by the Mission press. The books of Genesis

and Exodus and the Acts of the Apostles are being translated; and one of the Mission scholars is engaged in preparing a Masai version of St. Mark's Gospel.

The death of the Rev. J. O. Price, which we announced last month, was due to jaundice aggravated by fever. Dr. Baxter was away at Mamboia at the time, having been called to attend one of the Mission party at that station, but a German doctor from the Fort was at hand. His illness was only of a few days' duration. The Rev. A. N. Wood, of Mamboia, writes:—

We have just heard from Kisokwe the sad, sad news of our brother Price's death. It has come to us so unexpectedly, as he seemed to be in fairly good health when the Bishop left, and was considered both by the Bishop and Dr. Baxter sufficiently well, at any rate, to stay for the re-

vision of his Gogo translations, in conjunction with Messrs. Cole and Beverley. His loss to the Mission is very great, and seems to us irreparable, but God knows best. His self-denial and love for the Wagogo people were unique, and he had been lately living on starvation diet.

Mr. E. W. Doulton, in a letter to the New South Wales Association, mentions that there were several girls at the Mpwapwa Mission station who have come there under sad circumstances. One was a slave whom the Germans rescued and gave to the late Rev. J. C. Price. Another was picked up by Mr. Price himself, about two miles from Mpwapwa, in a starving condition; she had belonged to a caravan going to the coast, and had been left on the road to die. A youth found some years ago by Mr. Stokes, the trader, as a baby tied to the neck of his dead mother, who had been killed by the Masai, has lived at the station ever since and is baptized.

The Rev. E. H. Hubbard wrote from Nassa on October 20th, that the work was going forward quietly, and that Mr. Nickisson and he were in good health.

Archdeacon Walker wrote in November that the Christians at Mengo have built seven schoolrooms around Namirembe Hill, one of which was given to the European missionaries for use as a guest-house. The first poles for the erection of the new church had been conveyed to the site.

The journal of the Rev. G. K. Baskerville up to December 14th has been received. He left Ziba at the end of November to occupy the new station of Ngogwe, close to the Rev. Nikodemo Sebuwato's place, the Sekibobo. Advent Sunday was the first Sunday spent there, and the new church had congregations of some 700 and 630 at the morning and afternoon services—a proof of the wisdom of the change, as at Ziba, the former station, 200 was the highest number at any service. The public opening was on Sunday, December 9th, for which people came from more or less distant out-stations, and the church was crowded, and many were outside, taking part in the services as well as they could. On this occasion Mr. Baskerville preached in the morning and Nikodemo in the afternoon. There were ninety-three at the Holy Communion—a larger number than there were in the whole of Uganda when Mr. Baskerville arrived four years before. Fifty candidates for baptism arrived at Ziba from the Kikabya at the beginning of November. He refers to sundry forms of opposition and to misconceptions about the missionaries and their work which are fostered by some of the Heathen Natives. On December 7th, a missionary meeting was held at Ngogwe, in Kyagwe, which Mr. Baskerville thus describes:—

This afternoon we have had a missionary meeting—hymn, portion, prayer, two evangelists, two prayers, two evangelists, two prayers, two evangelists, hymn, prayer, grace. I wish you could all have been present and heard and understood all that was

said, young men all of them who spoke, full of life, and one or two were really eloquent. One man who goes about with a drum, beating one well-known beat, reached one day a certain garden. Crabtree had been there some time before. A number of women came to

meet him. "We heard the white man's drum." "Yes," said our friend, "I am a black-white man and come to teach you." Great was the jubilation. Many of our teachers have had great hunger to put up with—six days, six meals—and one said to his companion after a foodless day, "What is death like? because this is remarkably like it." Another went to relieve a teacher whose time was up; they were two Sundays together, and then the one left. Next Sunday no one came at all! At last he got them together and spoke to

them: "Those who came here just for a walk or because James (the former teacher) was your friend—you came to see *him* and hear *him*; please do not come any more. But those who came to hear of *Christ*, come. I have the same book as James had, and preach the same Gospel. We do not want, 'I am of James, and I of Aloni, &c.' James has gone and I shall go; but James' Jesus has not gone, and He is also my Jesus." The next Sunday the church was as full as ever.

#### EGYPT.

The Rev. F. F. Adeney mentions that a chained New Testament outside the Cairo Book Depot is frequently read by passers-by.

#### PALESTINE.

The Revs. J. R. Longley Hall and J. H. Sedgwick started from Jerusalem on December 26th, to visit Nablous and Nazareth and their respective out-stations. Mr. Hall concludes his report of the tour (which is a very encouraging one) with these remarks:—

When at last we turned again towards Jerusalem—paying a second visit on the way to Acre, Nazareth, Shefamer, and Nablus—it was with hearts very full of gratitude to God for His faithfulness to His promises and His readiness to bless His work. Neither Mr. Sedgwick nor I had expected to see so many tokens of the Son of Man Himself walking in the midst of His work and caring for and honouring His dear servants, both

European and Native, and Mr. Sedgwick, who had never been in this part of our Mission before, was especially struck by it. Everywhere, even where there seemed most to discourage the workers, the Lord seemed to be giving unexpected support and help, and to be saying to the workers, "I know thy works, and thy labours, and thy patience." "Be strong, I am with you, saith the Lord of Hosts."

Miss H. Attlee says that the girls in a girls' reading-class which she holds in her house on the Mount of Olives are able to repeat quite perfectly the "Duty towards God" and "Duty towards thy neighbour," and also Isaiah liii., and Psalms li., ciii., and cxxi., besides other texts and hymns.

An incident occurred at Gaza, at the close of 1894, which Dr. R. Sterling hopes will have a marked influence on the work of the Medical Mission there. The Mufti of the place, who had been the leading antagonist, had a serious illness, and, after trying in vain the other available medical help, called in Dr. Sterling. His gratitude was very great on obtaining relief. The mosques were illuminated, and thanksgivings were said on the day after his recovery. About the same time Dr. Sterling had an agreeable surprise. On offering a New Testament to a Turkish official, he found that he already possessed one in Arabic, and that he was familiar with it.

#### BENGAL.

The following were admitted to Priests' Orders in December:—The Revs. David M. Brown and C. Hughesdon, by the Bishop of Calcutta, at St. Paul's Cathedral, Calcutta, on December 23rd; and the Rev. Baijonath Murmu, by the Bishop of Chota Nagpore, at Ranchi, on December 25th.

The Bishop of Calcutta presided on December 21st at the Old Church Free Day-school prize-giving, and Lady Elliott gave away the prizes.

The Boys' Boarding-school, Calcutta, and the Trinity Church congregation

held gatherings in December to bid farewell to the Rev. F. B. and Mrs. Gwinn, removing to the Nuddea district. Very cordial testimony was borne by leading members of Trinity congregation and by the masters and boys of the school to the affection and respect entertained for Mr. and Mrs. Gwinn.

The Rev. C. G. and Mrs. Mylrea are residing at Lucknow (not at Agra as stated in our February number) while studying Urdu.

#### NORTH-WEST PROVINCES.

The Day of Intercession for Foreign Missions was observed at Holy Trinity Church, Allahabad, on November 28th, when a sermon was preached on Matt. xxviii. 19, by the Rev. W. Newby-Fraser, of the New South Wales C.M. Association. On Advent Sunday special sermons for the C.M.S. were preached by the Bishop of Lucknow, the Revs. H. M. M. Hackett, and T. Russell.

#### PUNJAB AND SINDH.

In a report of the Punjab and Sindh Mission for 1894 sent home by the Rev. Robert Clark, statistical tables are given indicating the progress of the Mission since 1873. In that year there were 23 European missionaries, 3 ladies, and 5 Native clergy; in 1894 there were 50 English missionaries (of whom 38 were ordained and 10 were medical), 83 ladies (viz. 66 C.E.Z.M.S., 14 C.M.S., and 3 F.E.S., 23 being honorary and 15 medical), and 16 Indian clergy. The number of Native baptized Christians has increased from 593 in 1873 to 4878 in 1894. The adult baptisms in 1873 were 26, in 1894 they were 98, and Mr. Clark says as to this item: "Every year greater care is taken in the preparation of candidates for baptism, and more hesitation is felt than was the case a few years ago in baptizing catechumens."

The *Punjab Mission News*, in its editorial "Notes and Comments," after drawing attention to the Parent Committee's recent Resolution to continue the policy of accepting all suitable candidates, proceeds:—

A rider was added calling upon the Estimates Committee to inquire carefully into the question whether, and in what quarters, economies may still be introduced with a view to aiding the administration of funds to the best possible advantage. It is difficult, with pressing needs everywhere, for us in the field to make up our minds to do with as little support to our work as possible instead of clamouring for every penny we can get. Yet we believe it will bring no small blessing if we adopt the policy. Hitherto the Indian Missions have too often systematically starved from infancy upwards the aspirations of their converts towards liberality and real self-support. Now we have seen our mistake, and

have avoided it in Uganda, and with what signal success! But meantime, is it too late to attempt reform here also? Happily, stern necessity is likely to compel us to the effort. And still more happily, our Indian brethren are in some quarters themselves inquiring why they alone of their nation should be dependent on foreign gold, and know nothing of the privilege of self-denying self-support. The Bengali Christian Conference, which met lately in Calcutta, drew attention to the fact that the Brahmo Samaj worships in churches of its own building, and it has, moreover, ministers of its own supporting. And the inference intended clearly seems to be, "We can do the same if we will."

The Lieutenant-Governor of the Punjab, Sir Dennis Fitzpatrick, visited the Baring High School at Batala on January 26th.

The annual prize-giving took place at the Multan High School, under the presidency of Colonel Hutchinson, Commissioner of the Lahore Division, on January 4th; and at Peshawar the prizes were distributed to the boys of the Edwards High School on the 21st by Mrs. Robert Clark. The fees of the latter school increased by nearly Rs. 1000 in 1894 as compared with the previous year.

Much interest has been excited throughout the Punjab in a charge against a Native convert, the Pathan who was baptized by Dr. W. S. Sutton in 1892 as the

**first-fruits of the Quetta Mission.** The *Punjab Mission News* gives the following account of the case :—

For those who have not heard the full story of the recent newspaper heading of "Murder by a convert," it may be well that we should give at least brief particulars of what really occurred. Abdul Karim, the Pathan convert concerned, was the son of a village Qazi, and lived some three miles or so outside Quetta. On the death of his father he was the natural man to succeed to the Qaziship of the village. His conversion, of course, put this out of the question, but it further so incensed his fellow-villagers that they did their best to kill him, and twice attempted to persuade his wife, then still a Moham-medan, either to poison or to stab him. He did not dare sleep except during the daytime, when his wife could keep watch, and the Deputy-Commissioner himself realised the danger of the situation sufficiently to permit him to carry arms in self-defence.

One day he went to Quetta to see Dr. Sutton. In his absence a ruffian climbed over his compound wall to dishonour his wife. It was felt that a prosecution would be useless, for the police would, with one accord, give false evidence. A few nights later as he lay awake he saw the same man coming over his roof with a knife, but the man, finding him watching, retired. In the

morning, however, he came again, and Abdul Karim was this time awakened by the screams of his wife struggling in the man's grasp. Leaping up he shot him on the spot, and immediately left the house along with his wife and reported to Dr. Sutton what he had done.

The police behaved about as badly as Indian police can behave throughout the trial, but despite their false evidence Abdul Karim was finally given merely a nominal sentence of four months' hard labour for culpable homicide, but under great provocation and with extenuating circumstances. His culpability consisted in having lost his head in the excitement of the moment; for instead of stopping after disabling his enemy he continued firing till his revolver was empty. That he should have done so is to be regretted, but he acted under the extremest provocation; and further, it is greatly to be doubted whether, had he stopped short of killing the man outright, he would ever himself have reached Quetta alive to tell the tale. But in any case the incident must make Mission work in Quetta doubly hard for many a long day, and should therefore call forth prayer for those who are fighting such an uphill battle there.

#### WESTERN INDIA.

The Rev. A. Manwaring baptized three young Brahmans at Nasik on February 10th. One was a village accountant in a small village east of Nasik, another was the hereditary priest of the same village, and the third was the younger brother of the latter. Their ages were twenty, eighteen, and fourteen respectively. The eldest of the three was led in the first instance by a Christian tract to consider the claims of Christianity, and subsequently with his friend the priest visited the Rev. D. L. Joshi, with whom they spent last Christmas.

The Rev. and Mrs. W. C. Whiteside have come home on furlough.

#### SOUTH INDIA.

On January 30th a drawing-room meeting was held at the Government House, Madras, at the invitation of Lady Wenlock, to take steps to perpetuate the memory of the late Mrs. Samuel Saththianadhan, daughter-in-law of the late Rev. W. T. Saththianadhan. His Highness the Rajah of Bobbili, the Bishop of Madras, the Hon. M. Arundel, and other civil officers, besides several notable non-Christian Native gentlemen, including the editor of the *Hindu*, were present. It is proposed to found a medical scholarship in memory of the gifted Native lady, whose death, at the age of thirty-two, disappointed hopes which her literary talents had excited among a large circle. Mr. Arundel, in opening the meeting, gave a short account of Krupabai Saththianadhan's history. Her parents, Huripunt and Radhabai, were the first Brahman converts to Christianity in the



Bombay Presidency. She early decided on medicine as her profession, influenced by an American lady doctor whom she met at a Zenana Mission-school in Bombay, and she joined the Madras Medical College. At the end of a year she had won several prizes, and stood first in every subject except chemistry. She was the writer of *Saguna*, a story embodying an account of her parents' conversion; this work Lady Wenlock introduced to the notice of the Queen-Empress, who read it with much interest and commanded that any "other book by the same authoress" should be sent to her. Subsequently she wrote *Kamala*, a vivid picture of Hindu domestic life.

The 24th Anniversary of the Juvenile Association connected with the Southern Pastorate, Madras, was held on December 8th, Archdeacon Elwes, the Bishop-designate of Tinnevely, presiding. The report, which was read by one of the juvenile members, referred to the death of Miss Joanna Saththianadhan, daughter of the late Rev. W. T. Saththianadhan, during the year. She had for several years conducted an infants' class, which has forty members, in connexion with the Association. There is also a Gleaners' Union Branch with thirty members, and a working party with forty-six members.

Under "Editorial Notes" in December we mentioned the baptism of Mr. S. Ramanujum Chetty, a high-caste student of the Madras Christian College. We now learn with much sorrow that, yielding to the tears and persuasions of his family, he has renounced the faith which he lately accepted. The *Christian Patriot* of Madras says regarding him:—

From the time he entered the Madras Christian College, in 1881, the evidence of the truth of Christianity has gradually grown upon him until at length it amounted to an intellectual conviction that Jesus Christ is the Son of God. At length he was brought face to face with the logical issue of that conviction. He felt the obligation to confess Christ in baptism. At the same time he did not feel prepared to take that step in Madras, because of all that would thus be involved for his family as well as for himself. There seems to be no reason for supposing that Mr. Ramanujum acted upon the advice of any missionary in going away to be baptized at Calcutta. Indeed those who were said to have so advised, have especially disclaimed any previous knowledge of the course the young man adopted. On his return after a time to Madras, he seems to have wished to show that his change of faith involved no change of affection for his family, and he accepted his father's offer and lived near enough to his old home to have his food furnished from there. But, whether through over-confidence or for whatever reason, he evidently

under-estimated the force of the influences to be brought to bear upon him. Every device has been adopted to break down his belief. Confined to his house, constantly watched, not allowed free intercourse with Christian friends, he was assaulted with every argument which the most expert Hindu pundits from far and near could bring to bear. Sisters and other relatives mingling reproaches with tears, his own and only child kept from him for fear of defilement, plied alternately with threat and promise, what man could be subject to such an ordeal, day after day, for weeks, unless he had more than an intellectual belief in Christ to keep him true? Persuaded to read sceptical works, Renan's *Life of Christ* is allowed to supersede the New Testament record, and Ingersoll's works are given a place in his library. When doubt has once been insinuated in a man's mind, it is only a short step to the place where sincerity forbids one standing in a false light before the world. This is the view which Mr. Ramanujum would have us take of the step he has taken, and we have no disposition to doubt his sincerity even now.

The Rev. A. H. Arden visited the Tinnevely Mission from Madras in February. He was met soon after his arrival at Palamcottah by a large body of missionaries and leading Native Christians, clergymen and laymen, who assembled at the mission-house by invitation of the Rev. and Mrs. T. Walker.

## TRAVANCORE AND COCHIN.

On October 25th a new hall in connexion with Cottayam College was opened by Archdeacon Caley, in the presence of the Dewan Peishwar and others. Archdeacon Koshi Koshi's speech will interest our readers, especially the reference which he modestly makes to an important incident in his own history. He said :—

We have just heard the Dewan Peishcar alluding to the large sums of money annually expended by the Church Missionary Society in the cause of education in this land. Following this remark I desire to say a few words to my brethren of the Native Christian community present, by way of reminding them of their obligations to the Society for its disinterested labours. Amongst these, not the least important is the work done by this College with the vast machinery here at work for the purpose of giving a sound and healthy education to the youths of our country. I do not ignore the labours of Government in this direction. Very liberal provision has been made by our gracious Sovereign for the spread of education throughout the State. But it must be observed with regard to the action of Government in this matter, that what it does is to benefit its own country and not any foreign land such as Arabia, New Zealand, or the like. Besides, the subjects of a State may consider themselves having some right to help of this kind from a paternal Government such as ours is. But no such claim can be dreamt of in the case of a foreign Society. Its labours cannot be explained on the ground of any natural relationship. It is a phenomenon which must be accounted for on a higher principle—the principle of love which the good men and the good women in England who form the Church Missionary Society have for God, and in consequence they love their fellow-beings in all parts of the world and try to do them good. Now my desire in making these remarks is to remind my young hearers that there is a corresponding duty on the part of those who receive these benefits—I mean the duty of gratitude. If any of you think why I speak on a point so plain and so freely admitted on all hands, it is because I know there are several young men who, having finished their course in the College and settled in life, have become hostile to the Mission, strangely forgetting that in a great many cases it is the Mission which helped their rise, which, in fact, made them what they are;

they speak ill of missionaries and try to disparage their labours of love by their pens as well as by their tongues. But I am glad to say that there are numbers in this country who are right-minded people who think and act rightly in this matter. In proof of this I may tell you something which occurred many years ago. It is a story having a delicate side; for it relates partly to myself. But I hope my motive in mentioning it will not be misunderstood. In the year 1855, while I was employed as a catechist in the Tiruvella Mission, I received the offer of a very handsome post in Madras. It was that of Malayalam translator to the High Court of Madras, and the salary was more than ten times what I had in the Mission. I did not know how to act in regard to this offer, bearing in mind the condition of my family. My mind was thrown into a painful state of suspense. I had a friend who, though not connected with the Mission, was, I knew, a very wise and a very good man. I went up to him for advice and stated the case to him. He was silent and thoughtful for some time and then said to me, "The education which has given you this value in the estimation of others is what you received at the expense of the Society, and not of your own parents. It is therefore your duty not to leave the Mission in case it requires your services." I was perfectly satisfied with this advice and came away with a free mind determined to abide by it. I may add that in March of the following year I was admitted into Holy Orders. In mentioning this little story I do not claim to have any praise to myself. I am conscious that no praise was due to me at all, for I cannot tell how I might have acted under the tempting offer, if my friend had not given me the advice he did give. All that I mean on this occasion is to impress the minds of my young friends now in the College with a sense of what they owe to the C.M.S., and whether they are employed in after years in the Mission or elsewhere, they should so live as is fitting the recipients of such valuable favours.

The Rev. A. J. French Adams, who has, we regret to say, been obliged by illness to come home, writes that one of the students of the Cottayam College, K. Matthan by name, a grandnephew of Archdeacon Koshi Koshi, has not only passed first class in the first Arts Examination, but was actually first on the list out of 1900 candidates from the Madras Presidency. He has proceeded to the Madras Christian College, where he has been awarded the usual scholarship for Native Christians, and has in addition obtained the Mathematical Scholarship.

## CEYLON.

The Conference of missionaries met at Kandy on January 2—9, when the Rev. B. Baring-Gould (with Miss Baring-Gould), who reached the island on January 1st, and left on the 17th, was present. A "Quiet Day" was held on January 4th, when Mr. Baring-Gould preached in the morning and gave the closing address in the evening. Mr. Baring-Gould visited, besides Kandy, Kurunegalle, Kegalle, Cotta, Colombo, and Baddegama.

## SOUTH CHINA.

Archdeacon Wolfe wrote early in January :—

We are looking forward to glorious opportunities for extending missionary work as the result of this war. I consider this war as the best thing imaginable for China and the Chinese people ultimately. War is, no doubt, in the abstract, and in every way, in fact, a terrible calamity, but God overrules these great evils for good, and it requires some terrible upheaving and force to shake this country out of its old ways, and cleanse it of its corruption and want of common justice. I said we are absolutely quiet here. The only exception to this was in Foo-Chow,

some months ago, when the great naval fight took place, where so many of the officers and men were killed on board the Chinese ship. A good many of these officers were sons of the Foo-Chow gentry and literati; hence the irritation against foreigners which so strongly expressed itself at that time, but now the city is as quiet as the country. The preaching in the city is still attended as well as ever, and Christmas night we had over 300 Heathen from 7 to 10 p.m., the whole time listening intently to the story of the Incarnation and love of God.

## MID CHINA.

The Rev. J. B. Ost wrote in January from Chuki :—

We have passed through a time of much anxiety owing to the hostile attitude of the military students who were up here for examination, but although they were very violent, and threatened to take our lives and destroy the mission-house, yet God has restrained their wrath, and there has been no serious outcome of it all. It would be difficult to give a detailed

account of all that happened during the two last weeks of November and most of December. God kept us calm and peaceful amid it all, and we feel that His presence has been with us in a special sense.

We wonder when the war will end. May God overrule all for the best interests of His Son's Kingdom, and for the highest good of the countries involved.

## NEW ZEALAND.

The consecration of Bishop Williams as successor to Bishop Stuart in the diocese of Waiapu, took place at Napier on January 20th. The Acting Primate of New Zealand (Bishop Cowie of Auckland), Bishop Julius of Christchurch, Bishop Mules of Nelson, Bishop Wilson of Melanesia, Dean Hovell, Archdeacon S. Williams, and a large body of clergy, European and Maories, were present. Bishop Mules preached the consecration sermon from Eph. i. 22, 23, and after the sermon the missionary hymn, "Tell it out among the Heathen," was sung.

Bishop Williams informs us that Mrs. Davis, widow of the late Rev. R. Davis, died on December 5th. She was the daughter of Mr. John King, one of the first missionaries to New Zealand.

## NOTICES OF BOOKS.

GRACE AND GODLINESS: STUDIES IN THE EPISTLE TO THE EPHESIANS. *By*  
H. C. G. MOULE, B.D. *London: Seeley and Co.*



ANOTHER book by Mr. Moule to welcome, to buy, to read, to read again, to keep close at hand, to give away freely. This one, indeed, is quite different from the volume on *Romans* which we reviewed a few months ago. It is a small book, which can be *read* (though not studied) in two or three hours. It is not a commentary, either in the peculiarly attractive form of *Romans*, or in the more condensed form of both *Romans* and *Ephesians* in the Cambridge Bible for Schools, or indeed in any other form. It consists merely of eight lectures delivered to an audience of clergy. The word "Studies" in the title rightly defines its method; and the phrase "Grace and Godliness" happily indicates what the Studies reveal as to the contents of the Epistle.

The first four lectures discuss the genuineness, authenticity, occasion, and purpose of the Epistle, and show with great power how St. Paul met rising heresies and other perils in the Church, viz. by a full presentation of Christ Himself, in all His supreme glory, not as the divine Man merely, but as also the Eternal Son. Then, in the last four lectures, Mr. Moule asks us to put forth an effort of imagination, and think of the Epistle, not as part of our familiar Bible, but as if it had just been disinterred from the forgotten treasures of some old monastery, like the *Didache* or the *Apology of Aristides*; and then to search the precious document with eager interest to find out what it says respecting both Doctrine and Life, both "Grace" and "Godliness." For the theological inquiry Mr. Moule suggests two topics, the Doctrine of the Father and the Doctrine of the Spirit, because, in its fulness of teaching on these, *Ephesians* is in striking contrast with *Colossians*, while on the Doctrine of the Son the two Epistles are equally explicit. The two lectures in which this inquiry is presecuted are most beautiful, even in their brevity, and suggest any amount of further and deeper study. Then the last two consider the teaching of the Epistle regarding Life, the life of the Christian, both as a member of "the Church which is His body," and as an individual. And this in two aspects: "first, the hidden 'pulse of the machine,' the springs of grace, the heavenly secret behind the veil"; and then "the resulting walk and work, the character, the conduct."

We must give just a brief specimen of this most helpful exposition. In the third lecture, Mr. Moule dwells on the reason why *home* duties are prominent in the Epistle:—

"His long residence at Ephesus and the intimate pastoral intercourse to which he alludes in his farewell words at Miletus, would seem to have made him intensely conscious in Asia of the life of Christian *homes*. No doubt he could recall among his immediate converts many a beautiful example of that masterpiece of the Gospel, a human home animated all through with the faith and love of the Redeemer; and he would fain see every hearth of the disciples adorned and beautified in all its surroundings with the same lovely light. It has been remarked, by the way, that in the Missions of Asia the Gospel in its *homeward* aspect would be powerfully aided by one great local characteristic, the high place and influence of Woman in Asian social life. Much more than in some other Missions, the evangelist there would find the mother a powerful, indeed a primary, influence and authority among her children, and with her for centre the home bond would be deep and strong. There were terrible contraries to this favourable fact. Nowhere in the old Pagan world was the association of bodily impurity with idolatrous worship so intense as in Asia Minor. . . . And, apart from such mysteries of sanctioned sin, the Levant was then as now a favourable soil, certainly in its

cities, with their motley population, and in that luxurious climate, for a rank growth of moral corruption. Yet Asia did present, even from the view-point of nature, this brighter side, this instinct of affection and home. We may compare the fact that at the present day in France, in merciful contrast to the prevalence of neo-Paganism and its moral fruits, we find splendid instances of a prevalence also of the influence of the home and the mother."

And then, in the eighth lecture, he notices in detail the apostle's precepts for home life; the gentleness, the "meek and humble kindliness" which stands first (iv. 1); the "pure moral indignation, not for self, but for right" (iv. 26); the "holy power of expulsion" in the regenerate man; the "absolute and summary exclusion" of sins of tongue, temper, &c., "which we so easily let pass as tolerable, but which are intolerable in Christ": they *have to go*, and in Christ they can be commanded to go, out of the Christian life." And so on, through the details of chap. iv. and v. Then Mr. Moule thus comments on it:—

"It is a somewhat Puritan life, is it not? But none the less is it not beautiful with a light and colour quite heavenly in its cause, quite practical in its application? And is it, for our modern world, a mere daydream? No; even now, amidst the confusions of society and religion, amidst so much that is crude and blatant in the current life of the poor world and of the too-often worldly Church, such lives are lived in Christ at this hour. There still exist such sanctuaries of homes, bright on occasions with smiles and sinless laughter, but quite innocent of words, of pursuits, of tone, of temper, that would make discord with the presence of Christ; full of the works of love, and of witness for Him who is their secret.

"The *home* of the New Testament Christian is the crown and perfection of this lovely picture. Truly, as I have said in one of our earlier readings, the Christian home is the masterpiece of the Gospel. And our day brings many a warning with it, as the world sees the home more and more invaded from without and troubled by revolt from within, that nothing but the Gospel, nothing less than Christ, will finally secure home in its true existence at all. There is no *Grolampadius*, no *Hausslicht*, no 'Homelight,' like the New Testament Christian. Separated in his Lord from the world, he is yet made tenderly amalgamable in his Lord towards every claim, every approach, every bond, every union, that Christ can sanctify."

This book is emphatically one for missionaries, missionary candidates, missionary supporters and students. We hail it with admiration and gratitude.

---

We heartily congratulate Canon Burnside upon the appearance of another issue of *The Official Year Book of the Church of England* (S.P.C.K.). It is as wonderful a production as ever—only more so. The Foreign Mission section is growing in completeness, though still susceptible of improvement. The summaries of the Colonial and Missionary Dioceses, furnished by the Bishops themselves, are much more up to date than has previously been the case, and the whole can now be referred to as authoritative and accurate. We notice elsewhere the summary of Church Contributions during the year.

We wish again to notice, and to commend, the new magazine, *The Missions of the World*, edited by the Rev. Gavin Carlyle, and published by C. Hornsby, 12, St. Bride Street, E.C. It has been struggling with the inevitable difficulties attending the starting of such a periodical; but latterly it has grown in interest and value. Like some of the newer reviews, it is published in the middle of the month, and therefore is able to gather from the numerous missionary periodicals that appear on the first of the month (or earlier) the latest information from the various societies. Its original articles, too, are good. In a recent number was one on the history of C.M.S., by the Rev. T. W. Drury, Principal of the C.M. College.

---

## LETTERS TO THE EDITOR.

## A "NIBBLE" FROM A PAROCHIAL SECRETARY.

DEAR SIR,—Can you pardon the incredible audacity of one of the tiniest of mice in springing upon your editorial table, and daring to nibble at a sentence in your December article in the *Intelligencer* on the Contribution List? One of your conclusions is, that "we cannot look for any large increase from country Associations." I am agghast at my own temerity in venturing to question a statement made by the very highest authority, but yet, if it be so at this moment, need it remain a fact, seeing the great urgency there is of immense and immediate and continual expansion of our Income, and seeing also what the resources of Christian England still are, after all abatements? Sir, your mouse does not believe that the local presidents and secretaries, &c., throughout the country are all doing their work as they might and ought to do. It argues from a particular instance, but it asks you if this instance is not probably a sample of hundreds of cases? and if so, it further asks, Have the Committee no power to quicken these dormant local officers, or else to shelve them for men more able and willing to work?

This is my sample case. Some years back, the then clerical secretary (with a lay secretary) raised the annual contributions of a certain town by steady increment to close upon 1000*l*. He left, and the annual income has gone down and down till now it is only just over 600*l*.; yet the town has increased enormously, and evidences of growing prosperity abound. So the income, instead of being half, should be at least double the 1000*l*. But, though I hesitate to say it, the present secretary (good man though he be) has, unfortunately, the opposite characteristics to geniality or tact, and shows no organising power, being elderly and indisposed to work, with a faculty rather for minimizing and thwarting; thus, he discountenances all suburban missionary meetings under the impression that they would detract from the Annual General Meeting in the town, so in parish after parish the little periodical meetings have been dropped (the Vicar too often readily acquiescing, as small local meetings are often a difficulty).

Probably a very unfrequent case, do you say? Yet if only a score of such exist, it means a shrinkage of some thousands of pounds per annum, and is a source of much worse damage to the Society than the loss of money; and at such a juncture as the present! Sir, the Committee's resolution about economising, or their scheme of Missionary Deputations, will not meet this grave and great evil. Your provincial agents themselves want stirring up or replacing.

But what use is this mouse's squeak? How can the Committee be reached and wrought upon, and induced to make their county organization a real, a living power in all its parts? Sir, if you feel "there is a cause," will you not roar with all your potent strength in their ears? And pray pardon your tiny mouse, the feeble secretary of a parochial Association of a town where, to use sadly the *Record's* phrase in another application, "the C.M.S. is not now in possession."

A MOUSE.

[Why should not the new Deputations meet such a case? It is just what they are intended to do, to stir up local secretaries first of all.—ED.]

## A GOOD USE FOR C.M.S. PUBLICATIONS.

DEAR SIR,—Every month sees a very large number of packets containing C.M.S. publications sent to missionaries, and in some cases many packets go to the same station. After reading over the *Gleaner* and *Intelligencer* or *Awake*, the papers are laid aside and often not seen again till their owner recognises the pictures again when pasted up on the walls of some native house or servant's room; a group of Africans, for instance, being regarded with especial awe and wonder, and greatly treasured here in China.

But there is a better use to which our old magazines might be put. There are among our European fellow-countrymen many who, while not ill-disposed towards Missions, are yet very ignorant of all active present-day missionary work. Many a man, while personally most courteous to the missionary and hospitable to him

as a fellow-countryman, might become an active instead of a passive friend if supplied with a little more information, and the mouth of many an objector would be stopped by even a little up-to-date knowledge.

Will not my fellow-missionaries in the field see to it that their old C.M.S. publications go regularly to some friendly fellow-countryman, with prayer for God to use them? Children, especially, may be often interested by presents of the *Children's World* and *Awake*, and every European child or grown-up person influenced in the right direction abroad means a corresponding influence exerted on their home-circle. Many a man has to own to knowing nothing about Missions, because he is so absorbed in his own business that unless Missions are brought to his notice he may come and go without being aware of their existence.

Especially ought we to remember the captains and officers of coasting steamers, to whom so many passing travellers and globe-trotters so often owe all the missionary information they pick up for their books, and with whom all outgoing missionaries *must* come in contact.

*Foochow, August 28th, 1894.*

J. S. COLLINS.

### NOTES ON OTHER MISSIONS.



HE S.P.G. has lately been rejoicing over the reception given to its missionary, the Rev. F. H. T. Höppner, by the Maharajah of Jammu and Kashmir. Rather more than a year ago, a catechist named Ishaq obtained admittance to the city, which may be described as the winter capital of Kashmir, Srinagar (where the C.M.S. Mission is) being the summer capital. The visit of Ishaq paved the way for Mr. Höppner, who was treated with great cordiality by the Maharajah, and invited to occupy the city. The *Church of Scotland Record* states that the Church of Scotland has occupied Sialkot, a cantonment only about twenty miles off, on British territory, for forty years, and has been making efforts to enter Jammu since thirty years ago. Sialkot being a frontier station selected by the British Government for the obvious purpose of overawing Jammu, any Mission emanating therefrom was subject to particular suspicion as being probably a part of the British *raj*. This suspicion the Scotchmen attempted to allay by carrying on itinerating medical work in and round Jammu, which they were allowed to do under severe restrictions. Now, concurrently with the invitation to the S.P.G., they have also been offered a site for a Mission in the city of Jammu.

The S.P.C.K. has recently been reminding the world of its efforts to assist Missionary Education and Medical Missions. Its contributions to education in India began as early as 1710, when it first sent money, printing machinery and paper to the Danish missionaries in Tranquebar. During this century its operations have been much extended. It has given large sums, amounting in the aggregate to tens of thousands of pounds, for the building and endowment or maintenance of schools and colleges, for scholarships, for translations, for books, and in other ways. At a recent meeting at S.P.C.K. House, in Northumberland Avenue, it was stated that the Society had thus expended 20,000*l.* in the last ten years on medical work. Bishop Ridley of Caledonia, Dr. Alice Marston of Peking, and others bore testimony to the value of this assistance.

The Bishopric of Nyasaland, vacated by Bishop Hornby, has been accepted by Archdeacon Chauncy Maples, who has been labouring in the Universities' Mission for fifteen years or more. His name is familiar to all the friends of that Mission. It is difficult to think of any man whose qualifications for the post are so obvious.

The Mission to the Araucanian Indians, proposed by the SOUTH AMERICAN MISSIONARY SOCIETY as a commemoration of its Jubilee, has by this time made a definite start. A Mr. Walker of Buenos Ayres volunteered to be the first missionary, was accepted, and is now on his way to Quino. Among his qualifications for the work is a knowledge of surgery. The S.A.M.S. now seek a clergyman and layman, the one to lead, the other to reinforce, the Mission. The same

Society's Mission in the Paraguayan Chaco has received warm commendation from an independent witness who signs himself "Viagero." "During a two-hundred mile ride," he says, "including the return journey, over a track chosen by the Indians as being the highest and driest, I can safely say that one hundred and eighty miles lay through water, and this in the middle of November, with the sun almost vertical. Through these tropical swamps your missionaries plod steadily on, leading such a life as I have only seen equalled by that of the hardest pioneers, one moment scorched by the tropical sun, the next drenched to the skin by torrential rains, sleeping where nightfall finds them, at the edge of a swamp, and often in soaking wet clothes. Last but not least may I point out the never-ceasing plague of insect life. The tropical swamps breed these pests in opaque clouds." After describing the mosquitoes, gad-flies, "jiggers," and other venomous insects, the writer dwells on the terror which the Chaco Indians inspire in the Paraguayans. "I do not hesitate to say," he continues, "that for a record of hard, patient, rough, enduring work, this Mission to the Chaco Indians has only been equalled by that of the Jesuit fathers when they made their noble effort to Christianize Paraguay. It must, however, be remembered that even the Jesuits tried to evangelize the Chaco, but gave it up, as the difficulties were so enormous." [We wonder whether this traveller knows the true history of the Jesuit Mission in Paraguay.—Ed.]

The BIBLE SOCIETY, with characteristic readiness, has taken advantage of the Chino-Japanese War, not only to issue a pocket edition of St. John for the soldiers, but more recently a New Testament uniform with it. These new editions are readily accepted, especially in the military hospitals. On one agenda-paper of the Editorial Sub-committee recently, there were items referring to no less than forty-two different languages and versions, some of them entirely new. This Society, by the way, has a very pretty custom of holding a birthday gathering for children at the Guildhall. On the last, which was the ninety-first birthday of the Society, a birthday-cake weighing as many pounds as there were years in the age of the Society, was cut by a little boy, great-great-grandson of Thomas Charles of Bala, and afterwards every child present had a little piece, not to speak of a good tea down in the crypt. The City magnates were there in their robes, so delightful to children's eyes, and an old missionary from Fiji made a capital speech. There must have been nearly two thousand children present.

In a volume of the *Calendar of State Papers* recently issued, occurs a reference to an "Other Mission" of the year 1676. In that year application was made to the Bishop of London with reference to the "great and shameful neglect" of religion in the West Indian islands, and there is made a special "Mem. touching the christening of negroes." It seems plain that distinctly missionary work was contemplated. The Bishop replied favourably. One part of his reply deserves to be remembered in these days when the relation of missionaries to the home clergy is not yet upon a satisfactory footing. He would send "able men to those parts, with assurance of good preferment at their return." Whether this promise was fulfilled, and if so, what came of it, does not appear.

Dr. J. E. Hine gives a ghastly account of a witch-burning near Unangu. The "boys" came and reported that a witch was being burnt alive at a place two miles from the station. Dr. Hine was incredulous, but went to see. "When I got a little nearer," he says, "a sudden whiff as of burning flesh made me suspicious that the story might be true, and a little further on I saw it was. The body (of a woman, I was told) was lying on a heap of ashes, face downwards, with the charred remains of the skull and hands projecting from the end, and fastened to a small tree, the feet apparently having been fastened to another tree behind. All the flesh on face and arms had been destroyed, but the body was still burning, frizzling and spitting in the flames—a horrible sight, such as I never thought to see in my life." And this the "pastoral simplicity of their ancestral faiths" in which some people would like the Heathen to be left undisturbed!

J. D. M.



## EDITORIAL NOTES.



WE announce with very great satisfaction that the Central Secretaryship, vacant since Mr. Baring-Gould was transferred to what we may call the C.M.S. Foreign Office, has at length been filled up by the appointment of the Rev. W. E. Burroughs, B.D., Incumbent of the Mariners' Church, Kingstown, Rural Dean of Monkstown, Chaplain to the Lord-Lieutenant of Ireland, and University Select Preacher in 1893-4. Mr. Burroughs, though he was ordained in England, and spent his earlier clerical life here, has for many years been a prominent and highly-esteemed clergyman of the Church of Ireland. He is especially valued as a conductor of Parochial Missions; and the Foreign Mission cause has no truer supporter. We should explain that the appointment was entirely unsought by Mr. Burroughs. Indeed, for C.M.S. Secretaryships there is never any *candidature*: they are looked upon like church preferments, to be offered to men, not applied for by them. The suggestion that Mr. Burroughs should join us in Salisbury Square came upon him quite unexpectedly, and very naturally it was received at first with much hesitation. The move is no "promotion," either in status or in emolument, indeed quite the contrary; but Mr. Burroughs thoroughly believes that the Church's primary duty is to evangelize the world, and that a man called to take a definite part in the fulfilment of that duty has no right to refuse. We thank God for sending us such a colleague; and we should add that by none is he more welcomed than by our friend who has so untiringly performed the duties of the office as acting-secretary, Mr. Percy Grubb.

Up to the end of February, the financial outlook continued very favourable; but considering that about 100,000*l.* is usually received in the month of March, there was obviously plenty of room for variation in the final result. But the receipts for the eleven months were nearly 7000*l.* above those of last year, independently of the 4000*l.* surplus on the special contributions against the deficit; so that, if the receipts for March are not below the average, there should be almost enough to cover an expenditure equal to that of last year. But the expenditure is in fact less, for the eleven months, notwithstanding the increased number of missionaries and the general growth of the work. This is no doubt due in part to the continued fall in the exchanges, the result of which is that our Indian secretaries, having to pay out (say) Rs. 20,000, have, in order to raise that sum on the spot, to draw bills on the Society for a much smaller amount in sterling. But the diminution *may* be only apparent after all. A good deal depends on the presentation in England of the bills so drawn. It is quite possible that fewer of them may have been presented in February than usual, and that more will have been presented in March. So there are many elements of uncertainty still. It should be added that the increased Income so far is more than accounted for by Legacies, Benefactions, and Appropriated Contributions. To all appearance the Associations are behind. Certainly they had sent up considerably less than half of the whole amount. As we have said over and over again, the direct contributions are rising much faster than those that come through local Treasurers.

The financial position may be tested in another way. As our friends well know, the Expenditure is pretty even throughout the year, but the Income comes in towards the end of it. The cash for use meanwhile is provided by the bankers, on the security of the 60,000*l.* Consols which forms the standing Capital Fund, and which is never touched. Now last year, at the end of February, the bankers had temporarily advanced in this way a sum previously

unprecedented, viz. 75,000*l.* This year it was only 54,000*l.* Not only does this show a sounder position, but it alienates a smaller portion of the Interest on our Investments,—which accordingly contributes a larger sum this year to the General Income.

Whatever results, therefore, the accounts may show when they are finally made up, there is indeed abundant reason for fervent thanksgiving. And for something else—for self-reproach on account of our weakness of faith; and also for prayer for grace to be like Abraham, “staggering not at the promise of God through unbelief, but strong in faith, giving glory to God.”

WE mentioned last time the remarkable increase of contributions from Ireland. We ourselves have lately visited the sister isle, and have seen many signs of the true missionary spirit which is growing in the Church there. The amounts raised are more distinctly than among ourselves the aggregate of littles, for the *rate* of subscription is low. The traditional guinea is not common: a few shillings is more frequent; and this low standard is seen in the church offertories for ordinary purposes also, for even in well-to-do congregations the bulk will be in copper. But here is one ground of hopeful anticipation. As the missionary spirit deepens, the obligation lying on Christians to dedicate to the Lord something more than the odds and ends in their pockets, and to make some real sacrifice in His name, will be more realised; and since the present standard of giving is low, there is the more room for it to rise. Meanwhile, 12,000*l.* from a total Church population of only 600,000, is creditable, and far above the standard of Yorkshire and Lancashire, though below that of Kent and Sussex; and the leading friends express a confident hope that in a few years this will be doubled.

THE new issue of the *Year Book of the Church of England* contains some very interesting statistical returns, regarding the progress and position of the Church of England, under three heads, namely, (1) Church work and workers; (2) Clerical incomes; (3) Voluntary contributions. This last table shows some significant items. The total of contributions of all kinds for 1893 (and in some cases for twelve months ending Easter, 1894) was 5,591,141*l.* This included contributions to Assistant Clergy, Church Expenses, Day and Sunday Schools, Church Societies, Relief of the Poor, Church Building, &c., &c.

The amount put down for Foreign Missions is 241,718*l.*, or about 4½ per cent. of the whole. Home Missions stand for 129,406*l.*, but this sum only represents what is given to societies; and of course the larger amount of what is spent parochially or given to diocesan institutions is equally Home Missions. Payments to Assistant Clergy, for example, are in many cases contributions to real Home Mission work, although not paid through societies. In other words, while the column for Foreign Missions includes everything contributed by the dioceses for that object (excluding Truro, which made no return), the column for Home Missions only presents a small portion of what is contributed to that object.

On the other hand, there are large amounts given to Church work both at home and abroad of which the dioceses could give no return; for instance, under the head of Foreign Missions, contributions sent direct to the offices of the societies could not be included. In point of fact, the contributions of the Church of England to Foreign Missions are about double the amount here given, as will be seen by referring to Canon Scott Robertson's analysis in our January number. The same remark applies to other objects, but even if they did not—if only Foreign Missions had the advantage of these direct contributions, their total would still be under 10 per cent. of the whole

amount raised. Let us hear no more about the neglect of home work, and the disproportionate support of foreign work.

ANOTHER of our honoured veteran friends has been called away. Dean Fremantle was never a *habitué* of Salisbury Square; but he was a true and life-long friend. Throughout his thirty-five years' ministerial labours in Buckinghamshire, he faithfully maintained the Society's principles and promoted its interests in the difficult Diocese of Oxford; and during the nineteen years of his tenure of the Deanery of Ripon he was a prominent leader in its cause in more congenial surroundings. In 1869, he was appointed an Honorary Governor for Life, and in 1876, on becoming Dean, a Vice-President. In 1887 he was the St. Bride's Preacher; and it is worth notice that his subject, *Fishing* as a type of missionary work, was the same that he had spoken upon in his first sermon as Dean in his cathedral. His C.M.S. sermon contained a touching fragment of autobiography, which we must reproduce:—

"The whole body, soul, and spirit must be devoted to this highest and holiest of all professions, if he follows Christ to become a fisher of men. This was the solemn conviction to which I came when, for the first time, I heard the anniversary sermon in this church, fifty-two years ago. The words of the preacher touched my inmost soul. I could not get rid of them for days and weeks afterwards. He said, We want young men to go out. We want him to go out who, as a minister of a small country parish, is spending the moral power which he has acquired by a complete education, in teaching 200 rustics, who would still have the Gospel preached to them though he embarked to-morrow. At that time the Church Missionary Society had one English missionary in Sierra Leone, three in New Zealand, and twenty-four in India, in all forty-five; ten Lutheran and six Native. The want of missionaries was very urgent. Health, and other considerations, after much prayer and searching of heart, made it plain that I was not to have the privilege of undertaking this high and blessed work, but I may be permitted to bear my humble testimony before this great congregation, that the greatest delight and encouragement in ministerial work at home has been when I have been engaged in helping forward the work of evangelization abroad, and very specially in connexion with your beloved Society, to which, under God, I owe a debt of gratitude which no words can express."

Another revered Vice-President is lost to us by the lamented death of Mr. George Arbuthnot, who was a member of the Committee for many years.

SEVERAL offers have been received for the proposed party of ladies to sail for Uganda in June, and it is hoped that very shortly a selection may be happily made. But we urgently need one or more married couples to accompany the single ladies, and also a medical man. Offers for this service will be most thankfully received, and we would ask our friends to be instant in prayer to the Lord of the Harvest that He will send forth the right labourers into this important part of the great harvest-field.

THE Victoria C.M. Association is sending our Persia Mission a notable recruit. The Rev. A. B. Blacket, Incumbent of the important parish of Prahran, Melbourne, has resigned his living to go out as a missionary to Persia, with his wife and young daughter. Mr. Blacket is a devoted and experienced clergyman, and his departure is a great loss to the Diocese of Melbourne; but if, as Mr. Macartney says in his magazine, *The Missionary*, Persia has got her Paul from New Zealand in the person of Bishop Stuart, and gets her Barnabas now from Victoria, the Churches in those Colonies will no more suffer than the Church of Antioch did when, at the Lord's bidding, it parted with its two foremost men. Mr. Blacket is to arrive in England this month, and will be with us for some little time before proceeding to Persia. Meanwhile the New South Wales Association has sent two ladies, trained in its new

Marsden Home, Miss Alice Phillips and Miss Amy Wilkes, also to join the Persia Mission.

WE call attention to the letters from East Africa at page 275, which give a terrible account of the famine there. It will be seen that the Society has opened a Famine Fund, to which contributions should be sent in *instantly*.

OUR Anniversary—which falls this year as early as it can fall, April 29th and 30th—promises to be a very interesting one. The announcement that the preacher this year is the Bishop of Durham recalls “Canon Westcott’s” powerful speech at the Annual Meeting of 1887, and awakens keen anticipations. Tuesday morning will be opened by two representatives of the sister Church of Ireland. The Bishop of Down, Connor, and Dromore, brother of our late honoured missionary and secretary at Calcutta, Joseph Welland, gives the address at the Clerical Breakfast; and the Archbishop of Dublin moves the first resolution at the Morning Meeting. Our friends will accord a welcome of special heartiness to Lord Plunket just now, when his “superb temper, great desire for justice, and masculine resolution”—(to quote the Bishop of Winchester’s generous Convocation speech, which has been far too little noticed)—have been so bitterly and unworthily assailed. Mr. Handley Moule will also be warmly welcomed. It is exactly ten years since the only occasion when he has spoken at our Anniversary. Chancellor P. V. Smith, a member of the Committee for many years, who has constantly rendered important service in legal matters, and who is represented in the mission-field by his sister (C.E.Z.M.S., Bangalore), will be the lay speaker. The missionary force will be represented by Mr. Perkins of the Punjab (well-known as formerly a Government officer, and Commissioner of Amritsar), and Mr. Buncombe of Japan. Mr. Baring-Gould will close the meeting with a brief word on his recent tour round the world.

At St. James’s Hall, the list will include Bishops Moule and Ridley, Archdeacon Favell, the Rev. W. J. Richards of Travancore, and Mr. T. Cheney Garfit. At Princes’ Hall, in the afternoon, the invited speakers include Mrs. Piper, formerly of Japan, but now representing home work; Mrs. Kember, of Tinnevely; and Miss Julius, of Japan. Not only is the usual Gleaners’ Conference to be held at the same hour in the C.M. House, but the Younger Clergy Unions are also to hold a Conference at Sion College.

At the Evening Meeting, Archdeacon Farrar presides, appearing at our Anniversary for the first time. The missionary speakers will include Archdeacon Warren of Japan, and others not yet fixed. The Rev. E. Bachelor Russell, who goes to India in the autumn as permanent Special Missioner, gives the closing address. In the Lower Hall, Mr. Herbert Arbuthnot presides, and the speakers include the Rev. H. Newton, one of the new Special Deputations, the Rev. C. H. Stileman of Persia, &c.

Lastly, at Mr. Wigram’s Breakfast on Thursday morning, our new Central Secretary, the Rev. W. E. Burroughs, is to give the address.

We would ask for earnest prayer for a blessing on the whole Anniversary.

THE Zenana Bible and Medical Mission will hold its Anniversary at St. Martin’s Town Hall on April 23rd. Lord Kinnaird will preside, and the speakers will include the Dean of Norwich, Miss Fallon from Allahabad, Mrs. Nikâmbe from Bombay, &c. The Church of England Zenana Society has its Anniversary, as usual, on the Friday in our May-meeting week. The Female Education Society will meet on April 3rd, at 118, Westbourne Terrace.

THE Committee have accepted an offer of service from the Rev. Arthur Walcott Crockett, B.A., Corpus Christi College and Ridley Hall, Cambridge,

Curate of Appledore, Kent, for work at the Old Church, Calcutta, for a limited period; and have recorded the acceptance, by the Melbourne C.M. Association, of the Rev. and Mrs. A. R. Blacket, for missionary work in Persia. The following ladies have also been accepted as missionaries, viz.:—The Misses Rosamund Clemson and Katherine Andrews (of the Highbury Training Home), and the Misses Mary Sophia Gedge, Margaret Emma Barber, Caroline Noble Luxmore, Lily Buncher, and Florence Brownlow (of The Willows).

#### WOMEN'S WORK FOR THE C.M.S.

**R**EFERENCE was made in the March *Intelligencer* to the Women's Provisional Committee, appointed by the C.M.S. to correspond with friends throughout the country, with a view to the further organization and development of Women's Work for the C.M.S.

This Committee has just issued a short preliminary statement explaining the nature of the work to be done. It should be clearly understood that there is no intention of forming any fresh Union or of collecting funds, but that the object is to draw the earnest Women Workers throughout the country into closer touch with each other, and with headquarters, and to seek to arouse and deepen a truer missionary spirit among women of all classes.

For this purpose the Women's Provisional Committee has been authorized to gather all possible information likely to be useful in forming future plans, and they ask for the earnest and prayerful co-operation of their Christian sisters in the country. They suggest that help be given by supplying:—

(1) Advice and suggestions concerning this movement, and the names of any earnest women likely to be of assistance in it.

(2) Information as to any C.M.S. work now carried on by women among women, parochially or otherwise.

(3) Names of capable and spiritually minded women willing to assist the Committee, by giving advice as to local arrangements and workers.

(4) Names of women willing and able to speak occasionally for the C.M.S. A Register has been opened for this purpose, and it is hoped by degrees to supply suitable women speakers to Women's Meetings, when application is made for them.

The Women's Provisional Committee propose to hold an informal gathering at the C.M. House on Wednesday, May 1st, from 4.30 to 6 p.m., to confer on the Condition, Possibilities, and Needs of Women's C.M.S. Work. Tea at 4 p.m. Any women intending to be present are asked kindly to send a post-card to the Hon. Sec. of the Committee, Mrs. Percy Grubb, 15, Belsize Crescent, Hampstead, N.W., who will also thankfully receive any communications or information.

#### TOPICS FOR THANKSGIVING AND PRAYER.

**PRAYER** that the "great closed land" of Tibet may be speedily opened to the messengers of the Gospel. (P. 256.)

Thanksgiving for the steady advance in Persia and for further reinforcements; prayer for the various agencies at work. (Pp. 263, 307.)

Thanksgiving for the many brought within the sound of the Gospel in the island of Mombasa; prayer that the seed may bear fruit in due time. (P. 271.)

Prayer for the famine-stricken people in Usagara. (P. 275.)

Thanksgiving for the work of Medical Missions in Bengal; prayer that this method of evangelizing may be stimulated and developed. (P. 277.)

Prayer for the Native Church in West Africa. (Pp. 290-2.)

Thanksgiving for advance in Uganda (pp. 293-4) and in the Punjab (p. 295).

Continued prayer for the missionaries and Native Christians in China. (P. 299.)

Prayer for the new Central Secretary and for a blessing on the Society's Anniversary. (Pp. 305, 308.)

Thanksgiving for signs of increasing means; continued prayer that the income of the Society may be sufficient for its wants. (P. 305.)

Thanksgiving for the deepening of the missionary spirit in Ireland and for the increase in the contributions. (P. 306.)

Thanksgiving for the openings for women's work; prayer for means to train and equip those who have been called to this work. (Pp. 307, 309, 310.)

## TRAINING OF WOMEN MISSIONARIES: A STATEMENT AND A QUESTION.



AVE all our friends noticed the paragraph on p. 66 of the *Intelligencer* for January last, on the training of women candidates? Perhaps of all the various Special Funds which find a place in the account-books at Salisbury Square, none is of greater importance than the "Training of Women Fund," for on the state of this Fund must not infrequently depend the question of accepting for training, or declining, some apparently suitable candidate.

God is setting many open doors before our sisters in the mission-fields, and at the same time there are at home many "willing-hearted" and "wise-hearted women" like those of old "whose heart stirred them up" to work for the Lord, who come forward to offer themselves for foreign service. In the large majority of such offers a certain amount of training is essential before the Committee can send the candidates forth with confidence as fully equipped and efficient missionaries.

Now the general funds of the Society are *not*, except under special circumstances, available for the training of the majority of women candidates; and hence such a question as this has constantly to be faced: Miss So-and-So seems to have been truly called of God to offer herself for missionary work, but she needs training, and neither she nor her friends can possibly afford the 55*l.* per annum which it costs—must she therefore be declined? Not infrequently we have sorrowfully had to say, "Yes," and one and another who might have developed into a useful missionary has to stay at home, as funds are not forthcoming for her training.

We believe that our friends in the country will agree with us in thinking that this is by no means satisfactory, and hence the "Training of Women Fund" has been opened in order to enable us to accept and train some who otherwise would have to be declined through no fault of their own. This Fund consists of two parts: (1) The special section, subscribers to which undertake the entire support of a candidate and have some one allotted to them as their own special representative in training, and perhaps eventually in the field; and (2) the general section, to which large or small sums of any amount may be given, and from which is provided in whole or in part the training of candidates not otherwise fully provided for.

Since drawing attention to the subject in the January *Intelligencer* we have received two donations towards the special section of the fund, and they have accordingly been thankfully allotted to the support of two of several candidates whom the Committee hope and believe are called to the work, but who need training and cannot pay for it. We have also very thankfully received for the general section of the fund about 116*l.*, composed of one donation of 100*l.* and various small sums. This will, of course, materially help towards the most pressing present needs; but the fact still remains that there are at the time of writing eight candidates in training entirely dependent on the general section, and at least eight more partially dependent on it, and unless more help is forthcoming before current expenses have to be met, we shall have very shortly to face the fact that the Training of Women Fund is considerably overdrawn. At the same time we are constantly receiving fresh offers of service from ladies, many of whom seem in every way suitable for acceptance for training, if only the expense of such training could be met. Will some of the Lord's stewards help us to answer the question, "What are we to do about those already in training?" and "What are we to do about accepting any fresh suitable candidates?"

D. H. D. W.

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



IN the *Intelligencer* of December, 1894, it was maintained that there are many parishes in which it would be possible to raise more money for Foreign Missions by an increase of real hard work. A remarkable instance of the truth of this assertion, and of the power of work, when God's blessing attends it, has recently come under our notice, and we print in full the contribution list of a mission church in the North, in the hope that many places may be stimulated by the example to greater effort. It should be premised that a poor population of from 3000 to 4000 is attached to the church, which will accommodate about 270 people, and that very few of the congregation are earning more than 30s. a week. During 1894 one member of the congregation sailed for the mission-field and another was accepted by the C.M.S. for training.

1894.	£	s.	d.		£	s.	d.
Jan. 21, Offertories	15	0	0	Donations	1	11	0
April 22, " (for Deficit)	6	8	4	Juvenile Collectors	9	11	1
July 1, " (service for Women's Bible Class)	0	12	11	Subscriptions	2	1	8
Oct. 14, ditto ditto	0	11	1	Missionary Memorial Fund	1	14	0
" 6 & 7, Offertories (Harvest)	62	7	1	" Thanksgiving Fund	2	5	3
Lent Self-Denial (boxes)	4	18	6	Sale of Miss —'s letters	0	1	10
Missionary-boxes, 1st quarter	4	4	2	" "Do Without" Band	1	0	0
" 2nd "	7	2	11	For Our Own Missionary:—			
" 3rd "	5	15	8	Gleaners' Union Sale	48	0	0
" 4th "	5	6	5	Choir Service of Song	1	10	10
Sunday-school	2	17	11	Donation	0	8	0
Church Lads Brigade	0	9	0	"Do Without" Band	1	0	0
Porch Box	0	18	6	Thankoffering	5	0	0
Quarterly Meetings	2	5	5				
Collection after lecture on Nursing	0	17	9				
					£193	14	4

A few notes about certain items in this list may be interesting. The harvest thanksgiving collections include a gift of 50*l.*, *not* from a wealthy man. The amount in the thanksgiving fund is mainly contributed by one poor woman. The "Do Without Band" raises money for other objects besides Foreign Missions. In connexion with the Memorial Fund, cards are issued bearing the following words:—

"ST. ....

"Memorial Missionary Fund.

"IN MEMORY OF.....

"Died..... 18.....

"I, ..... promise to subscribe annually, on the above date, the sum of..... to the Church Missionary Society, as a thankoffering for comfort and strength received from God, that the same blessing may be brought to mourners in Heathen lands.

"Signed.....

"..... 18....."

The juvenile collectors use the collecting-books furnished by the Society in small bags, the use of which has frequently been advocated in these notes. It is scarcely necessary to add that the ordinary sermons often bear upon the subject of Foreign Missions, and that the magazines of the C.M.S. are very extensively circulated in the district. Perhaps nothing shows the keenness of the people more than a little incident which recently occurred. When

it was announced at the close of the C.M.S. Sunday that the collections were more than a third as much again as in the preceding year, the working-men in the schoolroom where the offertory was counted broke into a hearty round of applause! It was a refreshing variation on the comment, "Times are bad," with which one is so often greeted.

The advantage in many cases of the superintendent of a Sunday-school collecting the missionary pence from the children, and announcing the total amount at the time of closing, instead of their placing their contributions in a box, has just been illustrated in a parish in Kent. The result of seven months' work with missionary-boxes was 2*l.* 5*s.* 10*d.*; by the other method 2*l.* 7*s.* 3*d.* was raised in five months, so that in a year the difference would amount to 1*l.* 15*s.*, nearly half as much as the total collected in boxes. At the same time it must be confessed that in a Sunday-school at Chesterfield the new procedure did not prove successful.

We have already more than once dwelt upon the importance of distributing the free literature of the Society, especially at meetings. At the recent Stafford and Wolverhampton anniversaries we noticed an improvement upon the ordinary methods adopted, for instead of having the papers loose, they were put into envelopes which were sealed, and had the words, "With compliments from the Church Missionary Society," lithographed on them, and were given to the people as they left the hall. It is important to have a variety of papers in the envelopes, so that there may be something suitable for every class. In one case the following were chosen:—"C.M.S. Statements and Facts"; "Sir C. Aitchison on Missions in India"; "The C.M.S.: What is it? and why should we help it?"; "A World-Wide Famine"; subscription slip.

We give below an agenda-paper for a Gleaners' Union meeting in a very poor Lancashire parish which is worthy of notice. One of the papers was read by a milliner's assistant; and the prayers were taken by a mechanic, a journeyman bricklayer, and some men employed in a warehouse:—

"AGENDA.

"Introductory remarks, 'The object of our meeting.'

"Hymn and prayer.

"Paper, 'The Power of Intercessory Prayer.'

"Prayer, (a) For missionaries; (b) For missionary schools and converts; (c) For China and Japan.

"Address, 'Our Home Needs.'

"Prayer, (a) The London Committee and Secretaries; (b) For men and money; (c) Ourselves and our fellow-Gleaners everywhere.

"Paper, 'The Worker's Home Call,' illustrated by personal recollections of a lady missionary.

"Thanksgiving, (a) For all God has done through the C.M.S.; (b) For the finished work of all God's saints."

In the agenda-paper names are given, which make it evident that it was arranged beforehand who should take each prayer.

There are not a few speakers who object to using a lantern at missionary meetings on the ground that it is extremely difficult to emphasize the spiritual and most important side of the work, since slides cannot illustrate that which by its nature is invisible. There is much force in this objection, for pictures must of necessity refer chiefly to habits and customs, scenery, and so on, but it has been suggested as a good plan to adopt, that the speaker should first



deliver his address and *then* have the slides shown to illustrate part at least of what he has been saying.

A friend writes as follows:—

“For some months I have kept a tiny date-calendar in my ‘Gleaner’s Atlas,’ and each day that I have honestly used the Gleaners’ prayer and looked out the country, towns, &c., to which the allotted portion of the Cycle refers, I have put a little mark through the day of the month. One’s shame at having missed a day helps very much to keep one regular.”

References were made on pages 553 and 711 of last year’s *Intelligencer* to a vestry missionary-box; we now hear that one has been in use for some time at Sandal Magna. In 1892 the thankofferings at baptisms amounted to 12*s.*; in 1893 to 17*s.*; and last year to about 30*s.* The sum raised in wealthy parishes by this means might be considerable.

A good, but not entirely original idea, has been carried out at St. Silas’ Lozells, in Birmingham, where a list of missionaries who have gone out from the church has been framed, and hung in the porch. A similar plan is, we believe, about to be adopted at Great Yarmouth. We would suggest that all churches should follow this lead; for, if the parish has never yet supplied a missionary, it is possible that the blank may succeed, where appeals have failed. Only, in all cases, let there be plenty of room for the addition of further names. In the case of St. Silas’ Lozells, we learn, from the localized *Gleaner*, that the frame is headed—

“ST. SILAS’ CHURCH.”  
“OUR OWN MISSIONARIES.”

Then follows St. Matt. ix. 37, 38, after which comes a list of eight missionaries, with the dates when they left home and their spheres of labour. After the name of the Rev. G. H. V. Greaves come the words, “With Christ, which is far better. July 12, 1891.” At the bottom are three texts—Ezek. xi. 16; Gen. xxviii. 15; and St. Matt. xxviii. 20. There are also three small sketches—the first, of a harvest-field; the next, the interior of St. Silas’ Church; and the third, a ship at sea.

C. D. S.

### CHURCH MISSIONARY HOUSE.

THE Lay Workers’ Union for London, on February 18th, was addressed by Mr. George Holmes, Travelling Missionary Secretary of the Y.M.C.A., on “A Tour among C.M.S. Workers in the Holy Land.” On March 4th, at the Monthly Meeting of the Union, the Rev. B. Baring-Gould was welcomed on his return from visiting the C.M.S. stations in N.-W. America, China, Japan, and Ceylon.

The Rev. B. Baring-Gould on February 21st addressed the Ladies’ C.M. Union for London on his recent tour in the East; and on March 21st, Miss Baring-Gould gave another account of the same tour.

A Conference of Sunday-school Superintendents, organized by the C.M.S. Lay Workers’ Union for London, was held at the C.M. House on March 11th. The Rev. J. F. Kitto presided, and papers were read on “Missionary Teaching in Sunday-schools” by the Rev. Thomas Turner, Vicar of St. Saviour’s, Fitzroy Square; and on “Missionary Organization in Sunday-schools” by Mr. A. H. Cæsar, both of which were extremely helpful and full of practical advice. The advisability of regular and systematic missionary addresses to the whole school, as well as the ordinary lesson being illustrated as often as possible from incidents in the foreign field, were strong

points mentioned, the former being the chief topic of the discussion which followed, in which a number of those present took part, and in connexion with which, among other suggestions, was one that a few members of the Lay Workers' Union should devote their whole time on Sundays to giving missionary addresses, at morning school, as well as afternoon. Lantern meetings were also well in demand, several of the speakers stating they had received their first interest in Foreign Missions from such meetings. The meeting was preceded by tea and coffee. About 100 were present, and altogether a most profitable evening was spent, which we trust will be productive of increased interest among the Sunday-schools.

### YOUNGER CLERGY UNIONS.

THE Younger Clergy Conference on Tuesday, April 30th, is to take place (D.V.) at Sion College, at 3.30 p.m. Bishop Royston has kindly consented to preside. As a missionary Bishop, an old and close friend of the C.M.S., and a very active promoter of the Liverpool Y.C.U., he is peculiarly fitted to be chairman of the first open Conference arranged by the Federation. After a short address by the chairman, representatives of the Unions will be asked to give short accounts of their work and experiences. The meeting will then be thrown open for discussion. It is intended that the Conference shall not last more than about an hour and a quarter.

A new Union has been started at Dublin. The Rev. Charles Dowse has undertaken the Secretaryship.

The Belfast Y.C.U. held its monthly meeting on Tuesday, March 5th. It had invited all the clergy of the city and neighbourhood to breakfast, to meet Mr. Stock. The Bishop of Down, Connor, and Dromore took the chair, supported by the Dean of Down, the Dean of Connor, Canons Crozier, Bristow, and Pounden, the Revs. Dr. Speuce, Dr. Irvine, Dr. Kane, W. Dowse (President of the Union), and about forty other clergy. After Mr. Stock's address, questions and discussion followed.

The Belfast Y.C.U. is as yet singular in two respects. Its meetings are always preceded by breakfast, and it limits the number of its members to twenty-five, not counting three honorary members. If any member is away three times without satisfactory reason, he is considered as having ceased to belong to the Union. No other Union has adopted such drastic measures. The Belfast men say it has the effect of making the membership to be a coveted privilege.

The Liverpool Y.C.U. Committee has just issued an admirably discreet circular to those of its members whose names do not appear in the contribution lists of the C.M.S.:—"The Committee," writes the Hon. Sec., "feel that there is considerable force in the example of a clergyman's name being down in the Report for a subscription, however small, and they have therefore instructed me to ask whether those of our members who have previously given *all* their contributions to the C.M.S. anonymously—of whom there seem to be many—may not think it well in future to *allow their names to appear* amongst the subscribers or box-holders in connection with their respective churches. Subscriptions may be sent, &c."

At the meeting of the Bradford Junior Clergy Union held on Friday, March 8th, the Rev. H. J. Lockett, Hon. Sec., introduced the subject of the proposed federation of Younger Clergy C.M.S. Unions. It was unanimously decided to join the federation. The recommendations of the Conference were discussed *seriatim*, and several important amendments suggested.

A meeting of clergy was held at Trinity Vicarage, Cambridge, on March 1st, to consider the question of forming a Y.C.U. for Cambridge. The Rev. C. A. Procter presided, and the Rev. J. D. Mullins, Hon. Sec. of the C.M.S. Younger Clergy Federation, was present to offer advice. It was decided that a Union

should be formed; certain rules were discussed; and the Rev. H. W. Watson, Curate of St. Peter's, was elected Hon. Sec. It was decided that the Union should join the Federation.

The London Y.C.U. held its usual monthly meeting on Monday, February 18th. The Rev. Canon Quirk gave an address on "England's Mission in the World," and the Rev. J. Salwey, junr., Curate of All Saints', South Lambeth, read a paper on "Parochial Missionary Exhibitions," followed by a discussion.

#### LOCAL ASSOCIATIONS AND UNIONS.

MR. Eugene Stock attended about thirty meetings, &c., in Ireland, from Feb. 24th to March 10th. At Dublin there was a large public meeting in the Metropolitan Hall, the Archbishop of Dublin in the chair; a conference of Honorary District Secretaries, and other clergymen from all parts of Ireland, the Bishop of Meath presiding; a conference of Gleaners, presided over by the Archdeacon of Glendalough; a meeting for the formation of a Younger Clergy C.M.S. Union; a meeting at the Alexandra College, at which ladies are prepared for University degrees; a meeting of undergraduates at Trinity College, the Archbishop presiding; a meeting of the Ladies' Auxiliary of the Trinity College Fuh-Kien Mission, presided over by Provost Salmon; several gatherings in the suburbs, and at Kingstown, &c.; and sermons in two leading churches, by special permission of the Archbishop. At Belfast there was a large public meeting, presided over by the Bishop of Down, Connor, and Dromore (Dr. Welland); a conference of Honorary District Secretaries, and other clergy, and a clerical breakfast, both also presided over by the Bishop; a Gleaners' conference, presided over by the Dean of Connor (Dr. Seaver); a meeting for men only on Sunday afternoon, under the auspices of the Church of Ireland Young Men's Society; and other gatherings. At Londonderry there was a drawing-room meeting at the Rev. J. Potter's; and a public meeting, presided over by the Bishop of Derry. At Armagh, a drawing-room meeting in the Archbishop's palace, presided over by the Primate himself (Dr. Gregg); and a public meeting, presided over by the Dean of Armagh (Dr. Chadwick).

The Ninth Half-Yearly Conference of Missionary Bands was held at St. Paul's, Onslow Square, at the invitation of the "Nyanzas" and "Batalas," on February 2nd. There were 185 members present, representing forty Bands. The Rev. Preb. Webb-Peploe welcomed the visitors, and the Conference was commenced under the presidency of the Rev. Evan H. Hopkins, succeeded by the Rev. A. B. G. Lillingston. "Children's Addresses and Work among Elder Boys" was the first subject dealt with, Mr. C. E. Cæsar reading a paper on the "Children's Address," and Mr. T. B. Ellis, of St. George's, Tufnell Park, gave an account of the work of their Band among the elder boys of the Sunday-school. The second subject was, "How to give Greater Variety to our Meetings." Mr. A. Junkison, of the "Yorubas," Penge, read the first paper, and Captain Campbell, of the "Batalas," South Kensington, read the second. Arrangements were made for the next half-yearly Conference to be held at Plumstead, on Saturday, July 6th. An address was delivered by the Rev. H. Monti, of West Ham, on "The Bible as a Missionary Book." A Prayer Meeting was held in St. Paul's Church, at which an appropriate address was delivered by the Rev. Preb. Webb-Peploe.

In connexion with the Medical Mission Fund of the C.M.S., meetings were held in Newcastle and Sunderland on February 6th and 7th. On February 6th, Dr. and Mrs. Herbert Lankester addressed an afternoon drawing-room meeting on "Medical Missions" at Newcastle. Sir B. C. Browne presided, and the Rev. Canon Gough opened the meeting with prayer. In the evening Dr. Lankester gave a lantern lecture on the same subject in the Byker Parish Church Schoolroom. On February 7th two meetings were held at Sunderland. The afternoon meeting was addressed by Dr. and Mrs. Lankester, and the evening meeting by Dr. Lankester, illustrated with lantern views.

The Thirtieth Annual Sale of the Margate C.M.S. Juvenile Association was

held on Wednesday, February 13th, at the Royal Assembly Rooms, and was opened by the Rev. W. Senior, Vicar of Holy Trinity, at eleven o'clock. After a hymn, and prayer by the Rev. W. B. Sealy, an address was given by Dr. Lankester, Secretary to the C.M.S. Medical Mission Fund, to a very large audience of adult friends and pupils of various private schools. The Sale this year took the form of the *Missionary World*, to represent which an exhibition was erected in the centre of the room, containing a large number of curios and objects of interest from mission-fields in all parts of the world, as well as numerous diagrams illustrating scenes of missionary labour, all of which were explained from time to time, and valuable information was given. Fourteen stalls were tastefully arranged round the room, which were well furnished with useful and attractive articles for sale. Limelight lectures were given in an adjoining room at intervals throughout the day by Miss Goodall from Lagos, on missionary work in Africa, and by Dr. Lankester on Medical Missions, which were most interesting, and very well attended. Notwithstanding the cold weather, the room was full nearly all day. The amount cleared, after all expenses were paid, including 26*l.* collected by boys and girls during Christmas holidays, was 185*l.* During the thirty years' sales 4048*l.* have been sent to the Parent Society.

For the first time in the history of the Tonbridge Association, we had a Missionary Tea on February 18th. On the day before sermons had been preached in the Parish Church and in our Chapel-of-Ease by the Rev. Wilson Roberts and the Vicar (Rev. C. G. Baskerville). But the Tea was a new venture, and proved a great success. After tea followed a parochial meeting, which was crowded, and evidently fresh interest was stirred. New boxes were taken, and many subscribers enrolled for the *Gleaner*, *Awake*, and *Children's World*. We do indeed thank God for commanding this blessing here. C. G. B.

The Annual C.M.S. Anniversary of the Reigate Association took place on Friday, February 22nd. A drawing-room meeting was held at Aldersyde in the afternoon, when Archdeacon Hamilton gave a most interesting address on the work in China. The Annual Meeting at the Public Hall in the evening was presided over by the Rev. A. Simmonds, Vicar of St. Mark's, who, after prayer had been offered, spoke on the duty and privilege of missionary work. The Archdeacon spoke on Japan, and greatly interested his hearers by an account of the islands and their inhabitants, and gave many encouraging facts as to the progress of Christianity in that portion of the Mission-field. A vote of thanks to the Archdeacon was most appropriately moved by the Rev. E. J. Baker, of Nutley Lane, a district formerly under the care of the Rev. D. M. Lang, C.M.S., Japan. The meeting closed with the Benediction, pronounced by the Rev. A. Simmonds. The afternoon collection was about 3*l.* 10*s.*, and that in the evening a little over 5*l.* C. L. S.

Stockport Association held its Annual Sermons and Meetings on March 3rd and 4th. The sermons were preached in the Parish Church by the Rev. J. Williams, of Tokio, Japan, in the morning, and the Rev. W. Weston, formerly a C.M.S. missionary in Japan, in the evening. The Rev. J. Williams also preached in the afternoon at St. John's, Offerton, and in the evening at St. Matthew's; the Rev. W. Weston also preached at St. Paul's, Portwood, in the morning. At the meeting on Monday, the Ven. Archdeacon Woosnam presided, and addresses were delivered by the Revs. J. Williams and W. Weston.

Sir John H. Kennaway presided over the first of what is hoped will be annual meetings at Exmouth, on March 2nd. The Ven. Archdeacon Warren, of Japan, attended as a Deputation, and the meeting was also addressed by the Rev. Canon Eyre, of Tiverton. A Sale of Work organized by members of the Gleaners' Union was also held during the day.

The Bishop of Liverpool presided over a meeting of the Liverpool Ladies' C.M. Union on February 1st, when Bishop Ridley, of Caledonia, gave an interesting account of the work in his diocese.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, February 19th, 1895.*—The Honorary Clerical Secretary having reported an interview with the Archbishop of Canterbury, in which his Grace expressed the desire that the Committee should approve of the Missionaries of the C.M.S. taking the Oath of Canonical Obedience to the Bishop of Tinnevely, it was resolved, on the recommendation of the Ecclesiastical Sub-Committee :—"That on the understanding that the proposed arrangements for the episcopal supervision of Tinnevely have the approval of the Bishop of Madras, and that his Lordship approves of the clergy working in the district to be assigned taking the Oath of Canonical Obedience to the new Bishop, and bearing in mind that the Missionaries of the North-West Provinces came under the episcopal supervision of the Bishop of Lucknow, under similar arrangements, this Committee have no hesitation in expressing their approval of the Missionaries of the Church Missionary Society taking such oath."

The Committee received with regret the news of the death of Mrs. Williams, wife of Archdn. W. L. Williams, only a few weeks before his consecration as Bishop of Waiapu. She went out to New Zealand with her husband in 1853, and for forty years had been greatly respected by the Maori people. The Committee directed that an expression of their sympathy be sent to Bishop Williams.

The Committee took leave of Miss Goodall returning to the Yoruba Mission, and Dr. and Mrs. Cropper proceeding to the Palestine Mission. The Instructions of the Committee were read by the Rev. F. Baylis, and Dr. Cropper having replied to them, the Missionaries were addressed by the Chairman (Mr. Sydney Gedge) and by the Rev. Canon Girdlestone, by whom they were commended to God in prayer.

The Rev. Charles Grant, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of St. Philip and St. James's, Ilfracombe, was accepted as a Missionary of the Society, and was introduced to the Committee and addressed by the Chairman (Mr. Sydney Gedge). Mr. Grant having replied, he was commended in prayer to the favour and protection of Almighty God by the Rev. W. S. Bruce.

On the recommendation of the Committees in charge of the Missions in Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, and Mauritius, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, March 5th.*—The Secretaries reported the receipt, on February 15th, of a telegram from the Rev. H. Cole, intimating the death of the Rev. J. C. Price. The following Minute was recorded :—

"The Committee have received with much sorrow the telegram announcing the death from fever, on January 23rd, of the Rev. John Charles Price, of the Eastern Equatorial Africa Mission. Mr. Price, after passing through the Society's Preparatory Institution and Islington College, went out to East Africa in 1879, and was stationed at Mpwapwa, which had been permanently occupied only the previous year; and at this station he continued until his death, his labours being interrupted by only one visit to this country during the sixteen years. During the anxious months when the British and German forces bombarded the coast in 1889 and 1890, when several Roman Catholic Missionaries and one of the London Missionary Society fell victims to the reprisals of Arab chiefs, and the Mission buildings were destroyed, Mr. Price, together with the Revs. H. Cole and A. N. Wood, declined the Consul-General's urgent solicitation to retire to the coast. Courage and devotion to duty and zeal for souls characterized Mr. Price's services in the Mission. Through his efforts mainly a small collection of prayers and hymns have been translated into Kigogo, and a primer in Kigogo compiled. He had also taken an important share in the translation of portions of Scripture. Desire was frequently expressed in his letters to the Committee to be permitted to leave the more settled work at the station and to engage in itineration among the Wagogo people. The Committee thank God for His grace manifest in His servant, and instruct that an expression of their deep sympathy be sent to Mr. Price's parents."

The Bishop of Caledonia, previous to his return to his diocese, was heartily welcomed by the Committee, whom he addressed with respect to matters regarding his diocese. Having referred to the heavy care which had rested upon him with

reference to the prolonged illness of Mrs. Ridley, who, in spite of her condition of health, preferred returning with him early in May, he mentioned the need of special reinforcements caused by removals and pending furloughs. The Bishop further enforced the necessity of emphasizing the duty of Missionaries taking pains speedily to pass the language examination, and referred to the great danger involved in Missionaries becoming entangled in secular pursuits. The Bishop testified to the special refreshment which he had received in visiting friends in England, and marking the growth in Missionary interest in various parts of the country.

Dr. Hickin was introduced to the Committee on coming home on furlough. He testified to the remarkable growth of Medical Missions during the eight years in which he had been in the Mid China Mission. He spoke of the influence which the Hang Chow Hospital had among many of the residents in T'ai-chow. The doctor was able to assure the Committee that in his medical work in T'ai-chow signs of encouragement were many and various; he emphasized the fruits of special gatherings held to deepen the spiritual life of the Christian converts. Dr. Hickin testified to the fact that at present their work had been uninfluenced by the war, and closed with an expression of thankfulness to God for allowing him to engage as a Medical Missionary in China.

The Committee recorded the acceptance of the Rev. A. R. Blacket, by the Victoria Church Missionary Association, and assigned him to the Persia Mission, in accordance with the terms of his offer.

*Funds and Home Organization Committee, March 8th.*—The Secretaries having reported the resignation of the Rev. C. W. R. Higham, Association Secretary for the Diocese of Norwich, on his acceptance of the parish of Wynberg, Cape Town, it was resolved—"That this Committee desire to place on record their appreciation of the painstaking and able services rendered to the Society by the Rev. C. W. R. Higham while holding for four and a half years the post of Association Secretary for the Diocese of Norwich, and they pray that his appointment to Wynberg may be the means of greatly strengthening and developing interest in the Missionary cause throughout the Cape Colony, and that he may uphold there unflinchingly the standard of Evangelical truth."

The Committee having taken into full consideration the position of the Society in some of the northern districts of England, in consequence of the resignation of the Rev. H. A. Bren of his position as Association Secretary for the Dioceses of Ripon and Wakefield, and recalling the fact that the financial receipts of the Society throughout Yorkshire and Lancashire have remained during the past twelve or fourteen years practically stationary, and that it has been urged upon them repeatedly, and in the most emphatic manner by many of their friends in the North, that the number of Association Secretaries ought to be increased, and considering the well-nigh unmanageable size of the district at present administered by the Rev. T. T. Smith, as well as the possibilities of large development throughout the district, embracing as it does the five dioceses of Chester, Liverpool, Manchester, Carlisle, and Sodor and Man, and containing a population of over five millions scattered over about 1400 parishes; it was resolved—

"(a) That it is of urgent necessity that steps be taken to strengthen and develop the Society's position in the North, and more especially in Lancashire.

"(b) That for this purpose the district at present administered by the Rev. T. T. Smith be divided into two districts, and that for each of them an Association Secretary be appointed.

"(c) That the district of one Association Secretary comprise the dioceses of Chester, Liverpool, and Sodor and Man; of the other, the dioceses of Manchester and Carlisle, it being understood that no alteration is intended to be made by this arrangement in the position of the Rev. C. N. Keeling, the Hon. Association Secretary for Manchester.

"(d) That the Rev. T. T. Smith be appointed to take charge of the district comprising the dioceses of Ripon and Wakefield, Mr. Smith having expressed his willingness to undertake the charge, and being strongly of opinion that the proposed division of his present district is most desirable, and likely to advance materially the Society's interests."

*General Committee, March 12th.*—The Secretaries having reported the death, on March 8th, of the Very Rev. Dr. W. R. Fremantle, Dean of Ripon, an

honoured Vice-President of the Society, at the venerable age of eighty-seven, the Committee recorded their thankful appreciation of the blessing to the Church at large and to the cause of the world's evangelization, both among Jews and Gentiles, of his influence and example. They recalled his consistency of life, his firm adherence to, and loving advocacy of, Evangelical principles, and his unflagging diligence maintained to the very end, which had distinguished his ministry of sixty-two years as Vicar successively of Pitchcott and Claydon, and as Dean of Ripon; and they thanked God for the godly simplicity of his conversation, his gentle courtesy, and his exceeding love for God's Holy Word, which marked his private life. In 1887, the late Dean preached the Society's Annual Sermon at St. Bride's Church. The Committee instructed that an expression of their deep sympathy be conveyed to the widow of their late friend.

The Secretaries reported the death, on February 19th, of the Rev. Richard Allen, M.A. The Committee felt that in his home-call the Church of Christ had lost one of her most staunch Protestant sons. Mr. Allen ever exhibited remarkable business capacity; his addresses to outgoing Missionaries of this Society were characterized by keen sympathy and spiritual power; in the Committee Room he was ever a valued counsellor; in the pulpit a zealous advocate; and as a pastor he laid himself out to deepen and encourage a true missionary spirit.

The Secretaries reported that the Right Rev. C. Wilson, Bishop of Melanesia, had accepted the office of Vice-President of the Society.

The Estimates Committee presented the estimates for Home Expenditure, and Mission Expenditure at Home, for the year commencing April 1st, 1895, which, together with the Foreign estimates passed in November last, make a total for the ensuing year of 275,807*l.* The estimates were adopted.

*General Committee (Special), March 19th.*—On the presentation of a Report from a Sub-Committee appointed in October last, with a view to filling up the vacancies in the Secretariat, recommending the appointment of the Rev. William E. Burroughs, B.D., Trinity College, Dublin, Incumbent of the Mariners' Church, Kingstown, for the office of Central Secretary; the Committee appointed Mr. Burroughs to the office, subject to the approval of the General Meeting of the Society, on April 30th, in accordance with Law XX. The President, who was in the Chair, in expressing satisfaction at the appointment, added an expression of the warm thanks of the Committee to the Rev. H. P. Grubb for his important services in the Home Organization Department during the past few months.

The Secretaries presented letters from Bishop Tucker and some of the Missionaries in East Africa, giving terrible accounts of the prevailing famine. The Secretaries were instructed to send to the newspapers a brief statement of the case, and to invite special contributions to a fund for the relief of the famine-stricken people.

## NOTES OF THE MONTH.

### CONSECRATION.

*New Zealand.*—On Sunday, January 20th, 1895, at Napier, by the Bishops of Auckland, Christchurch, Nelson, and Melanesia, Archdeacon W. L. Williams to be Bishop of Waiapu.

### ORDINATIONS.

*West Africa.*—On Sunday, January 20th, 1895, at Freetown, by the Bishop of Sierra Leone, Mr. Allen A. Elba, B.A. (Native), to Deacon's Orders.

*Yoruba.*—On Sunday, January 6th, at Kudeti, Ibadan, by Bishop Oluwole, Messrs. Robert Scott Oyeboode and James Okuseinde (Natives), to Deacons' Orders.

*Eastern Equatorial Africa.*—On Sunday, January 20th, at Frere Town, by Bishop Tucker, the Rev. William Henry Jones (Native), to Priest's Orders.

### DEPARTURES.

*Palestine.*—Dr. J. and Mrs. Cropper left London for Jerusalem on March 8th.

*Punjab and Sindh.*—The Rev. H. G. Grey left London for Lahore on Feb. 21st.

*Travancore and Cochin.*—Miss Sheldon (engaged to the Rev. F. N. Askwith) left London for Cottayam on February 28th.

*Mid China.*—Mrs. Phelps and Miss Vaughan left London for Shanghai on February 28th.

## ARRIVALS.

*Bengal.*—The Rev. O. H. Bradburn, who left Bombay on January 26th and reached Paris on February 9th, arrived in London on February 28th.—Mr. F. W. Bordillon left Calcutta on February 7th, and arrived in England, *via* Marseilles, on March 7th.

*Punjab and Sindh.*—Dr. A. and Mrs. Jukes left Karachi on February 10th, and arrived in London on February 28th.

*Mid China.*—Dr. H. Hickin left Shanghai on January 12th, and arrived at Plymouth on February 26th.

## BIRTHS.

*Eastern Equatorial Africa.*—On February 6th, at Mamboya, the wife of Mr. D. Deekes, of a son.

*North-West Provinces.*—On December 16th, 1894, at Gorakhpur, the wife of the Rev. J. M. Paterson, of a daughter.—On January 4th, 1895, at Jubbulpore, Central Provinces, the wife of the Rev. J. A. F. Warren, of a son.—On February 13th, at Agra, the wife of the Rev. J. P. Haythornthwaite, of a daughter.

*Punjab and Sindh.*—On January 20th, at Kangra, the wife of the Rev. J. Tunbridge, of a son.

*South India.*—On January 19th, at Ellore, the wife of Mr. M. Browne, of a son.

*South China.*—On January 25th, at Hong Kong, the wife of the Rev. E. B. Beauchamp, of a daughter.

*Mid China.*—On February 2nd, at Ulcombe Rectory, Staplehurst, the wife of the Rev. C. J. F. S. Symons, of a daughter.

## MARRIAGES.

*Palestine.*—On February 6th, at Caerwent, near Chepstow, Dr. J. Cropper to Miss A. E. Walker.

*Mid China.*—On November 1st, 1894, at Paoning, by the Rev. E. O. Williams, the Rev. O. M. Jackson to Miss E. Garnett.

## DEATH.

*New Zealand.*—On December 5th, at New Zealand, Mrs. Davis, widow of the Rev. Richard Davis, formerly of this Mission.

## PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

**Extracts from Annual Letters of Missionaries, 1894-5:—**

Part II. Containing Letters from Bengal and North-West Provinces Missions.

Price 3d., post free.

Letters from the Persia Missionaries separately published in a wrapper.

Price 1d. (1½d. post free).

**The Gleaners' Bible Study Scheme.** Syllabus and Notes for a first course of systematic study of the Bible, and of Christian Doctrine and the Book of Common Prayer. By the Rev. F. Baylis, M.A. *Cloth, price 1s., post free.* Selected portions of this Scheme appeared in the *Gleaner* during 1894, the complete "Notes" being issued in monthly sheets to nearly 400 persons who enrolled themselves as "Readers." The "Notes" have been slightly revised.

**Christ Expecting.** Hymn Leaflet with music. This hymn was written for the Gleaners' Union Anniversary in November last, and appeared in the *Gleaner* for October, 1894. It is issued now in separate leaflet form in response to numerous requests. *Price 2d. per dozen, or 1s. per 100, post free.*

**The C.M.S. Contribution List.** The two articles published in the *C.M. Intelligencer* for November and December, 1894, have been condensed, and issued in separate pamphlet form for general distribution. Copies supplied *free of charge.*

**Mid-day Prayer for Missions,** as adopted by the Protestant Episcopal Church of America. This has been printed, by permission of the American Board of Missions, for the use of C.M.S. friends, on a four-page card. *Single copies free of charge, or quantities for distribution at 2s. per 100.*

**Does He Call Me?** Thoughts on the Missionary Call. A booklet by the Rev. W. J. L. Sheppard, written for the purpose of emphasizing individual responsibility in connection with Missionary Work. It is intended for judicious free distribution, and copies for this purpose can be obtained *free of charge.*

—Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

---

## THE RELIGIOUS HISTORY OF CHINA:

### AN OBJECT LESSON.

**T**WO vast countries,—which comprise between them nearly half the square mileage of the habitable globe, and together contain little short of a moiety of the population of the whole world,—two countries,—which have remained from prehistoric ages till the days of the present generation shrouded in an impenetrable mystery denser than could be pierced by the utmost repeated efforts of the great nations of the earth, Pagan and Christian alike,—these two countries, Africa and China, have now, in the providence of God, opened out, like maps unrolled, before missionary effort and commercial enterprise, under the very eyes of many who have not yet reached the meridian of life.

To those who are called of God to be fellow-heirs with Him to Whom the Heathen are given for an inheritance, and the uttermost parts of the earth for a possession, how grand is the opportunity, how great the privilege, how urgent the command to enter upon the promised heritage in His Name, and to gather out, with His Son, the people whom He has therein formed for Himself! When God has set the door of the dungeon wide open, and is showing—not in a vision as in that of Macedonia, but in actual fact—the fearful condition of those within, bound, as they are, by the Devil, in helplessness as to the healing of their bodies and in hopelessness as to the salvation of their souls,—dare any mere man disregard the cry which is rising to high Heaven from the horrible pit, or hesitate for one moment, least of all on any purely personal or selfish ground, to pass on the aid, spiritual and moral, temporal and material, which God has given to the members of His Church, not only for their own comfort, but, rather, for the comfort of others, whose thanks may redound to His glory?

Though Africa and China are in close resemblance in their past seclusion from the rest of the world and in their present demand upon the whole Church of God, yet, as between themselves, they are in striking contrast. The one is occupied by innumerable, petty, savage tribes, without history or literature, sunken in the grossest superstition, engaged in constant feud each with the rest, and dominated all alike by continuous fear of the slave-dealer. The other is inhabited by the vast multitudes of a great and civilized nation, whose tradition forms an unbroken record from the time of Abraham, whose literary activity, scarcely later in origin, is without end,—a nation possessed of the grandest moral teaching, apart from revelation, which the world has ever seen,—a nation which has engulfed without sign more than a score of dynasties, native and foreign, and has come to regard all

Y

other peoples as but modern, barbarian, and tributary. In China the Christian missionary finds himself assailed not by the fierce war-cry of fanatical superstition, but by the weary sigh of hopeless pessimism;—finds his work to lie not in a tangled swamp of gross Paganism, but in a dry desert of blank indifference.

China, however, not only presents a striking contrast to Africa as regards its religious state, but also offers to modern Christendom a terrible object-lesson as regards its religious history. In the glorious sunlight of the Gospel, China, so far as its national, religious “time-spirit” is concerned, looms before the world of men as the moon before the earth,—a warning and a portent; retaining petrified, as it were, its ancient religious form, with all phases of real religious existence behind it, without radiant light outwards, without spirit of life within.

In these days,—when, in practice, the fact of the providence of God is ceasing to be recognized as essential to the governance of His world; when, in thought, the doctrine of the fall of humanity is being replaced by a theory of the evolution of religion; when, in ethics, the love of God as a spring of action is being set on one side in favour of a social altruism; when, in religion, a trust in the grace of God which brings salvation is being superseded by a belief in a tendency of human nature which makes for righteousness;—in these days, and in regard to each of these points, a weighty lesson is offered by the religious history of China.

If that history shows one thing more plainly than another, it is the fact, not of the evolution of religion, but of the natural inclination of the human heart, when left to itself, to introduce its own inventions in place of the service of God, and to separate itself further and further from Him in a process of spiritual decay and death. For that *reverence* due to the Supreme Ruler of the Universe which had been brought by their forefathers from the West, the Chinese substituted worship of spirits and of the powers of heaven and earth, and so, losing sight of God, came to give themselves into actual servitude, as at this day, to the supposed influences of the purely material objects of nature.\* So, also, in place of *service* to God they put duty to man, and thus, losing knowledge of binding moral sanction, came at the last to regard even duty to man as a matter of mere utility and expediency. Hence the mass of the people were left to fall an easy prey to idolatry; and are to-day, before our eyes, lying bound in body and soul by the power of the Devil, whose image is their national emblem, whose trail is over all their land. Hence, too, the leaders of the people, the literary aristocracy, were led to profess a soulless creed, of which the present issue has been well described by an eminent authority † as “materialism put in action.”

The study of the religious history of China, then, has a living interest very different from that of the discussion, now necessarily academic, of the religions and philosophies of Greece or Rome. Whilst

\* In the system of geomancy comprised under the title “*fêng-shui*,” literally, (the influences of) wind and water.

† Huo, *Chinese Empire*, ch. iv.

these long since disappeared as moulding forces from the lives of men in general, the native creed of China, at least as ancient in its origin, began to settle into its present form more than two thousand five hundred years ago, and to-day—devoid of power of life though it has become—is still reverentially regarded by more than a quarter of the human race.

A comparison, at any length, between Western pre-Christian philosophies and those of China would be outside the scope of an Article in a Missionary Journal, even were space available. Such a comparison would show, however, that at the very time when, in Persia, Greece, and elsewhere, men were most actively searching for a key to the mystery of life, at that very time Chinese sages and philosophers were engaged in identically the same task;—nay more, it would bring out the fact that the sages and philosophers of the East thought the same thoughts, expressed them under corresponding forms, and drew from them similarly divergent conclusions, whether speculative or moral, as did their co-temporaries in the West.\* The most important use of such a comparison, perhaps, would be the demonstration that the search for an explanation of life was most keen, even if it did not actually arise, at a period—600 to 250 B.C.—when Chinese religious thought had fallen into a stage of decadence; when, indeed, it was blindly struggling after, or reaching out for, that which it was losing or had lost, namely, a knowledge of God the Preserver and Ruler. Yet even in that stage of decadence some of its speculations took a flight higher than those of any of the pre-Christian Western systems outside the influence of revealed religion; and issued in ethical doctrine which, in comparison with the moral teaching of those systems, lay on a far higher plane. The explanation is doubtless to be found in the extraordinarily conservative instinct of the Chinese, and their associated traditional habit of reverence for the past;—an instinct and a habit which, during the early ages of the national existence and well on into historic time, held fast, as a fundamental fact, that belief in One Supreme and Beneficent Governor of the Universe which had been brought by their forefathers from their original home in south-western Asia. The loss of that belief formed the *first* great downward step in the religious life of the nation.

In the writings of the sages and philosophers of the period just referred to,—of Lâo-tsze (b. 604 B.C.), of Confucius (551—478 B.C.), of their respective great successors and exponents, Chwang-tsze (b. 330 B.C.), and Mencius (372—289 B.C.), and of others,—frequent references are made to an earlier time when public and private religion was unaffected, and social and personal morality unstained; and, occasionally, to a still earlier primæval and golden age, when men lived lives of simplicity and innocence, free from care and strife and evil. All four philosophers dealt with the same materials handed down from the past; all four recognized how far mankind had fallen; all four wished above all things to lead men back to the original

\* See "Comparative Sketch of Philosophy, Ethics, and Religion of Taoism," *China Review*, 1891, by Author; also "Note on Philosophy of Chwang-tsze," by Canon Aubrey Moore, in *Works of Chuang-Tsü*, by H. A. Giles (Quaritch, 1889).

happy state. They took, however, divergent roads. Confucius and Mencius, men of critical intellect, could find no solid ground in traditional belief or in metaphysical speculation, on which to rest. They could rely on nothing but authority supported by evidence; and could accept as their ethical standard only codified rules and observances dealing solely with the duty of man to man,—rules and observances based on innate reason and conscience, learnt under instruction by laborious application, and carried into practice by sheer force of will. On the other hand, Láo-tsze and Chwang-tsze, the founders of Táoism, sought to guide men into the old paths not by any human effort, and still less by any system of external rules, but by the entire surrender of the will and of the whole being to the Creating and Preserving, Self-existing Existence behind the Universe; Whose Personal Attributes—Infinite Power, Wisdom, Justice, Righteousness, and Love (in which last all the others found their summation),—would then, in proportion to that surrender, be so spontaneously developed on man's immortal spirit as to save it from destruction "on the lathe of Heaven," and be so outwardly manifested in man's mortal life as to draw all men into harmony and peace and rest. The wonderful system of doctrine and morals thus elaborated,—a system which carried man to the very edge of that impassable gulf over which he can cross only by the light of the revelation of God in Christ and by the power of the Holy Spirit,—not only far transcended the teaching and practice of any other Heathen school, Eastern or Western, but was diametrically and in all points opposed to that of Confucius, and particularly to that of his great successor, Mencius. It was the last dim, struggling outflash, as it were, of the light which had been vouchsafed to the nation in its youth; and its speedy extinction marked the *second* great downward step of the nation in religious life. This step the people took when they turned to ungodliness (human righteousness) from that which might be known of God, and was manifest to them, which God had showed them,—the invisible things of Him from the creation of the world, even His eternal Power and Godhead; so that they were left without excuse (Rom. i. 18-20).

Deprived of help in this life and of hope for the next by their first downward step, when they forgot God, and shut in to themselves, by the deliberate declension of their second step, when they turned away from "that which may be known of God" to a purely human, artificial, secular, and utilitarian code of morals, the nation took yet a *third* step, lower still. They became vain in their imagination and their heart was darkened. Professing themselves to be wise they became fools. In their Confucian system of morality and in their worship of ancestors and of the powers of heaven and earth, of the mountains and the rivers, they "worshipped and served the creature more than the Creator." They converted the teaching\* which had held up to them the last expiring gleam of higher and spiritual religion into a system of gross idolatry; and "changed the glory of the uncorruptible God" (so far as they had known it) "into an image

---

\* Of early Táoism.

made like to corruptible man" (Rom. i. 21-23, 25). For the help in trouble of which they stood in need they turned to geomancy and magic; for the satisfaction of the yearnings of the spirit, which their own idols could not give, they eagerly embraced the tenets of Buddhism.\* Even these tenets proved to be too high for them, and were speedily merged in the products of the then recent growth of native idolatry.

There remained but one—*fourth*—step more; a step followed hesitatingly and at a distance by the uneducated masses, but taken boldly by the literary aristocracy, namely, a lapse into thorough-going agnosticism, materialism, and religious indifference. "They did not like to retain God in their knowledge" (Rom. i. 28), but explained away as signifying merely impersonal Principle or Reason even the very names given to Him in the old Classics. With Confucius (but without his personal reverence for and belief in the Supreme) they asked, "When we do not know about this life how can we know about death (and what comes after it)?"† or in other words, "When our life is full of pressing concerns of the present time, why should we burden ourselves with thoughts of a future of which we know nothing?" So the end of it all was hopeless, often cynical, pessimism. With individuals as with nations, in private as in public life, the beginning of evil is in forgetfulness of God, the end in helpless slavery to the world, the flesh, and the Devil.

The sketch just outlined refers only to the history of the national religious spirit and tendency. Beside the two great systems of Confucianism and Tâoism alluded to, there have appeared from time to time many minor schools, teaching views, some good, some bad, very different from those put forward by either early Confucianist or early Tâoist; just as there are still many individuals and groups of individuals who long for some more satisfying food for the soul than the utterly dry husks which form the orthodox staple supplied "by authority." The general process has been—as before said,—not one of evolution but of downgrade devolution. Surely it would seem as if it were an incidental part of the great purpose, which has kept the Chinese for long ages shut in to themselves, to demonstrate on a grand scale and at long-drawn-out length how man whom "God hath made upright" (Eccl. vii. 29), turns from his Maker to follow his own imagination, even under conditions of circumstance and habit the most favourable for preserving the great fundamental truth of all true religion that "God is, and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6). In this respect the religious history of China forms a complement and a contrast to that of the Hebrews. The former shows the process of degeneration at work uninterruptedly: the latter proves how it can be restrained and stopped only by the direct intervention of God Himself in guidance and revelation. Over and over again in spite of Law and of Prophets, did the Jews commence to take the same downward course as the Chinese; and over and over again were they checked and turned back by the punishments and by the love of God. Not, indeed, till

---

\* In the first century A.D.

† Confucian "Analects," ch. xi., sec. xi.

the Captivity did they come—as a nation—to grasp once for all the foundation fact which is embodied in the First Commandment, and to finally shake themselves clear of the sin condemned in the Second. Truly neither a man nor a nation can return to God, can do aught but wander from God, “except the Father draw him.”

The four steps of declension were, of course, not sudden but gradual. Thus as to the *first*:—it is true that at the date of the earliest authentic records\*—say, before the twelfth century B.C., the supreme object of worship was One High God, Who governed all the affairs of men with all-pervading righteousness and goodness. Yet even in those writings there is clear proof that there was associated with that worship, though in a secondary degree, the worship of spirits of the departed and of tutelary deities (canonized heroes or sages) who presided over individual families, or localities or arts, under the supreme governance of God. Such secondary worship was very similar in not a few respects to that accorded to Saints in Roman Catholic countries. It is also true that with religious observances there was combined the use of divination in conjunction with previous purification, fasting, and prayer,—divination seemingly not very different to that alluded to in the history of Joseph, of Balaam, and of others in the earlier parts of the Old Testament. But it is no less clear that idolatry was not practised,† and that morality,—political, social, and personal,—rested for its sanction directly on the relation of man to the Supreme Ruler of the Universe. The Title given to Him is never used in the most ancient Classics for any other being, mortal or immortal, and is interchanged solely with the Name—“Heaven,”—used in the same way as it is sometimes used in our own day.‡ The association of ideas, so originating, acting in combination with the ancient as well as present Chinese dislike to the use of proper or personal names in addresses to superiors, led insensibly to the substitution of the worship of the powers (the subtle influences) of heaven for the worship of God. On the other hand, the tutelary deification

---

\* The earlier National Odes, which with later Odes, make up the Si-King or Book of Poetry,—a Classic which Confucius regarded with veneration, and spoke of as a most important subject for moral study. For authenticity and dates see Professor Legge's Prolegomena to the Si-King in his *Chinese Classics*.

† The great Chinese Historian, Sze Ma-Ts'ien (of the first century B.C.), whose work is still the standard History, narrates (in the Annals of Yin) how that “King Wu-Yih (one of the last kings of the Yin Dynasty) was not virtuous. He made a statue in human form, and called it (by the name of) a heavenly spirit. As if it had intelligence, he made demands upon it. (Shortly afterwards), when hunting, he was struck dead by lightning.” His sons followed in his steps, and his dynasty in the third generation later was accordingly destroyed. “These (and other similar facts) show clearly,” says Sze Ma-Ts'ien in his Essay on “The Worship of Heaven and Earth,” “that all the dynasties without exception owed their establishment to piety and reverence, but fell little by little through negligence (in regard to those duties).”

‡ Apart from the internal evidence of the Classics themselves as to the early belief in One Supreme Being, without form, Omnipotent, Omniscient, Omnipresent, governing the world and all its inhabitants with All discriminating Justice and Goodness, there is such evidence as that of Chu-tze (of the twelfth century A.D.), a great, indeed one of the greatest of the later commentators, who in criticizing such a belief, denies that there is a Personal Being on high, Who, as if He were a man, though without substance or image, regards the earth, directs men, is pleased with their virtue and is angry with their failure, as the old Odes, he says, seem to assert. In so speaking Chu-tze recognizes the fact that worship was once offered to such a Being.

of ancient sages and heroes tended in a similar way to the worship of the powers (the natural forces) of earth. In course of time, there was further associated with the worship of the influences of heaven that of mythical sovereigns whose virtues were said to have been heavenly and divine; and with the worship of the forces of earth that of legendary personages whose services had added to the material welfare of the nation. So (probably in the early period of the Han Dynasty—second century B.C.) the four mythical sovereigns before alluded to (with whom was grouped, as a fifth, the founder of the Han Dynasty) came to receive, individually, the title "Supreme Ruler," which was originally given to God alone, and, collectively, the name "Heaven," which was originally limited in the same way. To preserve the idea of oneness these "five planetary gods" were subordinated to or comprehended in a vague abstraction, for which a term was borrowed which, also, had been previously limited to God, viz.: the Grand Unity (or One),—an abstraction understood and defined by no one, not even by the man himself (Mieu Ki) who proposed the use of the term in this connection. So arose the modern worship of *heaven*. On the other hand the benefactors of the nation in material things came at a much earlier date to be regarded as spirits presiding over the earth and the mountains and the rivers. Of these tutelary deities the most important was Prince K'i, the legendary ancestor of the Chau Dynasty,\* who was said to have brought the country under regular cultivation. Deified first as Prince Earth (or "genius of the soil") he became in later centuries identified with the earth itself. So arose the modern worship of the *earth*.

The first downward step had been slow; the *second* was more rapid. In the midst of the confusion and evil which followed on the loosening of the bonds of good government and moral restraint during the instability and disruption of the latter half of the rule of the Chau Dynasty, there arose, side by side, the two great teachers, Lâu-tsze and Confucius, each animated by what appeared to him the almost vain hope of checking the current of destruction. Lâu-tsze desired to turn it bodily back; Confucius to regulate the State and the people against its onward rush: but the former, in hopelessness, retired at last to the wilds beyond the western limits of the Empire; the latter died weary of the fight,

---

\* Chinese legendary history commences with the time of the two great Emperors Yáo (2356—2258 B.C.) and Shun (2255—2208 B.C.), who were regarded by Confucius as embodiments of perfect virtue, but by Lâu-tsze and Chwang-tsze as "robbers," who had taken from the people the beliefs of the mythical golden age and had substituted a fraudulent code of human virtue. Next to Yáo and Shun followed the Hsia Dynasty, founded by the exertions of Yü, the Great, in 2205 B.C., and ended by the overthrow of the abandoned and savage tyrant, Kieh, in 1767 B.C. by T'ang, the Completer. T'ang, restoring humane and virtuous government, became the founder of the Shang Dynasty, 1766 B.C. (called Yin during its last 250 years). Falling into moral decay like its predecessor, the Shang Dynasty came to an end in the time of Chow Sin, a Chinese Nero, who was deposed by King Wu, the son of King Wán, the first monarch of the Chau Dynasty, in 1122 B.C. This last-named Dynasty continued nominally until B.C. 249, though with rapidly failing power after the commencement of the true historical period in B.C. 770. During its last 400 to 500 years its authority was treated with but little respect by the feudatory Princes and Vassal States; by whose internecine struggles the country was kept in continual ferment and disorder.

and practically broken-hearted. Then disciples and followers took up the burden which the Masters had found too heavy, but, in the distracted state of the kingdom, with even less apparent success. Broken up into numerous sects and schools, they spent their time largely in mutual conflict: whilst each party for itself searched vainly for that reality which could give rest to the craving of the spirit, and for that power which could confer stability on social and political life. It was then,—when the old *régime* was crumbling in ruin; when the feudatory States were struggling to snatch what they could from the *débris*; when the princes fought each for his own hand, and suppressed or perverted the ancient records to suit each his individual ambition;—it was then that the minds of thoughtful men were stirred to unwonted activity, and sought in every direction for the peace which seemed to have left the earth.

The doctrines of the early Confucian and of the early Tâoist Schools will be afterwards more fully alluded to. It may be said here, however, in addition to the remarks on p. 324, that (1) the Tâoists, led by Chwang-tsze, regarded the nature of man as but a screen, worthless in itself, on which the Attributes of the Tâo (the Supreme)—particularly those of Righteousness and Love—should be displayed; whilst (2) the Confucianists, headed by Mencius, held that human nature, originally good, needed only for its proper development that man should act in accordance with it. On the other hand, (3) Seun King, a learned writer of the same period, argued that man's nature was essentially evil, seeking only self-satisfaction, and, if followed, leading man in the end to a state of savagism. If man's nature were good, said he, it would not need like a crooked stick to be restrained into the semblance of straightness by external pressure, as of rules and laws. Again, the fact that men wished to do good proved that their nature was bad; for the ugly wished to be beautiful, and the poor to be rich. Man craved for that which he did not possess. (4) A fourth School, led by the philosopher Kâo, also of the same century as Seun King and Mencius, asserted, as their leading tenet, that human nature was as equally indifferent to good and evil as water to the direction in which it might be led. By training and education, by habit and association, men became either virtuous or evil. (5) A fifth group, whose views came to be represented long afterwards by Han Yu, the Duke of Literature, taught that some men were by nature good and some by nature bad.

Though these Schools differed thus widely in their views as to the moral nature of man, yet all alike sought as their final object a development upon or in that nature of principles of humanitarianism and righteousness; the Tâoist seeking perfection by obedience to the "Way of Heaven" (the enwrapping in Heavenly Virtue), the other four by conformity to the "Way of Man" (the performance of human duty).

There were, however, amongst other minor Schools, three in particular, whose principles were at variance not only with those of the groups just mentioned, but with each other. Thus (6) Heu Hing, an itinerant philosopher of the time of Mencius, travelled with his



disciples from place to place, clad in rough clothes and carrying instruments of husbandry, and taught that as the highest social happiness was, according to him, to be found in field labour, the sovereign, the magistrates, and the leaders of thought should be actual agriculturalists. Again (7) Yang Chu, in date somewhat anterior to Mencius, laid down one short rule for life, namely, "each for himself," and held to ridicule any effort but that of self-gratification. As with the Emperor Shun and with the sage Confucius, so, said he, was it with the tyrant Chow and the bandit Ch'ih, all alike died the same death, and all alike became but clods of earth. The lives of the former were laborious and bitter to the death; their fame such as no one who knew what was real would choose. The courses of the latter were brilliant and luxurious to the end, and the enjoyment which they had was such as no posthumous fame could give. Each man then should live only for his present pleasure, for neither the past nor the future was his. (8) In striking opposition to Yang Chu was Mih Teih, a teacher of the early part of the same fourth century B.C. Of the former, Mencius said, "If by plucking out one hair he could have benefited another man, he would not have done so"; and of the latter, "If by flaying himself alive he could have done good to his neighbour, he would not have hesitated so to do." Mih Teih's leading principle was that every man ought to love and serve all others. The cause of all disorder, so he taught, was to be found in the absence of mutual love. If a son was unfilial, it was because he loved himself best. So it was with a thief, and so also with contending princes and "warring states." Let mutual love only have sway, and all evil would disappear.

These instances of the teaching of Schools, several of which were but short-lived, are cited simply to show how men at the most convulsive period of Chinese history were seeking after rest for the soul; how almost entirely (with the exception of the School of Chwang-tsze) they had lost faith in aid from above; and how far they had gone in taking their second downward step.

Philosophical speculations could not fill the void in men's hearts, however much they might satisfy the craving of men's minds. The yearning after some positive assurance of superhuman help for the present, and of lasting happiness for the future, could not be satiated by scholastic discussion. So it was that, whilst holding fast, as a guide to life, to the plain, straightforward code of human morality on which Confucius had set his mark of approbation, the people slipped down to their *third* step of actual idolatry. The transition was marked, perhaps, more sharply than the two earlier changes, and was indicated,—as from the third to the first centuries B.C., by searches after the islands of the blessed, somewhere beyond the north-eastern coasts of China,—by practices of magic, in virtue of which the inhabitants of these islands and of the celestial spaces might be brought into communication with man,—by attempts to discover, in the processes of alchemy, the philosopher's stone and the elixir of life,—and by studies in astrology and in the powers of arithmetical numbers, which might lead to a knowledge of the movements

of the spheres in their supposed relation to the lives and welfare of men.

Thus things were ripe for the advent of Buddhism in the next century, and for the subsequent *fourth* stage of gradual decay, during the present era, of religious life of every sort in China.

W. P. MEARS (M.A., M.D.).

#### APPENDIX.

In addition to the references already given, the quotations following will serve to illustrate what has been said. Professor Legge's translation is followed throughout:—

Firstly, as to the nature of the religion of China at the earliest available period,—say from the beginning of the Shang Dynasty (1766 B.C.) to the beginning of that of Chau (1122 B.C.),—the authority must necessarily be that of the Book of Poetry, the *Si-King*, some of the poems in which would appear to have been composed not much later than the events to which they refer, and to have been handed down from generation to generation as national ballads.

In these the implicit idea of God as the Personal Ruler of the earth and its inhabitants, and as the Supreme Object of worship, is clearly manifest.

(1) "Great is God (lit. "Ruler on High"), Beholding the world in Majesty, He surveyed the earth, seeking for some one to give establishment (rest) to the people. The two earlier Dynasties (Shang and Yin, the latter a continuation of the former) had failed to satisfy Him with their government. Throughout the various States He sought and considered for one on whom He might confer the rule (and He chose King Wăn, the founder of the Chau Dynasty)." (Major Odes, Decade I., Poem vii.)

(2) "T'ai began the clipping of Shang; Wu (the son of Wăn) and Wăn continued the work. (In the final battle) in the plain of Muh it was (Shang-fu, one of Wu's generals, who) said to him, 'Have no doubts, no anxieties, God is with you.'" (Praise Odes of Lu., iv.)

(3) "God said to King Wăn, "I am pleased with your virtue, not loudly proclaimed or portrayed, without consciousness of effort on your part, in accordance with the Pattern of God." (Mj. Odes, Dec. I., viii.)

(4) "King Wăn is on high. He ascends and descends on the left and the right of God (i.e. He is in the very presence of God). The gifts of God to Chau extend to the descendants of King Wăn for a hundred generations." (Mj. Odes, Dec. I., i.)

(5) "The favour of God did not leave Shang (the Dynasty), and in T'ang (the founder) was found the fit object for its display. God he revered, and God appointed him to be the model. There was a time (during his reign) of shaking and peril, but, truly, did Heaven deal with him as with a son, and send him a high (and capable) minister." (Odes of Shang, iv.). (6) So elsewhere the sovereign is spoken of as "Kinged by God." (Chau Odes, ix.)

(7) "T'ang received the Appointment (to the throne from God) without any element of instability in it, and it is now held by his descendants (the later monarchs of the Shang Dynasty)." (Odes of Shang, iii.) In other words the strength of the Dynasty was in the first place due to the choice and blessing of God in the person of the ancestor. Such strength, however, and the permanence of the Dynasty, rested on conformity, in the case of each successive monarch, with the Will of God after the fashion set by the ancestor. Thus, it is said elsewhere, (8) "The descendants of Shang were in number more than hundreds of thousands; but when God gave the command they

became subject to Chau; For the appointment of Heaven is not unchangeable." (Mj. Odes, Dec. I., i.) Again, (9) "Heaven is not rashly (presumptuously) to be relied upon (to be tempted). Yin's (Shang's) rightful heir to the heavenly seat was not permitted to possess the kingdom. Heaven surveyed this lower world, and Its Appointment rested on King Wăn." (Mj. Odes, Dec. I., ii.) (10) "The great Appointment is not easily preserved; Do not cause your own extinction: And look at the fate of Yin (Shang) in the light of Heaven." (Mj. Odes, Dec. I., i.) Again, (11) "King Wu (the father of King Wăn) brilliantly continued the doings of his fathers; and his posterity, continuing to walk in the steps of their forefathers, will receive for myriads of years the blessing of Heaven." (Mj. Odes, Dec. I., ix.) Such a mysterious providence as the apparent setting aside of the purpose of God by the misdeeds of men, e.g. in the case of the Shang Dynasty, is thus explained,—(12) "How vast (is the Majesty) of God, the Ruler of men below! How arrayed in terrors is God! Yet with many things (seemingly) irregular in His ordinances. Heaven gave birth to the multitudes of people. All are (created) good at first, but few prove to be so (hold fast to that which is good) at last, (because they neglect to comply with the Law of Heaven in their hearts)." (Mj. Odes, Dec. III., i.) As to the existence of such a Law it is said elsewhere, (13) "Heaven, in giving birth to the multitudes of the people, to every faculty and relationship annexed its Law." (Mj. Odes, Dec. VI., i.) Each Dynasty was established and maintained, just as was each family and each man, solely by obedience to that unwritten Law in the heart, and was extinguished and destroyed by disobedience.

The understood relation of God to the people is further indicated in the following passages:—

(14) "The people now amid their perils look to Heaven,—all dark: But let Its determination be fixed and there is no one whom It will not overcome. There is the Great God,—does He hate any one?" (Minor Odes, Dec. VIII., iv.)

(15) "How beautiful are the wheat and the barley. The bright and glorious God will in them give us a good year." (Chau Odes, Dec. II., i.)

It will be noted that the term "Heaven" is occasionally interchanged with that for God ("Supreme Ruler" or "Ruler on High"). If the passages are analyzed, especially such as (12), (13), and (14), it will appear that the term "Heaven" is used of God as Spirit, Infinite in Attributes; and that of "Supreme Ruler," of God in His Providence and Governance, i.e. in a sense objective and personal. On this point the next few quotations throw light:—

(16) "Revere the anger of Heaven. Great Heaven is (all) discerning, and is with you in all your goings. Great Heaven is clear-seeing and is with you in your wanderings and indulgences." (Mj. Odes, Dec. II., x.) Here, Heaven is spoken of as with all men always, even in their sins, as distinct from the Presence of God (the Supreme Ruler), Who is with those only who, like King Wăn (in quotations (2) and (4) preceding), possess high virtue founded on piety and reverence.

(17) "The doings of High Heaven have neither sound nor smell (are unperceivable by the senses, yet resistless in operation)." (Mj. Odes, Dec. I., i.)

(18) "Let me be reverent, Let me be reverent. (The presence of) Heaven is evident, but Its Appointment (choice) is not easily preserved. Let me not say that It is high aloft above me. It ascends and descends about our doings. It daily inspects us wherever we are." (Chau Odes, Dec. III., iii.)

It will be obvious how easily and naturally, in the absence of revelation, there arose side by side with such a belief as that indicated in the passages

preceding, a reverence for and secondary worship of Ancestors, Tutelary Deities, and Celestial Beings. There is no reference whatever in the old books either to idolatry or to worship of evil spirits; a fact remarkable, and most important. The virtuous ancestors, whether of a Dynasty or of a private family, were regarded as having received, maintained and transmitted the choice and blessing of Heaven. Hence they were the channels chosen by Heaven for the blessing of their descendants. Through the ancestor the descendants lived, and, so long as they followed his example of virtue, they continued to receive the blessing of Heaven. Thus it is said in an early poem addressed to a monarch,—

(19) "Ever think of your ancestor; cultivating your virtue and always seeking to accord with the Will of Heaven (as he did. So will you be preserved)." (Mj. Odes, Dec. I., i.)

Again, in an accession poem:—

(20) "I take counsel at the beginning of my rule how I may follow the example of my sainted father. I am (his) little child, unequal to the many difficulties of the State. Admirable are thou, O great father; condescend to preserve and enlighten me." (Chau Odes, Dec. III., ii.)

Again, in a poem describing ancestral worship:—

(21) "(After our sacrifice) grandly come our ancestors. They will reward us with great blessings." (Minor Odes, Dec. VI., vi.)

So it was, too, with benefactors of the nation; who were regarded as having been specially chosen and appointed by God for their work. The fact that they had accomplished their work proved that the blessing of Heaven rested on them to the end: and the fact of the extension of their work to posterity proved, also, that that blessing still rested on them in the spirit-world. They stood to the people or to localities, as high ancestors did to the Dynasty or the family; i.e. as mediators with Heaven and channels of blessing, in much the same way as do saints in Roman Catholic countries. Thus, an address to Prince Ki (Hau Chi, later known as Prince Earth, see p. 327) says:—

(22) "Thou didst prove thyself the correlate (vicar) of Heaven. Thou didst give the grain to our multitudes, which God appointed for the nourishment of all." (Chau Odes, Dec. I., x.)

Again, (23) King Wān is described as sacrificing to God, and to the "father of war," before setting out on an expedition. (Mj. Odes, Dec. I., viii.)

Again, a poem, describing the imperial sacrifice, tells how—

(24) "We (first) sacrifice a ram to the spirit of the path (the presiding genius of the place of sacrifice); we (then) offer roast flesh and broiled (on the great altar), and thus we introduce the coming year. As soon as the fragrance ascends, God, well-pleased, smells the sweet savour." (Mj. Odes, Dec. II., i.)

The spirits of departed ancestors and of national or local benefactors were thus supposed to be watching, as mediators, over the people whether as a nation or as individuals. So it is said:—

(25) "Looked at in your chamber you ought to be free from shame before the light which streams in. Do not say, 'This place is not public, no one can see me here.' The approaches of spiritual beings cannot be calculated beforehand; but the more should they not be slighted." (Mj. Odes, Dec. III., ii.)

By the time of Confucius, five hundred years or more later, faith in God was becoming dim and distant; and belief in spiritual beings degenerate and depraved. Hence it was that Confucius,—having, as he knew, but slight solid ground of fact to rest upon,—(26) "did not like to talk about extraordinary things or spiritual beings" (Analects VII., xx.); left it on record that (27) "the

Appointment of Heaven was one of the subjects on which he rarely touched" (Anal. IX., i.); described true wisdom as (28) "to give oneself earnestly to the duties due to man, and, whilst respecting spiritual beings, to keep aloof from them" (Anal. VI., xx.); and answered, when questioned about the latter, (29) "When you are not able to serve men (properly), how can you serve the spirits?" (Anal. XI., xi.). Not once in the Analects, the record of his conversations, does he use the personal term ("Supreme Ruler") for God. His main object was (30) that the empire might be brought to a state of happy tranquillity (Anal. III., xi.), (31) by recognition of what is proper to the Heaven-conferred human nature in the five relationships; viz.:—of father and son (affection), sovereign and minister (righteousness), husband and wife (attention to duties), elder and younger (proper order), and friend and friend (fidelity). (Doctrine of the Mean, xx. 8, and Mencius III. Pt. I., iv. 8.) The general character of his teaching may be well understood from his reply to a question upon worship of ancestors and spirits, when he said, (32) "If I were to say the dead (or the spirits) have knowledge of our (ceremonial) services, I fear that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed: if I were to say they have no knowledge, I fear lest unfilial sons should leave their parents unburied. You need not wish to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know about it for yourself." (Family Sayings.) (33) "There were four things (only) which the Master (Confucius) taught, viz.: literature, ethics (practical human morality), devotion of soul (earnestness of purpose), and truthfulness." (Anal. VII., xxiv.) His leading principle as regards social order and government was personal integrity, showing itself as an example which should influence others. Regulation of one's own conduct in accordance with the dictates of one's moral nature was his mainspring; personal example, combined with verbal instruction in morals, the mechanism by which it acted outwards. In his absorption in the perfecting of his moral machine he overlooked altogether the fact of the absence of any motive power by which it could be set in action. His was a search for perpetual motion in the moral world. Example was to fashion conduct, and conduct to create example. So the engine, which he so carefully put together and polished, has rusted away in powerless immobility, and is ready to fall to pieces at the first rough shock.

Very different was the aim of the early Taoists. They saw, plainly enough, how futile was human effort in the moral sphere without superhuman moral force behind it. Confucius,—dealing only with the human materials of the then ruined religious beliefs and traditions of an earlier age,—set himself to dig out, polish, and fit together the stones of "human virtue," and to build them up, after the "the way of man," into a temple of "Humanity," within which his nation have ever since been shut up in worshipping admiration with their faces backward away from the light of heaven. The early Taoists, Láo-tsze and Chwang-tsze, on the contrary,—working on the spiritual materials only of the same beliefs, and disregarding and rejecting as hollow shells, as so much "refuse," all those things which to Confucius were valuable,—laboured to take from man all that "human virtue" in which he might boast, and to leave him bare of all self-righteousness, under the Infinite Heaven, able to be and to do nothing of himself, a mere vessel to be filled, after "the Way of Heaven," with all the Rightness of the Infinite, and with all the potentiality and power of an endless life.—Such, at least, was their aim. It is possible that Láo-tsze in his early wanderings in the Far West may have penetrated (as did other Chinese later) to Persia, Arabia, and even to Palestine. Certainly the doctrine both of himself and of Chwang-tsze, his successor, stands

far apart from that of any other Chinese philosopher. So high was their conception of the Deity, as pure spirit in the strict sense of the term, that they could tolerate nothing which seemed to limit the Infinity of the Godhead, whether in Person or Attribute. Thus they were led to lose themselves at times in contradictions of thought, and to elaborate an esoteric system far beyond the comprehension of the masses of the people. Yet in all their mystic speculation they held firmly to certain positive truths, and developed thereupon a wonderful system of ethics. To them God, the Supreme Ruler, as believed in by the ancients, was the outward, relative, personal manifestation of the Deity,—the Deity in objective relation with His Universe. On the other hand, the Deity Himself, in His Nature, was beyond thought,—a Self-existing Existence, with Personal Attributes of Infinite Power, Wisdom, Justice, and Righteousness all finding their summation in Infinite Love,—a Deity existing from eternity to eternity outside of all conditions of time and space,—the Great *One*, resting, yet doing all things without effort; Formless, yet framing all things out of nothing, the Source and Preserver of life, in Whom, as in a Channel, all things lived and moved and had their being. Hence arose the application of the name *Tào* (the way or channel) to the Godhead so conceived.

As to man:—his body was but a "thing," a "frame," in which, as through a doorway, the spirit might be perceived; "a ghost," the temporary manifestations of the real man. "The body was but so much dirt." Death was only "the removal of a bow (the spirit) from its sheath (the body), the emptying of the natural satchel of its contents." "What was there in death to trouble the mind? It was like grass-eating animals changing their pastures, or fish their waters." In these passages a distinct doctrine of individual immortality is laid down.

On the other hand, man's spirit was not a "thing," but was akin to the *Tào*,—only conditioned and limited; and on it, by submission to the Deity, the Attributes of the *Tào*, Righteousness and Love, would be spontaneously manifested. So the "perfect man" in whose spirit these Attributes were fully developed, would draw all men to him, and would harmonize all things in the Harmony of Heaven. Man was a self-conscious, free, and reflecting agent, possessing a moral existence, and, through his direct relation to the *Tào*, possessing a moral responsibility. That moral responsibility consisted, not in obedience to any external code of rules, but in spiritual submission to the *Tào*. The chief object of desire was not, as to Confucius, to be a filial son, but to be a "son of Heaven." Righteousness in no way depended on either the constitution or the effort of man. It could only be developed by the operation of the *Tào* on the willing spirit. The effect of rules, such as those of the Confucianist, was not to change the spirit, but merely to produce an outward "counterfeit" of and "substitute" for Righteousness. "Anger comes out in the repression of it; and the seeking to allow no thought of self is an effort of self." Rules were but the tether which held the still restive horse. "There is no weapon more deadly than the will," which, by each movement in independence, only alienates man more and more from the *Tào*. Men in abandoning themselves to the general practice and in seeking to develop merely human virtue as by attending to their bodies in outward ceremonial and by regulating their minds by external rules, left their Heavenly Nature and their Spiritual Virtue to atrophy and death. Dealing in this way with their spirit, as the negligent farmer with his field, they allowed an illegitimate crop of weeds (human virtues) to grow up, which choked the growth of true Virtue. Every attempt to forcibly rectify this state of things led but to further weeding out of the good. The end of all was starvation. Nay, said Chwang-tsze, a negative result was not the worst that would happen;

for (changing the metaphor) the nature would become a mass of running sores (selfish first in its virtues, then in its vices), ever liable to break out in deep ulcers (actual crime), discharging its flowing matter from the internal heat (sloughing away in deeds of violence and anarchy).

A distinct doctrine of sin was thus implied. "Things" entered into and took possession of a man,—next, he became forgetful of, alienated from, God,—lastly, his own will was set up in opposition to that of God. Sin, so produced, not only brought its own reward (as indicated in the preceding paragraph). Sins in the light of day were punished by men. Sins, which men did not see, were punished by the Spirits. Sin presumptuously persevered in was further punished by destruction at the hand of the Tào "on the lathe of Heaven."

There was no idea of Atonement. The more habitual the failure, the longer would be the time required in getting from under the power of "things." Failures became harmonized, their effects were removed by return to the Great Harmonizer (the Tào).

How then did man become perfected? (1) "He must become as a little child. This (the first step) is called 'the breaking up of the ice.'" (2) "He must guard his life, getting his food from earth, deriving his joy from Heaven. This (the second step) is called 'guarding the life.'" (3) "His mind must be fixed on Heaven. He whose mind is thus fixed emits a Heavenly light. When a man has cultivated himself to this point he remains constant." (4) "When he is thus constant, the human element will leave him. Those whom the human element has left we call 'the people of Heaven.'" (5) "Heaven will then help him. Those whom Heaven helps we call the sons of Heaven." "The Harmony of Heaven will come to him. The Spiritual will come and lodge with him, the Attributes of the Tào will be his beauty and the Tào (God Himself) his dwelling-place."

As to the Attributes so spoken of, Chwang-tsze shows how that the Virtues of Filial Piety, Fraternal Respect, Benevolence, Righteousness, Loyalty, Sincerity, Firmness, Purity, and any and every other virtue may be pressed into the service of this one, the crown of all, viz.: Perfect Love, disinterested and unselfish Love for all men through the myriad ages of all time. Nay, more, in a striking passage he describes the Tào as Perfect Benevolence (Charity, Love).

These quotations and explanations are added in illustration of the statements made in the body of the article. The summary of the views of early Taoism is given in actual quotation or in paraphrase from the works of Chwang-tsze, and chiefly from Books XII-XIV., XIX., XXI.-XXV., and XXVII. See *Sacred Books of the East* (Clarendon Press), Vols. XXXIX. and XL.

Truly the Religious History of China is no less singular than the history of the nation itself.

W. P. M.

## THE REPORT OF THE ROYAL COMMISSION ON OPIUM:

### A FEW WORDS IN ANTICIPATION.



THE Royal Commission on Opium, appointed two years ago on the motion of Mr. Gladstone, was to have presented its Report before Easter; but some further delay is announced, and this delay will render it impossible to review the full text in the current number of this magazine. A summary of the opinions of the Majority of the Commissioners has, however, been furnished in advance by the *British Medical Journal*; and to this summary attention is earnestly invited.

The conclusions arrived at are based upon the answers to 28,000 questions addressed to 900 witnesses; and to this mass of evidence our attention must be chiefly directed; but in a brief critique it will be obviously impossible to traverse this nearly trackless waste of evidence; for out of the five volumes hitherto published, four are devoid of index, analysis, or arrangement of subject. I would recommend here strongly Mr. Joshua Rowntree's pamphlet, "The Opium Habit in the East," to those who wish to make as rapid and intelligent a journey as possible through this wilderness, under very able guidance.

I can attempt no more in the present article than the consideration of a few salient points in the Report and in the evidence; and an answer to the question, whether the strong and consistent anti-opium policy advocated for long years in the *C.M. Intelligencer* is likely to be justified, or condemned, or modified by the researches of the Commissioners.

The Majority Report will, it would seem, practically advocate the continuation of the policy hitherto pursued by the Indian Government, as to the growth and disposal of Indian opium. The Minority Report, also to be presented, will strongly dissent, and advocate as speedy a withdrawal from all complicity in the trade as the circumstances of the case will allow, deeming the trade in opium, save for medicinal purposes, "morally indefensible." If this summary represents the true state of the case, it is impossible to shut our eyes to the extreme gravity of the situation.

The Majority Report will exercise a soporific influence upon the British public; which for those who dissent must seem dangerous, if not deadly. Thinkers of all classes will argue thus:—"The Government of the day yielded so far to the persistent agitation of the opponents of the opium-trade, as to propose the appointment of a Royal Commission to investigate the whole subject. That Commission, after laborious exertions, has reported. The Report traverses the whole case of the anti-opium party. We do not doubt the honesty of these enthusiasts. But their case is thus officially shown to be either exaggerated or non-proven. The use of opium is not so very bad after all. The trade is therefore cleared in the past and in its present state from the charge of an offence against international morality. Our Indian Government can pocket its revenue with complacency. *Cadit quæstio.* We may pass to the next subject of debate."

The answer is brief and direct. The whole subject was *not* investigated by the Royal Commission. If we are correct in this affirmation, it follows that the time of slumbering and sleeping has not yet arrived for England's conscience; and the agitation cannot thus be done to death.

We must leave to other critics the task of analyzing the composition of the Commission, and of animadverting on its method of collecting evidence and of dealing with witnesses. But it is surely allowable to ask, with all respect, why in formulating the objects and duties of the Commission, China was apparently shut out from its purview. India-grown opium exported to China, as compared with the amount consumed in India itself, stands in the proportion of nine



to one. The question of the morality and expediency of the Indo-Chinese opium trade, now 100 years old—sixty years contraband, forty years sullenly licensed by the Chinese—stands in the very forefront of the disputation. Is this fact tacitly assumed, and are the investigations of the Commission bent solely to the question whether India can endure the partial or total abolition of the trade? It would have been well to state this explicitly; and why then, we may ask, under the fifth head of instructions, are the Commissioners told to inquire into the effect of the use of opium on the *people of India*? India is not China. A stimulant or drug which is comparatively innocuous in one country may be poison to another. It is by this consideration alone that there is any hope of evading the uncompromising condemnation of the use of opium as a luxury or as a stimulant, given in the well-known opinion signed by Sir Benjamin Brodie, Mr. Aston Key, and other medical authorities of the first rank in England a few years ago. It is notorious, moreover, that opium is used in India in a different form from that used in China. It is eaten, seldom smoked. And—observe this—when smoked in India, the habit is condemned as a dangerous vice. Mr. Gupta, for instance (Excise Commissioner), says in evidence: “Smoking is condemned as a degrading habit.” Mr. Brownrigg, Settlement Officer in Oudh, says it (that is, smoking opium) “is popularly esteemed vicious.”

Now in China it is almost universally *smoked*, not eaten; and it is there universally esteemed vicious. What effect, therefore, can reams of evidence as to the comparatively innocuous effect of opium-eating in India have on the main subject of debate—the evil done by the trade to China? I do not pause to argue at length, what the reams of evidence published would abundantly sustain, viz. that the harmlessness of opium even in India is *non-proven*, but I ask further, Why did the Commission in its peregrinations, stop short of China? Why, when sending inquiries from Calcutta to officials in China, were missionaries excluded from the list of persons suggested as valuable and reliable witnesses on the great question? Why was it left for some consuls in China to remind the Commissioners that missionaries of age and experience in China are the best possible witnesses as to the effect of opium on the people generally; so that perforce the evidence of a few missionaries in China *is* included in the Report?

These questions I do not attempt to answer; but if unexplained, they seem to vitiate in great measure the whole case, and to make the reports inconclusive and unsatisfactory.

I cannot shut my eyes to the fact that evidence of a very cautious character is inserted from some medical men, not unconnected with Missions in China. I take one specimen from a very able medical man, who has done most excellent work in our Ningpo hospital and opium-refuge, and who has recently distinguished himself at Newchwang by his untiring devotion to the work of tending the wounded Chinese soldiers. Dr. De Burgh Daly is quoted in the Report as one who is supposed to regard the moderate use of opium as harmless. I am sorry to see that he thinks the views of missionaries as to the evil effects of opium *greatly exaggerated*. I have

Z

always wondered why missionaries should be regarded as holding a kind of brief against England and against the opium-trade. Nothing, I imagine, would give us greater satisfaction than to be able honestly to defend our country's good fame in this connection. It in no sense aids the missionary cause to denounce the trade, if it is defensible. I have never heard of a clause inserted in the instructions of missionaries proceeding to China enjoining on them the duty of denouncing the opium-trade! It would be the greatest possible relief were we able to accept and to be silenced by the Report under review; for we have been contending in no sense for a selfish object; or for renown; and the agitators have reaped little but ridicule and unpopularity. If the innocence and beneficence of the trade can be proved, we shall disband, I think, with much satisfaction. But if Dr. Daly thinks missionaries exaggerated in their statements, I fear that some of his colleagues and coadjutors in evidence will deem him woefully exaggerated and alarmist in *his* views and calculations. This is how he wrote a few years ago when at Ningpo: "The use of opium is rapidly extending. Although the habit does not to any great extent lead to violent crime like drink, yet indirectly it is *the cause of appalling misery*." And this is what he states to the Commission: "Forty per cent. of opium-smokers use it *with great injury*." That is a damaging statement. Taking Professor Legge's estimate of 40,000,000 opium-smokers in China (I do not pause to challenge or discuss this estimate), it means that 15,000,000 of the Chinese are practically ruined by the habit; and it justifies the Chinese contention that opium-smoking is a vice and a shame. Compare the habit as some try to compare it, with the use of alcohol in England. Suppose for the sake of argument and comparison that half the population of the United Kingdom are consumers of alcoholic drinks; imagine that out of 20,000,000 using alcohol, seven and a half millions are confirmed drunkards. Would not England deem some drastic measures of restriction or even of repression absolutely necessary? I speak here, of course, solely of the *comparative injury* inflicted by the two habits; and not of the comparative number of opium-smokers and consumers of alcoholic drinks, with reference to the whole populations of the respective countries. And it is a certain fact that the moderate opium-smoker is far nearer the brink of the downward grade leading to excess and ruin, than the moderate consumer of alcohol can be.

The contention which I am endeavouring to sustain is not the artificial or hysterical plea of an English Society; it is the verdict of the Chinese themselves. The Royal Commission will scarcely venture to deny this assertion. I am aware that the very rapid increase of the use of opium, and its comparative openness and notoriety in later days, seem to clothe the vice with a flimsy robe of dubious respectability; and possibly this phenomenon has led Dr. Mathews of Shanghai to make the very extraordinary statement, which is news to the writer, "that the consumption of opium by the better classes is not condemned as degrading." The conscience and experience of the Chinese, and of all who know them best, takes off that poor covering, and exposes it, as of old, as bad, and injurious, and wasteful, and degrading.

And no amount of evidence collected by English Commissions will, I fear, disabuse the Chinese of the impression that a great Christian nation cared so little for the vice and demoralization of a great non-Christian Empire, as to earn revenue, with what seems to the Chinese a very light heart, from the sale of the demoralizing and degrading drug—a blessing, indeed, as a carefully prescribed medicine; a curse as a luxury and a stimulant.

I do not challenge the testimony of such able witnesses as Mr. H. C. Lay and Sir Thomas Wade, nor the honesty of their opinion that opium was *not* forced upon the Chinese. But on the other hand we dare not doubt the honesty of witnesses such as Sir Rutherford Alcock, and the sincerity of the conclusions formed by students of the History of our Wars with China, which history is public property. And that conclusion is that “we *have* forced the Chinese Government to enter into a treaty to allow their subjects to take opium.”

Yet the British public will ask for some explanation of these diametrically opposite views on the same historical event. I venture to think that it lies here. England never in *words* forced China to admit opium. Her envoys and plenipotentiaries never said, “Admit the drug, or we will fight you again.” Nevertheless, England, by her *acts*, *did* thus coerce the Chinese. Those unhappy Chinese plenipotentiaries who wished, without further discussion or delay, to admit opium into the tariff, were not free and independent agents; they were the representatives of an empire cowed and bewildered by two disastrous wars with the masterful Western power; the first of which wars, at any rate, was intimately connected with a trade obviously prized by that warlike power, and essential to her Indian revenue. It was not a glad, free act, but the haste and the despairing decision of a coerced and broken power.

The insolence and exclusive policy of the Chinese, and the connivance of many provincial officers during the contraband days in the past of the trade, we do not deny or excuse; neither do we doubt the vast quantities of opium now grown on Chinese soil—four times in excess of the Indian opium imported. China has little to say for herself now. But her emperor, and his best advisers, and all who feared for the demoralization of the country, had much to say in the past; and the fact of a deaf ear being turned to those protests by England cannot be blotted out from history by such a Commission of Inquiry as that which we are reviewing. The Commission will, we believe, report that the amount of opium exported from India to China can exercise no appreciable effect upon the use of the drug in China; since Indian opium forms one-fifth only of the quantity consumed. We venture to challenge this statement uncompromisingly. The Indian trade has in the past exercised a direct stimulating effect on the use of opium in China; and to supply a fifth, or, as we believe it to be more correctly, a fourth, of the drug, is a very appreciable responsibility indeed.

The danger of the spread of the use of alcohol and *ganja* in India, should opium be prohibited, I do not discuss here. I do not know India; and I must not presume to follow the example of some Indian

experts who, not knowing China, tell us dogmatically all about the effects of opium there. I do know something about China; and the Chinese have known and have used intoxicants—strong spirits and rice wine—as well as narcotics, such as tobacco and snuff, for a period far overlapping the years covered by the opium controversy; and they hardly require any other stimulant. The testimony as to the prophylactic use of opium as a preventive, and as a cure in cases of malarial fever, strongly preponderates, both in India and China, *against* the prescription of it for such uses. Out of thirty-four written opinions from medical men in China, five favoured such a use and twenty-nine opposed it.

There is one more consideration of extreme gravity which I notice in conclusion. I for one have long looked, and, as I thought happily in vain, for symptoms of China's demoralization, enfeeblement, and impending ruin, which we felt almost a necessity, if the view was correct about the evil of the opium habit. Have not those symptoms suddenly, and with startling severity, appeared in the collapse of China's army and navy during the shock of conflict with Japan? Opium is very largely used by Chinese soldiers. And a habit whose craving *must* be pacified periodically, or the victim is paralyzed and helpless, must decimate the fighting power of any Chinese army, especially when faced by the active and non-opium-smoking Japanese.

Is it possible that Japan, Great Britain of the East, as she aspires to become, will have the high honour of throwing open Chinese provinces and gates of industry to foreign commerce? And is it possible that England will refuse to co-operate in the great work of the awakening and rejuvenescence of the mighty Empire, by withdrawing all *her* share in the fostering of a habit which saps China's energies, and wounds her moral instincts, an act on England's part which will deprive China of all excuse for not uprooting her native-sown poppies, and suppressing the native trade in opium? Such action, if late—too late, we sometimes fear—will not hinder, but foster legitimate commerce; and will clear, if late—God grant it may not be too late—the Christian name of the Great Britain of the West.

ARTHUR E. MOULE.

## THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 256.)

### THE SOCIETY AND THE EAST INDIA CHARTER.



OUR previous article having dealt with the rise and progress of the Society's provincial Associations in the first few months of 1813, we now return to the early part of the same year for the purpose of again watching the new India Charter Bill and the endeavours made to give it a missionary direction, for between them and the spread of the Society there was a close relation. Each helped the other. The Parliamentary Session which was to settle the affairs of the Company for a new

term opened February 2nd, 1813. On February 16th, Lord Gambier and his colleagues who had been appointed to represent the Society in its intercourse with Government, drew up a clause they were anxious to see inserted in the Charter, one embodying that resolution of the House of Commons which was passed in 1793 and still stood recorded in the Journals of Parliament. Lord Liverpool, the Prime Minister, to whom they submitted it, assured them of his entire concurrence in point of principle, though any measure for carrying it into effect would require, he said, to be weighed with the utmost caution. Here from official circles was even greater encouragement than seemed forthcoming from the Christian public at large, if we may judge from an entry in Mr. Wilberforce's diary under March 16th, when the campaign was about to open in the Commons:—

"I sadly fear that we have been too negligent about the grand question of communicating Christianity to our Indian fellow-subjects. We have heard of excellent Martyn's death in Persia on his way to the Mediterranean homewards. Alas! when the interior is opened, the missionary and religious party in India are not so much at one nor so free from human infirmity as I had supposed. Oh, did the world see into the hearts of religious professors, how much would it triumph over them! Yet they are better, as well as worse, than the world suspects."

Thoughts of Martyn sustained his courage, as the memory of Swartz and David Brown had many times before cheered others.

Parliamentary ground was broken on March 22nd, when the Commons went into a committee of the whole House on the Company's affairs. Lord Castlereagh speaking for the Government, in dealing with the religious aspect of his subject, referred to an intention of establishing a bishop and three archdeacons to superintend the chaplains, but as to admitting missionaries into the country he was ominously silent, nor did the idea of Christianity in India seem to create in members at large the very slightest degree of interest. It was exactly in that gloomy condition of the cause that the great Bristol Association was in process of formation, so exactly that when on March 25th, Mr. Pratt had to hurry off from the meeting after his speech, it was to reach London in time to take part in a strong committee to be held on the very next day, March 26th, to consider what was to be done in face of the disappointing attitude of the ministry and the House. Was it possible he could appear among his friends, fresh from those few animating days at Bristol, without reinvigorating their hopes and determinations? There was at that moment under advertisement for March 29th an undenominational meeting at the City of London Tavern to promote a petition in reference to the Government proposal, and Mr. Pratt's committee decided on making every exertion to get that meeting supported among the Society's friends, so that its proceedings might receive a proper direction and produce a full effect. So successful was it that various similar ones rapidly followed in numerous parts of the kingdom, petitions multiplied from that time, and general interest was diffused, extending even to members of Parliament.

The actual battle of the Charter was fought on certain preliminary Resolutions before any Bill was brought in. The Resolutions were to

determine the main features of the Bill beforehand, and being before both Lords and Commons at the same time they enabled the leading principles to be considered in both Houses concurrently. The consequence was that when the Bill followed, almost everything had been already settled, and the measure rapidly went through both Houses. On March 30th and 31st in the Commons two Indians of great authority were examined on the point of Missions, Mr. Warren Hastings and Lord Teignmouth, who had both been Governor-Generals, but Hastings too far back for him to have any but theoretical knowledge of the subject, so that his evidence, which was certainly discouraging, or even, as Simeon considered, "very adverse," need not have been practically mischievous. Lord Teignmouth was of opinion that the experiment could be made, with proper judgment, with perfect safety. During April 1st—14th many others gave evidence in the Commons, and on April 5th and 6th, Mr. Hastings and Lord Teignmouth again in the Lords. On April 9th came a speech from the Marquess Wellesley, another Governor-General, one who, like Lord Teignmouth, could give the results of experience. He observed:—

"As to the benefits of extending Christianity to the Natives of the East, there was no man less willing than himself to throw a shade over so bright a prospect; but he must say that if we expected success it must proceed from gradual and temperate proceedings, and by no means better than by combining religion with education. This measure should not appear to be recommended from the authority of the Government, because in the East the recommendation of the Government is supposed to be almost equivalent to a mandate. He knew no better means of diffusing the Christian religion without giving alarm to the Natives than by placing the head of the Church establishment in India at the head of the collegiate establishment at Fort William, where there would always be a number of learned Natives employed in instructing the pupils in the Eastern languages, and by the gradual diffusion of knowledge which would result from this intercourse between those learned Natives and the dignitaries of our Church in India. With regard to the missionaries, he must say that while he was in India he never knew of any danger arising from them, neither had he heard of any impression produced by them in the way of conversion. The greater number of them were in the Danish settlements, but he never heard of any convulsions or any alarm being produced by them. Some of them, particularly Mr. Carey, were very learned men, and had been employed in the college in Bengal. He had always considered the missionaries who were in India during his time as a quiet, orderly, discreet, and learned body; and he had employed many of them in the education of youth and in translating the Scriptures into the Eastern languages. He, however, had issued no order nor given any authority for the dissemination of those translations among the Natives. He had thought it his duty to have the Scriptures translated into the languages of the East, and to give the learned Natives employed in the translation the advantage of access to the sacred fountains of Divine truth. He thought that a Christian Governor could not have done less, and knew that a British Governor ought not to do more."

On April 12th, when 800 copies of Dr. Buchanan's *Address to the Legislature*, advocating the Christian cause for India, had been circulated among members of both Houses, the Committee ordered a new edition of its *Duty and Policy of Propagating Christianity in India* to be similarly distributed. Our next date brings us to the anniversary, the leading interest of which this year was a bound in the income and the hope of India.

In 1813 began the modern rule as to the anniversary meeting day, which was accordingly Tuesday, May 4th, the sermon still continuing

to be preached in the morning of the day of meeting. Matters had much brightened since the opening of the year. The preacher was the Rev. William Dealtry, B.D., F.R.S., Fellow of Trinity College, Cambridge, and Examining Chaplain to the Bishop of Bristol, Dr. Mansel, Master of Trinity. If we might venture an opinion, there was much in the circumstances of Mr. Dealtry to give him a warm interest, if he had it not independently, in the India question. He was mathematical professor at the Hertford East India College, which had succeeded the College of Fort William at Calcutta for training the Company's civil servants, and was afterwards removed to Haileybury. He had been from 1798 intimate with Mr. Grant, whose two sons, Charles and Robert, he prepared for their distinguished mathematical honours. In this tuitional engagement he had resided at Clapham and had preached in Clapham Church. He was just then, too, in charge of Mr. Venn's duty, Mr. Venn being in his last illness.

Mr. Dealtry's text was 2 Cor. v. 14, "The love of Christ constraineth us." The sermon, which was confined to the subject of India, was an argumentative discourse of great freshness and no little power, entirely suitable to the times. The preacher's position added considerably to its weight. As an intellectual effort it exceeded, in our opinion, all the previous anniversary discourses, though in discussing the general question of Missions, and the Bible view of the Heathen world, some of them may have had the advantage of his instructiveness. Mr. Dealtry's sermon, dwelling as it does on grand principles, is as interesting now as it was in 1813, and is worthy of being studied by the advocate of Missions as well as by the admirers of pulpit eloquence. It would be read with delight by many of both Houses of Parliament, and well might the Society have been proud of their preacher when at such a juncture he could speak as Dealtry did then. Of several telling passages, one—a bold one, too, in the lips of a bishop's chaplain—glances at the lack of episcopal countenance:—

"In expressing my conviction that the stability of our Indian Empire is very intimately connected with the diffusion of Christian knowledge, I would take my stand on higher ground, and from that eminence I would look down on the narrow and reptile policy which would deliberately do evil that good may come; which for the purpose of easier control could chain down the immortal spirit in a dungeon of darkness and exclude it for ever from the light of heaven. The Christian should act upon a more liberal and a nobler policy, upon a policy which tends not merely to please men but God; not to flatter the passions of an idolater, but to conciliate that overruling Providence which alone confers empire and which alone can take it away. Sound policy would direct us to secure the favour of Him who made and governs the world. *If God be for us, who can be against us?* . . . They who in questions of empire would overlook everything that is noble and exalted, and from mistaken views of earthly policy would barter the present happiness and eternal welfare of millions of immortal beings, are of all men the most depraved in judgment. They may profess to be alarmed at the inconsiderate rashness of some who contend at all hazards for the extension of Christianity; but I tremble and am amazed at the disastrous boldness of those who would fix the foundation of their country's greatness upon the displeasure of the Almighty, or demand in their own favour a violation of those eternal rules which direct the usual march of the Providence of God."

After paying a tribute to Henry Martyn and David Brown, just deceased, he continued:—

"My brethren, be strong in the Lord and in the power of His might. In such

a cause I cannot believe that you will want either patronage or coadjutors. It is surely impossible that the sacred flame, which is now lighted on the altar of the Established Church, should soon become extinct. It will burn in the hearts of her rulers; it will kindle the nobler feelings of her priesthood and laity; it will expand and dilate itself till, like the fire which came down from heaven and consumed the sacrifice of the prophet, and the wood, and the stones, and the dust, and licked up the very water in the trench, it shall have caused every obstacle to disappear. A new race of missionaries shall enter into the labours of those who have been called to their eternal reward, and whilst they reflect honour upon our own Church, will confer benefit upon the universal Church of God. That venerable Establishment under whose shadow we sit with great delight will thus become the parent of a numerous progeny."

Thus Mr. Dealtry appealed to many sentiments, and those who were not despairing of their Church one day taking the lead in these enterprises must have gathered new encouragement. The Bristol Association had given token of this; and other associations later in the year, with the warm reception given to the Society's preachers, all showed that Dealtry had not miscalculated the strength of Churchmen's belief in their future, though bishops were as yet absent, and missionaries had to be fetched from the Seminary of Berlin. The collection after this sermon was 216*l.* 8*s.* 9*d.*

That the meeting in the New London Tavern this year would prove a crowded one was foreseen by the Committee, when on the previous day they appointed a sub-committee of six, who were to proceed as soon as practicable after church, and provide for the due accommodation of their assembling friends. The Chair was occupied by the president, Lord Gambier; and supporting him were Viscount Galway, Dr. Ryder (Dean of Wells), Mr. Wilberforce, Mr. Grant, Mr. Henry Thornton, Mr. Babington, Mr. Kemp, Mr. Zachary and Colonel Macaulay, Mr. Lewis Way, "and about six hundred other members, clergy and laity, and ladies"—a great assembly well accounted for by the agitation of the Charter question, by the morning's sermon, and by the news of the Bristol Association. It was Dean Ryder's first appearance at a meeting of the Society, which had never before been attended by any Church dignitary whatever. He had not become even a member before the previous Lady Day, from which day his annual subscription dated. At the Committee of the preceding day Lord Gambier had been asked to obtain his consent to be nominated a Vice-President, and if this had not been already given, it was before the meeting began.

The Report announced that the income for the year closing March 31st, 1813, reached the great sum of 7454*l.* 4*s.* 8*d.*, far above double that of the year preceding, and the doubling was due to one single cause, the Bristol Association. On the testimony of the private letters received by the Committee the Report could speak of a *missionary spirit* spreading in all directions, and prayer for the conversion of the Heathen everywhere remembered among religious people, in individual devotions, in social meetings, in family worship, in secluded villages, in humble cottages, and even with children. A Welsh clergyman, on receiving a letter from the Secretary, took horse on the very instant, rode forty miles, knocked at the doors of rich and poor, and brought home for the Society 23*l.* 1*s.* 6*d.* The whole



Christian public was therefore urged to exertion and prayer. The new *Missionary Register* would supply monthly information. The communication of the Gospel to distant lands, and especially to their own fellow-subjects, Heathen and Mohammedan, was becoming the universal anxiety among Christians. The adoption of the Report was appropriately moved by Mr. Simeon and seconded by Mr. Biddulph. Simeon typified Cambridge and the men who should come forth as followers of Henry Martyn; while Biddulph, accompanied by influential Bristolians, represented, as the whole assembly must have felt, the great Western Association which had recently declared its readiness to support the metropolitan efforts. But the part which the Bristol merchants were taking was not left for hints and suggestions to express. The second Resolution conveyed, through Mr. Wilberforce and Mr. Lewis Way, the formal thanks of the meeting to their friends in the West. The third Resolution urgently pressed the general establishment of associations "throughout the empire." The formation of missionary associations the Committee had been urging upon their friends since the anniversary of 1812. Results had surpassed the most sanguine expectations. The agitation of the great question of the evangelization of India had awakened a zeal never before felt, both for India itself and the whole Heathen world besides. It had been stimulated by the surprising occurrences of the previous few months. An association formed in London had produced nearly 500*l.* since November. At Bristol the matter had been taken up "on a magnificent scale," and 2000*l.* had already been the result; while a branch association, formed by young people for systematically canvassing the whole of Bristol, was expected to raise several hundreds a year. As to the sermon of the day, it was not sufficient that the preacher should be thanked as usual, with a request for permission to print it, but an additional motion was carried:—

"That Mr. Dealtry's sermon, being peculiarly calculated to assist the present efforts of the Society and other bodies in behalf of India, be printed with all speed, without waiting for the Report, and 2000 copies of it circulated among the members of both Houses of Parliament, and such other persons as it may be desirable to influence."

It seems certainly not too much to affirm that the efforts made within the few weeks which ended on that day gave a great impetus both in the popular and the parliamentary mind to the cause of India Missions. The dulness of February had in a great measure passed away. The Bristol Association of March 21st—25th, the London Bishopgate meeting of March 29th, the parliamentary evidence of Lord Teignmouth and others, with the speech of Lord Wellesley, the stream of petitions from the provinces, the pamphlet of Buchanan, the meeting of May 4th, the spoken and printed sermon of Dealtry,—all aided the rising tide, in conjunction doubtless with other influences of which we are not competent to speak, and the friends of the Church Missionary Society may reflect with gratitude on the share (in whatever proportion to that of others) taken by their fathers in the cause they inherit to-day.

After the anniversary the Association movement went forward with spirit, but the details must be reserved for another opportunity,

as the conclusion of the Charter struggle now claims our attention. Petitions continued to pour in from all sides, and on May 31st, active parliamentary debates were resumed. The Resolutions which concerned Christianity were XII. and XIII. No. XII., relating solely to a bishop and three archdeacons, was carried without any difficulty on June 6th. No. XIII., affirming that such measures ought to be adopted as might tend to the introduction among the Natives of British India "of useful knowledge, and of religious and moral improvement"; and that "in furtherance of the above objects, sufficient facilities shall be afforded by law to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs," but under reasonable and proper restrictions, gave rise to debate. As everything now except this seemed substantially settled, a Bill on the basis of the Resolutions was ordered to be brought in. Opponents, however, were determined and active, and had the friends of Missions relaxed in their vigilance and efforts, all might have been lost at the last moment, as was the case in 1793. On June 12th, Mr. Wilberforce wrote to Mr. Joseph Ivimey:—

"I address you now, because I wish to announce to you, and through you to all our common friends in the great work of Christianity in India, that our opponents mean to make their utmost exertions to defeat us, and have heard with concern that they have been working in private with more success than we had conceived possible. We must therefore meet exertion with exertion."

On June 22nd the Bill was read a first time, and afterwards on the same day Resolution XIII. was carried by eighty-nine to thirty-six, while in the Lords also the entire set were accepted. Thus the whole question was virtually settled. On the following day, Wednesday, June 23rd, 1813, Mr. Wilberforce wrote from the House of Commons to Mrs. Wilberforce:—

"Blessed be God, we carried our question about three or later this morning. As it happened, I do not believe we lost anything from its not coming on till between ten and eleven, as we were spared many long speeches of our opponents, and I was able, thank God, to speak at length. I was quite surprised that my voice held out so well, as I must have spoken above two hours, and I do not find it worse this morning."

On July 13th the Bill passed the Commons, on July 20th the Lords, and on July 21st it received the royal assent; but it was not to come into force until April 10th, 1814. The feelings with which the result was received cannot be better expressed than in the recorded words of one who contributed to it more than any single man in Parliament. After the passing of the Bill, Mr. Wilberforce wrote in his dairy:—

"The East India Bill has passed, and the missionary, or rather the Christian, cause fought through without division to the last. We were often alarmed. Lord Castlereagh has managed it admirably—coolly and quietly. The petitions, of which a greater number than were ever known, have carried our question instrumentally, the good Providence of God really."

About *July*, 1813.—Mr. Wilberforce, in a letter to Mr. Hey of Leeds, after the passing of the India Bill, wrote:—

"To those who observe the signs of the times the prospect is very encouraging. We were mercifully favoured by Providence in our Parliamentary contest,

and when I consider what was the state of the House of Commons twenty-five years ago, and how little it would then have borne with patience what it heard not only with patience but acceptance during the late discussions, I cannot but draw a favourable augury for the welfare of our country."

Mr. Wilberforce wrote later :—

"You can scarcely conceive how incessantly I was engaged on the subject of the renewal of the East India Charter, especially in that resolution and clause which respected the communication of Christian light and moral improvement to our East Indian fellow-subjects; and I am persuaded that we have, by our success in that instance, laid the foundation-stone of the grandest edifice that ever was raised in Asia."

## THE UNEVANGELIZED COUNTRIES OF ASIA.

By DR. ARTHUR NEVE, KASHMIR.



**T**HIBET is sometimes spoken of as if it were the only part of Asia in which, as yet, the Gospel is not being preached. It might startle many to be told that one side of Exeter Hall might be papered with maps of unevangelized countries at the scale of one inch to a mile. A great statesman once advised politicians to study *large scale* maps. The advice may be tendered to *Mission* politicians. How many ill-planned efforts have ended in failure for want of geographical knowledge and forethought. Surely there have been many examples in Africa and elsewhere. Why are bands of fifteen or twenty missionaries sent to sit outside the closed doors of Thibet, while other great regions need evangelists, and have *open* doors? Why do Mission agencies jostle one another in Jerusalem or in Calcutta, when there are vast tracts to which no messengers go? Of the small apostolic band it is reported that St. Andrew found his way to the Scythians—Central Asiatics. And yet of the thousands now working in most parts of the globe, Central Asia owns scarcely one.

Is it indeed a fact that from Teheran in Persia to Bathang in China, a distance of over 3000 miles, there is no European Protestant missionary? That a modern Marco Polo might travel right across the continent, and find even less Christianity than in the twelfth century? \* This is in India the time of boundary commissions to map out the frontiers, east, west, and north. Is it not time for the Church of Christ to appoint boundary commissions, not as in politics to mark off the limits of the sphere of action, but to ascertain why those limits exist in spite of the marching orders, "Into *all* the world"?

We write from Kashmir, which is the northern outpost of Indian Missions. There is a little group of clergy, doctors, zenana workers, and nurses, for a population of two millions. We are, in proportion to the population, one to 250,000. We cannot effectively hope to work more than one-third, or at most, one-half, of our sphere of work. But how can we complain even at such undermanning, when from our watch-tower we look east, west, and north, and see everywhere great regions in which none are witnessing for Christ? Hence the present paper to try and arouse the leaders of English Missions to study the field, to mark off the strategical points, and agree on a concerted line of action.

CENTRAL ASIA may be treated of physiographically, politically, and ethnologically.

1. **PHYSIOGRAPHICALLY.**—Let us note that there are great stretches of mountains and plateaux to the north of the Himalayas which are very thinly

\* [See *C.M. Intelligencer*, May, 1894, pp. 323-9.]

populated, and only accessible for three or four months of the year. Such are the Highlands of Thibet, and also the mountainous region north of Chinese Turkestan. Then again there are vast sandy deserts, such as the Desert of Gobi, between Yarkand and China. But in the intermediate regions are well-watered valleys, comparable to Kashmir, and these are well populated: such are the valleys of Eastern Thibet. The snows of the Karakorum, the Mustagh, the Thian Shan, and the Hindu Kush, supply streams and canals which fertilize millions of acres of wheat and barley, orchards of apples, pears, pomegranates, peaches, and fine vineyards. There are climates temperate and healthy, neither burning in summer nor frost-bound in winter, though with marked extremes of heat and cold.

These countries are now no *terra incognita*. They are yearly visited by sportsmen and travellers, and yearly become more accessible. The Russian Turkestan Railway terminates within 500 miles of the great towns of Chinese Turkestan and of the British frontier post at Gilgit. The British railway system extends to Rawalpindi, and from thence there are military roads to Kashmir and on to Gilgit.

2. POLITICALLY.—Here we find that there are four powers to be considered, or rather five, for the Thibetan subordination to China is, as Captain Bower has recently shown, only nominal. Chinese passports and treaties are worthless as regards *Thibet*. The Llamas are the real rulers, and they are determined to keep their country closed to Europeans. *Chinese Turkestan* is quite open to British travellers. Including Kuldja with Yarkand it contains probably 3,000,000 inhabitants. *Russian Turkestan* is open to travellers under special conditions, but not to Protestant missionaries, nor is it likely to become so. *Afghan Turkestan* is as yet only open to a few selected English officials, in the Amir's employ. But it is likely to become more accessible before long. This region includes Badakshán with 150,000 population, Kunduz with 400,000, and further west another 400,000. *British Central Asia*, the region beyond the snow-passes of the Himalayas, comprises Kashmir with Ladak, Baltistan, Hunza, Gilgit, and Chilas. Beyond our frontier to the west and north are various Yághi tribes, with Chitrál, which is more directly under our protection, and Kaffiristan, to which we have sent more than one political mission. Except the inimical tribes of Yághistan, all these countries should be open to Mission work, and if any attempt were made by political agents or others to exclude missionaries from any country within the British zone, a question in Parliament would probably frustrate it.

3. ETHNOLOGICALLY.—This is the most practical missionary point of view.

(a) On the east we have the MONGOLIAN group.

There is Thibet itself, which is, as we have said, closed to Europeans, not by Chinese exclusiveness, but by the power of the Llamas wielded like that of the Papacy in the Middle Ages. The religion of Thibet is the degraded form of Buddhism known as Llamaism. The Dulai Llama, who is head of the hierarchy, rules the country and receives the abject worship of the people. He is supported by tens of thousands of monks, recruited from the people and living on them—a parasitic growth which crushes all freedom of thought or action, and under the guise of asceticism encourages the vilest immorality. Nothing short of a military occupation of Lhasa itself by British troops would avail to deliver the country from their yoke. And even in Ladak the power of the Llamas exercises a most baneful influence.

But Thibet may be blockaded, and Missions may be placed in strategic points on its frontier, so as to evangelize Thibetan traders. As a base of operations on the Indian side, Sikkim and Darjiling offer certain advantages of ready communication with Europe, but these are counterbalanced by the

jealousy with which the Thibetans watch the frontier. Ladak is too far west to affect Central Thibet. On the whole it may be said that Christian outposts are more likely to affect Thibet if placed on the Chinese border; and that an indigenous Christianity in Upper Yun-nan and Western Si-chuen would surely spread the Gospel in the beautiful and populous valleys of Eastern Thibet. This is what the Romanists are doing, and already some of their converts have won the crown of martyrdom.

But of Thibetan stock we have also the races of North Burmah, which extends to within two degrees of the latitude of Lhassa. There are many uncivilized tribes to be evangelized in North Burmah.

Further west we have the independent state of *Bhutan*, which is said to have a population of 700,000. There are no missionaries in the country. Is there any sufficient reason for the paramount power of India permitting such exclusiveness? The same question may fairly be asked about *Nepal*, with its population of two millions. For the Mission in the intervening state of Sikkim and district of Darjiling, and for the success which is now being seen in the Church of Scotland Mission round Darjiling, we must be thankful. And it may be hoped that the Nepalese converts will introduce the Gospel to their own countrymen. Beyond Nepal on the west the Thibetan portions of the Himalayan tribes are scanty. There may be some 30,000 in the head-valleys of the Ganges, and the Sutlej, in which the Moravians have two stations, with a few hardly-won converts.

Among most of these Thibeto-Burman races Llamaism and Hinduism are strangely mixed; but coming to Ladak we find the sway of the Red Llamas undisputed. The Moravians have at Leh a well-manned and well-worked Mission. West of Ladak, in the Indus valley, is a Thibetan race which has embraced Mohammedanism, the Baltis. The country is mountainous, but the valleys warm and fertile. Here there are some populous centres. In the Skardo and Shigar districts there must be 30,000 or 40,000 Baltis. A Swedish missionary is now proceeding to these; he has already acquired some Thibetan near Darjiling, but the dialect of Baltistan is different, and one man can do but little.

Our hasty survey of the Thibetan races shows how few *open* doors remain to be entered, but emphasizes the duty of the Christian Church to exercise its influence towards the opening up of Nepal and Bhutan to missionary work.

(b) Coming next to the MONGOLO-TARTARS or TURKI-speaking races we have—

(1) The people of *Chinese Turkestan*, numbering two millions or more. The chief cities are Ileni, Yarkand, Kashgar, and Aksu, with populations of from 20,000 to 75,000. Each city is the centre of a fertile area, well irrigated, and with numerous villages scattered around. The Turki population is entirely Mohammedan, of the orthodox Suni sect. They are devout, and many thousands perform the pilgrimage to Mecca, notwithstanding the dangers and difficulties of the journey. In the cities there are many Chinese who are Confucianists or Buddhists, but the nomad tribes are either Pagan or semi-Mohammedan. There is no European Protestant missionary in any part of this great district. It has a climate not hotter than that of Spain, though much drier. The centre of the valley is 4000 feet above the sea. Probably under favourable conditions the journey from England to Kashgar might be accomplished in less than a month by the Central Asian Railway. From India it is three months' journey, across snow-passes from twelve to 18,000 feet high.

(2) Akin to the Yarkandis are the *Usbeks* and *Turkomans* of Afghan and Russian Turkestan. Turki is spoken, with variations of dialect from Turfan

in Kashgaria to the Caspian, a distance of 1400 miles. Most of this region is under the political control of Russia. European missionaries might work in Kashgaria and Meshed, sending Native agents and literature into the vast intervening tract of country, till the day when, in God's dispositions of men's affairs, the barriers are removed which now exclude the messengers of the Gospel. There are other Mongolian tribes in these regions of West Central Asia, especially the Hazarahs, and Aymaks.

(c.) THE ARYAN RACES of Central Asia are of various stocks; *Iranic*, such as the Tajiks and Badakshis, Afghans and Beluchis, of whom there are over five million in the area politically known as Afghanistan. On the south-east frontier there are Missions, well placed if weakly manned, at Quetta, Bannu, and Peshawar, especially working among Afghans and Beluchis. In Persia, Missions should be placed at Kirman, Yezd, and Meshed, with a view to eastward extension among Persian-speaking tribes. The remaining races come within the Indian political system; and, as such, have a primary claim on our attention. The collective name of *Galcha* has been given to the tribes of the Hindu Kush living in the valleys of Chilas, Astor, Gilgit, Hunza, Nagar, and Chitral; they all belong to various sections of Islam, except the Kaffirs, or Siah-posh, who have valiantly defended the mountain recesses of Kaffiristan against Mohammedan mullahs and Afghan conquerors. It is a mere guess to say that there must be not less than 80,000 souls in the various Galcha tribes.

During the last few years much has been done to open up this region. A military road has been constructed to Gilgit. Hunza, Nagar, and Chilas have been subdued, and have resident British officers. It was mainly to British assistance that the present\* ruler of Chitral owes his throne; and there is a political agent and a British dispensary in that country. A solitary traveller like the Hon. Geo. Curzon can now travel almost unescorted through the whole region, passing through Hunza to the Pamirs, and back by Chitral. Kaffiristan has been visited by Europeans, and Mr. Robertson, C.S.I., lived among the people for some months. Colonel Woodthorpe confirmed the report made by the Native evangelist, Syed Shah, who was sent to Kaffiristan from Peshawar. The Siah-posh said to the English officers, "We are your brothers; stay here and teach us your religion."

Have we no duty to these people? Nay, rather, have we *no duty to Christ*? for it is He who would claim these for His own. If we wait till they are folded in the cobra-like embrace of Mohammedanism, it will be too late to help.

*What is wanted* is a CENTRAL ASIAN PIONEER MISSION, with its base of operations in Kashmir. At the outset it would be essentially an Itinerant Mission, visiting the Galcha tribes in the summer months when the passes are open, and wintering at Chilas, Gilgit, or Kashmir, according to circumstances. From Hunza to Yarkand is but a fortnight's journey. Thus we should be linked on to the Turki-speaking Mission which would be established there. Kashmir might contribute medicines and medical assistants to the pioneer party. There is one of our men, a native of Kaffiristan, now studying at the Agra Medical School. His whole education has been directed to the end that he might evangelize his own countrymen, and this is his heart's desire. Surely the time has come to lift the banner of Christ and to cry, "Forward!"

If Livingstone was justified in leaving his work in Bechuanaland for the

---

\* [Since writing this the Mehtar of Chitral has been murdered, but his death in no way diminishes British influence there. Later events and the military expedition now proceeding towards Chitral may in God's Providence throw open this door into Central Asia.—Ed.]

unknown centre, or Henry Martyn in going to Persia; Krapf in visiting Kilimanjaro, or Paton in going to Tanná; certainly has the call come for some one to go to these central regions of Darkest Asia. If the C.M.S. or other missionary societies turns a deaf ear to the call, let individuals respond. But first we appeal to our loved Society, to which such great responsibilities have already been confided, and such tokens of blessing on its ventures of faith already given.

#### AN APPEAL TO THE CHURCH MISSIONARY SOCIETY.

*Issued by the Missionaries in Kashmir.*

AT the last missionary meeting held in Srinagar, Kashmir, on December 28th, 1894, the following resolution was moved, promotive of the evangelization of the various territories under the lordship of the Maharajah and of the vast regions beyond:—

"This meeting, deeply sensible that special effort is required to reach these unevangelized millions, resolves that the time has come to advertise the great and pressing need of enlarging the field of operations in this frontier Mission,—especially in the extended tract of territory over which the Maharajah of Kashmir rules.

"And further, it is resolved that a request be forwarded from this meeting through our Secretary, the Rev. R. Clark, to the Committee of the Church Missionary Society, asking that they will make special effort to strengthen this outpost station of Kashmir, and to send us other workers, who shall enter the already open doors of access to some of the totally unevangelized tribes outside the valley."

(Signed)

J. H. KNOWLES.

E. KNOWLES.

C. E. TYNDALE-BISCOE.

B. V. TYNDALE-BISCOE.

E. G. HULL, C.E.Z.M.S.

A. NEVE.

N. NEVE.\*

K. NEWNHAM, C.E.Z.M.S.

I. PETRIE.

*A Paper in amplification of the foregoing Appeal to the C.M.S., read at a Meeting of the Kashmir Missionaries on January 25th, 1895.*

The valley of Kashmir proper is only one of the smallest divisions of the territory of the Maharajah, who is generally known to Europeans as the Maharajah of Kashmir. His Highness is lord of various countries besides. Jammu belongs to him, and there he resides. He holds, also, the governorships of Ladakh, Baltistan, and Gilgit. Taking Kashmir in this wide signification, the whole southern frontier, bounding the province of Jammu, and a small portion of Ladakh, abuts practically on British India; the eastern frontier, all in Ladakh, on Chinese Thibet and the Chinese Empire proper; the northern frontier on Eastern Turkestan; and the western, chiefly on the lands of the wild tribes of the Hindu Kush. At the extreme north-western corner, a little beyond Kashmir boundary, comes in Badakshan, a tributary of the Ameer of Cabul, and below it the intensely interesting country of Kafiristan. These Kashmir territories cover an area of nearly 70,000 square miles, and contain a population of 3,000,000 souls.

Owing to the advance of the Russians, the dominions of the Maharajah of Kashmir, particularly on the north-western frontier, have been brought into special prominence of late years. Gilgit, to which a road 200 miles long is now being completed, occupies an unrivalled position of political importance, on account of its relation to the passes of the Hindu Kush and proximity to

\* [Dr. Ernest Neve's signature is absent. He had not yet reached Kashmir after his visit to England.—Ed.]

the Pamir. We have a political officer and troops there, as also at Chitral and other places. When will these countries and tribes, especially on the north-western frontier of Kashmir, be brought forward more prominently in connection with the extension of missionary work? It is not, perhaps, sufficiently known, how peculiarly well situated this country of Kashmir is for reaching the peoples of Central Asia. Crowds of these peoples from all parts—from the very heart of Central Asia—meet here. Here we are on the high-road to Thibet, Yarkand, Kashghar, Khotan, Kaffristan, and other places. This surely marks out Kashmir as quite one of the most secure points of action, from a missionary as well as from a political point of view. Such high-roads are surely “high-roads for the Gospel of Christ,” too. We would impress this fact on the Committee and ask them to give it their most earnest consideration.

And we do so for this reason. We missionaries in Kashmir feel that the time has come to plead hard and together for more labourers to help in the extension of work in the valley, and to make a beginning of effort to reach the outlying provinces, and the countries and peoples beyond them. As a Mission we ought to be maintained in greater efficiency and strength; because we are isolated and separated geographically from other Mission stations; because we are a Mission to a distinct race, or rather races, of people with languages and customs of their own; and because we are working in a part of Asia where success will affect many tribes and peoples, near and far.

Considering the vast opportunities for work in the country, the Kashmir missionaries are lamentably few. The present staff consists of: Two Zenana ladies, one of them quite new and therefore scarcely able to speak one of the languages necessary. Of course they cannot overtake a tithe of the work pressing upon them. Girls' schools—there are none here; and the John Bishop Memorial Hospital is defunct. Two doctors, one of whom is now in England on well-earned furlough. It is not necessary to say that their time is fully occupied in the work of the hospital alone. Two lady nurses to help the doctors. And two clergymen (with their wives), one altogether required for the three crowded Mission-schools, and the other endeavouring to fulfil the duties of a pastor, city visitor, itinerant missionary, lecturer to educated Natives, translator, &c. What can be expected from such a meagre band of workers? One thing is very plain: if the Mission is ever to do much good, useful work, and justify the action of its founders, and of those who have assumed its responsibility, many more workers must be sent out, for we are able to do little more than clear and till the hard soil just now.

Times have changed and are changing in and around Kashmir. Everything speaks of improvement and extension. The whole valley proper, containing one million souls, is quite open to us. Missionary work has become more practicable, vastly more practicable than ever before. Opportunities for God and Jesus Christ whom He has sent, are now being thrust into our hands, and it would be foolishness, not to say wickedness, to allow them to pass by unimproved. We honestly need one more clerical missionary, two lay brethren, and three Zenana ladies at once, to take up work ready to hand. And there are three places in the valley which should have resident workers. We must occupy these places shortly, or perhaps the Roman Catholics will be before us. They have already appointed a Bishop for the country and sent two priests here, who have established themselves in one of our intinerating districts. The importance of properly following up the work in this State for its own sake, as well as because of its importance as the only outpost for many unevangelized parts of Central Asia, is particularly urged upon the Society, and we earnestly pray that they will be able to send the necessary helpers.



The attention of the Committee is directed, also, to the outlying provinces of Kashmir. For Ladakh we do not specially plead, as the Moravians have begun work in the country and have a fairly strong Mission there—much stronger, comparatively, than the C.M.S. Mission for all the Kashmir valley. But how long are Baltistan and Gilgit with the Hindu Kush States to remain totally unevangelized? The whole province of Baltistan belongs to the Maharajah, so does Gilgit, and some of the Hindu Kush States pay him tribute. Baltistan presents a splendid open field for missionary work. The people are Mohammedanized Thibetans, and therefore not so bigoted as their Mohammedan neighbours in the valley. They are a good-tempered, patient, humorous folk; and would welcome, we are sure, a European resident in their midst. And the climate of the country is exceptionally good. Dardistan, too, offers excellent working material to the missionary. The Dards, who are nearly all Mohammedans, are as hardy and as enduring men as we have met anywhere. Why has no missionary ever been thought of for them? A people decidedly clever, a people independent and bold, who will meet you on equal terms, without sycophancy or fear on the one hand or impatient self-assertion on the other. We feel obliged to sympathize with such people, for these qualities are rare in the East.

And then the regions beyond. Cries, sad cries, from these Christless regions keep on ringing in our ears! Can nothing be done to reach these fine, vigorous, warlike races? Surely, where messengers of our Empress can go, the messengers of the King of kings can follow. Surely where travellers can go with safety, thither the missionary, also, will wend his steps. Some of these peoples, those of Kafiristan, for instance, have more than once asked for Christian teachers. One thinks of that brave old missionary, Joseph Wolff, who on two occasions trod the mountain passes beyond and preached Christ as he went. One thinks of Captain Conolly, who confessed Christ and died a martyr's death in the city of Bokhara. One thinks of Kandahar Gordon, and others like him. One thinks of Fazl Haqq, Maulvie Nurullah, and Saiyid Shah, who went forth with their lives in their hands to see what could be done for the Siah-posh Kafirs. Alas! nobody attempts to penetrate those gloomy passes now; no Gospel light shines over these lofty mountain ranges. And yet Christ died for these people,—tens of thousands of them such that a speedy and plentiful spiritual harvest would be reaped from among them.

Central Asia waits for the Gospel of Christ, and must receive it. Where are the "tellers"? We have to plead for reinforcements for work in the valley of Kashmir. How shall we go on to plead for more? Yet certainly the heart of the Christian Church is large enough to take in these "other sheep," which Christ has beyond the border. Some will offer themselves for the honour of labouring in a vineyard that they themselves have planted; of declaring the Name of Christ where it was not known before. It cannot be impossible for the Church to send forth a sufficient number of missionaries to make use of these opportunities and to supply these wants.

Our proposition to the Church Missionary Society, after much prayerful study and deliberation of the matter, is the formation of a Central Asian Pioneer Mission, which might be conveniently and advantageously worked from Kashmir. The missionaries here could render much assistance to the pioneer party, clerically, medically, and in many ways. One of us might accompany them in their first itinerating trips. And most of the languages could be wholly or partially acquired here. For Baltistan, two men would be required; for Chilas, Gilgit, Hunza, and Chitral, four men; for Kafiristan, two men; for Badakhshan, three men. These are the minimum require-

ments, considering the isolation of each party and the tangle of languages and dialects in these regions. All the workers should be unmarried for the first two years.

Let us now tabulate the needs:—

*For Kashmir Valley proper.*—One clergyman, two lay helpers, four zenana workers, wanted at once; and three workers (clerical or lay) to occupy important district stations as soon as possible.

*For Extension Work into nearer Central Asia.*—Eleven men (clerical or lay) to begin with.

This is our appeal. It is sent forth on the wings of prayer and hope. May the good Lord incline the Committee of the Society to entertain this appeal and to give it free publication! And may it come with stirring note to some of the younger clergy, and to some of the students at the Universities, to question themselves, if they have not done so before, and if they have, to raise again the question, never before, perhaps, fully considered, "Has the mission-field no call upon me to enter it, as well as to pray for it?" We importune them in the sacred Name of Jesus. If our importunity seem to any somewhat unwarrantable, then let these millions, the people of Kashmir and of the vast and varied countries beyond—looking towards the north right away to the Pole, and stretching away on the west to the Caspian Sea, and on the east to the walls of China—let the thought of these millions going down into the grave, without hope such as we "rejoice in," plead our apology.

J. HINTON KNOWLES.

## THE STUDENT VOLUNTEER MISSIONARY UNION.



THE commencement of the recent religious movement amongst students is to be traced to the influence of the well-known "Cambridge Seven." Messrs. Stanley Smith, C. T. Studd, and others, before leaving England for work in connexion with the China Inland Mission, visited some of the leading colleges in Britain, and in God's Providence were the means, in 1884-5, of beginning a revival amongst students, the effects of which have been felt across the Atlantic as well as in our own country. In strict accordance with historical precedent, the quickened religious life soon expressed itself in missionary zeal, and as the full meaning of the gracious invitation, "Come," was grasped, so the binding force of the Divine command, "Go," was also realized.

The first attempt to band together those students who purposed to devote themselves to work in the foreign field was made in America in the summer of 1886, when a number of men from various colleges met at Mr. Moody's invitation to spend four weeks in prayer, Bible study, and discussions about Christian work. One of those present, a student from Princeton University, felt that such a conference ought not to close without some reference being made to the Evangelization of the World, and accordingly called a meeting of those who intended to become foreign missionaries. This gathering resulted in the promulgation of an appeal for more workers abroad. A declaration, "I am willing and desirous, God permitting, to become a foreign missionary," was extensively circulated: before the close of the conference it had been signed by exactly 100 men, and the Student Volunteer movement was an established fact.

Since then there has been not only a rapid extension of the movement amongst the various colleges, but also a consolidation and organization of the work, which strikingly manifested itself at the Convention held at Detroit

from February 28th to March 4th, 1894.\* This was attended by no fewer than 937 student *delegates* from the United States and 145 from Canada; addresses were given by Dr. Gordon, Dr. Pierson, the Rev. J. Hudson Taylor, and others; and a variety of practical matters such as the intellectual preparation of the Volunteer, the significance and work of the Volunteer Band, were carefully discussed. The Report of the Executive stated that a number of those who had signed when the movement was young had been lost sight of, but that there was accurate record of 3200 Volunteers, and we now learn that by the end of 1894—that is within eight years of the inauguration of the movement—at least 686 American Volunteers were in the foreign field.

It was some time before a similar organization was set on foot in England. In 1889-90 the Students' Foreign Mission Union was started, but that did not prove to be particularly aggressive or expansive. In 1891, Mr. R. P. Wilder, who had originated the movement in America, and is now himself a missionary in India, visited our country, addressed many gatherings at the Universities and elsewhere with great power, and was so instrumental in arousing interest that on April 2nd and 3rd, 1892, a conference of delegates from Oxford, Cambridge, London, Edinburgh, Glasgow, Aberdeen, St. Andrew's, and Belfast was held, at which the Student Volunteer Missionary Union (familiarily known as the S.V.M.U.) was formed. Before long an executive committee of four members and a travelling secretary were appointed, and so valuable did the work of the latter prove that the following year a lady was chosen who should visit the ladies' colleges, and at the end of last year (1894) an honorary lady travelling secretary was added to the staff. The most recent developments have been the appointment of two advisory committees, one, on which General Hutchinson, formerly Lay Secretary of the C.M.S., serves, being specially concerned with the men, and the other with the women, and the strengthening of the organization of the Women's Section by the formation of a band of ladies, including Mrs. Chavasse of Oxford, and Mrs. Handley Moule of Cambridge, who have consented to act as referees.

At the close of 1894, though the S.V.M.U. had only been in existence two years and a half, it was found that there were no fewer than 819 Volunteers, and that though the great majority of these were still in college, as many as 105, a percentage of 12·8, had sailed. The movement seems to have been taken up at the hospitals in a remarkable manner, for 224 (including 80 ladies) of the total number of Volunteers are "medicals," and 37 of the 105 who have sailed are medical missionaries. When we remember that the total number of such in the field at the close of 1894 holding *British diplomas* was 202, these figures will appear especially significant.

The following are the names of those members of the S.V.M.U. who are or have been working abroad in connexion with the C.M.S.:—

*From Oxford—*

Rev. W. A. C. Fremantle (died in 1894)	Benares.
Rev. W. E. Godson	Lagos.
Mr. T. E. Alvarez	Sierra Leone.
Col. F. A. Freeman	Bombay.

Dr. D. W. Carr	Julfa.
Mr. R. H. Leakey	Uganda.
Rev. C. E. Barton	Multan.
Rev. E. W. Mathias (died in 1894)	Niger.
Rev. C. E. Watney	Niger.

*From Cambridge—*

Rev. E. Millar	Uganda.
Rev. H. G. Warren	Japan.

*From Edinburgh—*

Dr. A. T. Kember	Hangchow.
------------------	-----------

---

\* *The Student Missionary Enterprise*, as the report of this Convention is called, a most valuable book, can be obtained from Crayden Edmunds, Esq., at the S.V.M.U. Office, 93, Aldersgate Street, London, E.C. The price (which does not include postage) is 4s. 6d. (3s. 6d. to Student Volunteers).

And in connexion with the C.E.Z.M.S.:—

*From Glasgow—Miss A. G. Lillingston, Bangalore.*

Up to the present the majority of the Volunteers are men, but the movement is rapidly extending amongst women students. A scheme has been set on foot by the latter to form a missionary settlement of lady Volunteers in Bombay, in order to work amongst the Parsee ladies, but as yet nothing very definite has been done, though Miss Gollock has been making inquiries on the spot as to the feasibility of the scheme. It should be observed that a stronger declaration than that formerly in use has now been adopted on both sides of the Atlantic, the wording being, "It is my purpose, if God permit, to become a foreign missionary."

But the S.V.M.U. is doing other work besides that of endeavouring by means of the declaration to bring people face to face with the question of personal service abroad, and of joining in Christian fellowship those whose purpose it is, God willing, to labour for Him in the mission-field. The Volunteers are linked together in various bands, by means of which, and of the organ of the movement, which is entitled *The Student Volunteer*, a most valuable educational work is being carried on.

Dealing first with the band, we notice that it is organized on much the same lines as those with which we are familiar through the Lay Workers' Union. The ideal body has its president and secretary, and a small working committee, and its object is to train Volunteers in all phases of missionary work, and as far as possible to extend the movement amongst other students. For this purpose frequent meetings are held, at which outsiders, if the term may be used, are allowed to be present, and great stress is laid not merely on missionary information, but also on the spiritual aspects of the work, and on that unconditional service of Christ of which missionary effort is a most important phase. It may be well to instance some of the special features of such bands which are emphasized more especially in America. There the appointment of several committees is recommended—

1. *The Correspondence Committee*, the object of which is
  - (a) To keep in touch, by means of letters, with every Volunteer of the band both in the field and at home.
  - (b) To get as many as possible of those who have not already done so to make a definite offer of service to some society.
  - (c) To correspond with other bands concerning methods of missionary work in college.
2. *The Visitation Committee*.—Its work is to secure opportunities for the presentation of the claims of Foreign Missions before others than students, to enlist the aid of the Volunteers in taking such meetings as may be arranged, and to assist them by the supply of literature bearing upon the subject.
3. *The Map and Chart Committee*, which takes steps not simply to select and buy, but also to make maps and charts illustrating either missionary effort or its absence.
4. *The Library Committee*, whose duty it is to form a library and circulate the books.
5. *The General Committee*, which arranges the meetings, speakers, &c., and endeavours to keep constantly before students the condition of the Heathen and Mohammedan World.

It is not necessary to describe the various methods of conducting the meetings of the bands, but before proceeding to speak of the educational work which the S.V.M.U. is doing by means of its literature, some allusion

must be made to the General Conferences of the Union held at Keswick in 1893 and 1894.

In 1893 the Conference began on Wednesday, July 19th (in the week preceding the Keswick Convention), and lasted until the following Monday. The afternoons of the week-days were kept free for recreation, the rest of the time being occupied with devotional meetings, discussions about S.V.M.U. work, conferences concerning spiritual work among students (resulting in the formation of the Inter-University Christian Union, which is worked side by side with the S.V.M.U.), and general meetings which were addressed by missionaries and others, including the late Bishop Hill, Dr. George Smith, Dr. Murray Mitchell, Mr. Hudson Taylor, Mr. Eugene Stock, and Mrs. Isabella Bishop. Last year, the camp was set up in time for the Keswick Convention (July 23rd to 28th), at the close of which the Conference was held. At the latter 142 men and forty-one women were present, but most of the meetings were concerned rather with the Inter-University Christian Union than with the S.V.M.U. Almost all the English students present were members of the Church of England; but there was a good contingent from Scotland.

Turning now to the literature of the Union, and passing by with bare mention the striking and forcible pamphlet, *The Bible and Foreign Missions*,\* we must speak most highly of *The Student Volunteer*, which title is borne both by a magazine published in London, and also by the official paper of the Student Volunteer Movement, as the American organization is termed, which is published in Chicago. The prominent and most valuable features of these magazines are not so much the items of general news of the S.V.M.U.—interesting though these are—as the studies on various countries, religions, &c., which are given in each number. Take the four numbers issued at home last year: there is a sketch of Islam, by the Rev. Principal Davies of Nottingham, accompanied by an exhaustive bibliography; one of Confucianism, by Professor Legge, of Oxford; and one of Hinduism, by Professor Lindsay, of Glasgow; and there are also six outline studies on Africa, eight on China, six on India, and a very thorough Bible study entitled, “The Conquest of the World.” For the sake of illustration, one or two specimens are given, omitting the extensive references to various missionary books:—

**AFRICA.—Study III. OBSTACLES TO AFRICAN PROGRESS.**

1. *Travelling Difficulties.*—Sub-topics: Carriers; tribute; fever; tsetse; hunger and thirst.
2. *Slave-trade.*—Sub-topics: Methods; results; Missions and freed slaves.
3. *Rum and Gunpowder.*

**INDIA.—Study IV. MISSIONARY WORK: ITS FORMS AND METHODS.**

*Forms*:—Preaching (bazaars, &c.), evangelistic and pastoral work; teaching in schools and colleges; medical (women and men); Bible and book distribution.

*Methods*:—Different Societies.

*Forms*:—Work among children, women (zenanas), lepers, students, English-speaking population, in villages, towns (90 per cent. of the population live in villages), among high and low caste (aborigines), different religions.

*Methods*:—Despise none; sympathise with all; study all; learn from all. Take as types and study—Methodist Episcopal, Salvation Army, S.P.G., O.M.S., Baptists, Scotch Presbyterian Churches, Gossner's, L.M.S., Ceylon and India General, Friends. Study these lovingly.

At the commencement of the present year the magazine was enlarged, and a new series begun. The first number contains a contrast between Buddhism and Christianity by Dr. Reynolds of Cheshunt College, accompanied by a bibliography which he prepared specially for *The Student Volunteer*; a letter

---

\* This can be obtained by writing to Crayden Edmunds, Esq., 93, Aldersgate Street, London, E.C., and enclosing 1½d. in stamps.

from Mr. Alvarez; a list of the Volunteers who have left for their respective fields since May 1st last; a number of branch reports; &c., &c.

In the American magazine, which has been longer in existence, this educational process is perhaps carried further and more fully worked out than in the English *Student Volunteer*, for besides several studies on various religions, a series on "the Apostolic Church and Missions," and a variety of what are termed "practical studies," there are a number of hints as to the management of the monthly missionary meetings. For instance, the motto of the American organization, viz. "The Evangelization of the World in this Generation," is thus planned out:—

I. TOPIC: *The Evangelization of the World in this Generation.*

II. SUGGESTED OUTLINE OF THE TOPIC.

1. *Meaning, extent, and limits of the work of evangelization which is to be accomplished by the Church.*
2. *Is the speedy evangelization of the world desirable? If so, Why?*
3. *Facts and arguments showing the necessity of preaching the Gospel to every creature in a given generation.*
4. *Scriptural proof that it is the duty of the Church to evangelize the world in the present generation.*
5. *The difficulties—both external and internal—in the way of the evangelization of the world in this generation.*
6. *The unusual character of the opportunity confronting our generation for the undertaking and accomplishment of this work. Compare the present opportunity with that of the Church in the days of Paul, with that of the Church one hundred years ago, or even forty years ago, in respect to:—*
  - (1) *The knowledge of the peoples of the world.*
  - (2) *The accessibility of the peoples of the world.*
  - (3) *The facilities at the disposal of the Church for reaching the world.*
7. *The possibility of the evangelization of the world in our generation.*
  - (1) *In view of the membership of the Christian Church.*
  - (2) *In view of the wealth of the Christian Church.*
  - (3) *In the light of the missionary agencies of the Church.*
  - (4) *In the light of the accumulated missionary experience of the Church.*
  - (5) *In view of what has been done in the realm of Christian and secular enterprise. Examples: (a) The extent of the activities of Christ in about three years. (b) The execution of the decree of Ahasuerus as described in Esther. (c) The work of Pastor Louis Harms. (d) The labours of the Moravians. (e) Military achievements. (f) Commercial ventures.*
  - (6) *In view of the following among other passages of Scripture: Matt. xxviii. 19, 20; Mark xvi. 15; Acts i. 8; Rom. xv. 20, 21; 2 Cor. x. 13-16; Col. i. 6, 23; 1 Thess. i. 6-8.*
  - (7) *In view of the fact that this is a divine enterprise.*
8. *How can the evangelization of the world within this generation be made a reality?*

Then hints about the presentation of the topic are added: the points which are of the greatest importance, and the best way in which to divide the eight "heads" amongst different speakers, are indicated, and the following wise counsel is given; "Avoid any fanciful treatment of the topic. Present nothing which cannot be fully backed by the Word of God and admitted facts." A list of books bearing upon the subject is appended.

In another number there is a description of a *missionary fact class*, by means of which Volunteers who are willing to address meetings are assisted in their work. For each meeting a country, or a religion, or perhaps some pioneer missionary is selected for study; and different members of the band are given a definite phase of the subject to look up in the best authorities. For instance, if the class is studying China, such subjects are assigned as population, area, government, characteristics, religions, moral condition, Missions, (a) past history, (b) present status, (c) progress, medical work, needs and appeals, &c. To each member a *limit of words and time* is

set, and so conciseness and clearness are secured. Every Volunteer comes armed with a "fact book," in which he enters notes of the statements made, and thus at the close of the meeting is in possession of a quantity of valuable compressed information which he could not otherwise have obtained without the expenditure of much time and trouble.

Of the Practical Studies the following is an example:—

#### STUDY I. QUALIFICATIONS FOR FOREIGN MISSIONARY SERVICE.

*Literature* Knowlton, "The Foreign Missionary," chapter III.; Murdoch, "Indian Missionary Manual," pp. 11-31; Broomhall, "The Evangelization of the World," pp. 91-93; "Conference of Missions at Liverpool, 1896," pp. 17-56, 233-290; "Report of Centenary Conference, London, 1893," II. 15-26; "Records of Missionary Conference, Shanghai, 1890," pp. 145-150, 163-167.

1. *Materials for the Induction.* 1. Study Paul's life, noting the characteristics which made him a model missionary. 2. Study with a similar aim the life of some successful modern missionary, Paton, Mackay, or Thoburn, for example. 3. Qualifications for service as indicated by the requirements of the field. Review for this purpose the Studies on India in the October and November *Volunteer*. 4. Qualifications emphasised by workers on the field. See literature above.

II. *Results of the Study.* Group the qualifications under the following heads:—

1. Qualifications affecting the missionary's inner life; 2. His external life as a representative of Christ; 3. His work with individuals; 4. His work as a civilizer; 5. As an educator; 6. As a literary man; 7. As an evangelist; 8. As a leader in the Mission Church.

III. *Lack of Ideal Qualifications.* Let band members cite illustrations from their readings of persons who were largely used, though not possessed of many of these qualifications.

Perhaps the most interesting of all the series of studies is that on "The Historical Development of the Missionary Idea," which is based on Dr. George Smith's *Short History of Christian Missions*. Every member of the band is supposed to possess a copy of this text-book, and, before each meeting, to read up the appointed portion. The class selects a leader who conducts the meetings, and corresponds with the Educational Secretary of the Student Volunteer Movement, by whom he is furnished with a number of "suggestions" concerning the different studies, and to whom he is expected to send a return on a printed form, stating what difficulties appeared during the study, what alterations in or additions to the lesson seemed desirable, and so on. The subjects of the studies on the Missionary Idea are as follows:—

1. Its first revelation to Man. 2. Its progressive expression in the Old Testament. 3. Its complete revelation in the New Testament. 4. Patrick and Columba, or the missionary idea in the fifth and sixth centuries. 5. Boniface and Anskar; or the missionary idea in the eighth and ninth centuries. 6. Raymond Lull; or the missionary idea in the Dark Ages. 7. The missionary idea and the Reformation. 8. The missionary idea in the seventeenth century. 9. The Moravians; or the missionary idea possessing an entire Church. 10. The missionary idea in the eighteenth century. 11. The organization of missionary societies. 12. The missionary idea among the Churches of the nineteenth century.

The outline of Study 4 and the "suggestions" about it are as follows:—

*Study IV. Patrick and Columba; or the Missionary Idea in the Fifth and Sixth Centuries.*

*Required reading:* Smith's *Short History of Christian Missions*, pp. 62-70.

*Other literature:* Maclear's *Apostles of Medieval Europe*, chaps. II. and III.; McClintock and Strong's *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*.

I. Patrick.

1. Early life: parentage; birthplace (locate on map); captivities.

2. Conversion: at what age and where?

3. Missionary call: the vision; the "Macedonian Cry"; opposition by friends joyful determination to be a missionary among the Irish.

4. At work as a missionary : methods ; length of service ; chief work ; extent of his work ; influence.
- II. Columba.
  1. Early life : parentage ; place and time of birth ; influence of Patrick's work upon him.
  2. At home as a trainer of missionaries : how long did he work thus in Ireland ?
  3. Abroad as a missionary : what led him to become a missionary in Scotland ? the church at Iona ; purity of his preaching ; duration and extent of work ; influence.

## SUGGESTIONS TO LEADERS ON STUDY IV.

- I. Each one in the class should of course be expected to be ready to recite on the general points mentioned in the outline published in the *Student Volunteer*, which will necessitate merely a study of the lesson assigned in the text-book.
- II. The following topics are suggested as suitable to be assigned to particular members of the class for special work :—
  1. The geographical extent of Patrick's work as a missionary shown from a map.
  2. Patrick's missionary method : Romish or non-Romish ; purity of his preaching ; methods of preaching ; policy of training missionaries.
  3. Patrick's character : his faith in overcoming obstacles ; his persistence of purpose ; his fearlessness, perseverance, foresight, piety.
  4. The occasion of Columba's becoming a missionary.
  5. Columba's missionary methods : monastery at Iona ; Romish or non-Romish ; method of work among the Picts.
  6. Columba's character and influence.
- III. Literature on Patrick and Columba : McClintock and Strong's *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* ; Maclear's *History of Christian Missions in the Middle Ages, &c., &c.* [A long list is given.]

It is scarcely a matter of surprise that this Volunteer movement has been subjected to much criticism and some opposition. Many regard with suspicion and dislike anything of the nature of a pledge, and regard the signing of the declaration as, to say the least of it, unwise. At the same time it is useless to ignore the fact that the movement both here and in America has advanced by leaps and bounds, that there have been many tokens of God's blessing upon it, and that it is most valuable as serving to enlist and organize the enthusiasm and activities of young men and women in the cause of the Evangelization of the World. Regarded as the expression of the determination of the moment, a determination of no binding force, but at the same time not lightly to be laid aside, the declaration may be of the greatest service. In one town where it has been used amongst others than students, a lady, through facing the question of signing the old form, "I am willing and desirous, if God permit, to become a foreign missionary," was shown that she was not then able to say to the Lord, Whithersoever Thou sendest me I will go ; she made it a matter of prayer that she might be enabled to put herself without reserve in the Saviour's hands ; the prayer was answered, and she is now a missionary on the staff of the C.M.S. It is indubitable that many are kept back from the field by the existence, not of a real obstacle, but of an apparent one which serves to conceal the unwillingness which exists to labour for Christ in *any* part of the world. The S.V.M.U. by its "declaration" assists to strip the disguise from what is often an excuse, and to press home the duty, whether chosen to go or not, of being *willing* to go "anywhere for Jesus." But beyond this, and in one sense apart from this, the S.V.M.U. is carrying on a most valuable work by means of the systematic instruction which it organizes, and of the openings which it secures for the presentation of the claims of Christ with respect to the Heathen and Mohammedan world.

C. D. SNELL.



## LETTERS FROM UGANDA.

Bible Students—Chapels of Ease—200 Country Churches—130 Evangelists  
—Sale of Books—800 Baptisms.—Urgent Calls for Men.

*Extracts from Letters of Archdn. R. H. Walker.*

*Namirembe, Mengo, Oct. 27th, 1894.*

**T** is really most encouraging the way in which Henry W. Duta, Bartolomayo Musoke, and several others care to hear all I can tell them about the history of the Bible, the places, the people, and the events referred to. Also their interest in the history of Christianity in England, and the Reformation period especially, is simply astonishing. I never took so much interest in all this before as I do now. It is no uncommon thing for a man mending a fence, or a woman hoeing a field, to ask if the Herod mentioned was Antipas or Agrippa. So you see we want books of reference to be able to give all the information asked for. A man carrying a pole to build the new church with, stopped me on the hill and asked me why God gave a law which man could not keep. No one need feel that their abilities are thrown away here; most of us will regret that our attainments are not greater.

I am anxiously looking for an opportunity of going to Mitiana, and then to Ziba. I am perfectly satisfied that all is going on well, but by such visits (very occasional ones) I think we may link our work together and bind our hearts with closer bonds. We are proposing that at our missionary meeting on the first Friday in each month, representatives should be present from Mitiana and Ziba, who will tell us of the work going on there. Next Tuesday we hope to have a meeting with a view of organizing the work more, and seeing that men who are sent out to teach, and who have received Church lands, should be given those gardens near the place they are sent to. There are a good many gardens now given to the Church for the support of the teachers. Colonel Colville has written them all down, and now we hope to get men chosen who will work from centres and take charge of all the work in their neighbourhood. Pilkington is to make a map with a view to this organization.

It might seem that we are rather a large body of workers here at the capital (Roscoe, Millar, Pilkington, Fletcher, and myself), but I am sure it

is a good plan to consolidate the work. This is the heart from which all the teaching may be said to come. Mitiana and Ziba are centres too, but not with the same far-reaching influence. Everybody comes to Mengo except the very lowest classes. These people who do not come to Mengo must be visited at their own houses, but the people who are sent down to visit them must be instructed, and just at present this may be said to be the prominent feature of the work. About 1000 people, men and women, are under daily instruction here at the capital. To carry on this, and to attend to all the multitude of little things that crop up, we require a good many helpers.

Seven schoolrooms are being built round the top of this hill. Three of them are nearly ready for use; I hope in ten days we may be holding services in them. Then will come the work of building a church on the site of the former one. I quite hope it will be really a church in the sense of being set aside for prayer and the reading of God's Word. The Roman Catholics are building a large church on their hill. The day our church fell the priests sent me a most kind letter offering to come and help us in any way they could. They had heard the first report that a European had been crushed and many of the Baganda injured by the fall of the church. Kamswaga, the king of Koki, has written the Christians here a letter, which he wishes the people to have read to them in church. In this letter he says he wishes to be a Christian, and has quite made up his mind to be taught the Protestant religion.

*Oct. 28th, 1894.*

I am once again a wanderer—I have no house to call my own. The church on this hill, Namirembe, has fallen down, and the Bishop's old house in which I was lodging has been made into a temporary church. I am lodging in a house kindly lent me by the Katikiro. All my cooking has to be done under a plantain-tree, with a bullock's skin hung up to keep off the rain and wind.

Round Mengo there are some twenty or thirty churches which can be served with preachers on Sundays. Roscoe has very kindly undertaken this part of the work. On Tuesday morning the name of each church is read out, and the preacher who will conduct the Sunday services there on the following Sunday. On Saturday this list is again read out, and all through the week it hangs in the church here, so that any one may see where he is expected to officiate. On Tuesday morning each teacher comes to Roscoe and gives an account of the church he has been to, which is duly entered in a book. Throughout the country it has become the custom for each chief to build a church, and now there are some 150 churches built. Pilkington, from here, tries to supply all these churches with two men each, who are to live at the place, and conduct services every day in the week. The young men go off for periods of six months, and then when they come back here they are daily taught by Pilkington and Millar. This work is growing so fast that it has become necessary to divide the country up into districts, and put some older man in charge of each district. We hope to have a meeting to-morrow afternoon with a view to this organization. It is quite impossible for us here to direct all this work. We hope to make, as it were, parishes throughout the country, and to put men in charge who will devote themselves exclusively to it. These men are supported in two ways: by voluntary contributions collected in church on Sundays, and on the first Friday in each month at the missionary meeting; secondly, by gardens that have been given to the Church by the chiefs. There are about twenty-seven gardens already given that are Church lands. These gardens contain ten houses each on an average. They pay no taxes to the king, and the holders of them are not expected to go to war, or to work for the chief over them, or for the king. We want, as far as possible, now to appoint men to these gardens, and get them to teach in that district. For though food and a house is promised by the chiefs to men who will go and teach their people, yet, as a matter of fact, it comes about that many of the teachers have rather a hard time of it. Those who have gone to Koki and Toru are supported by the Baganda Church.

In clearing the ground to build the schoolrooms on this hill, some of the crops in the gardens have been destroyed. I sent a few shells to those who have been the principal sufferers. This evening one of the men who had received some shells came and told me he wanted to give them back. He felt sure he ought not to take them—he thought it was like selling his crops to God. The poor fellow said if he took my shells I should do him out of the blessing God was going to give him. He would not hear of keeping the shells until I told him I wanted to share with him the blessing God was going to give him; so to do me the favour of allowing me a share he has taken the shells, but I could quite see he thought it rather mean of me to cut him off a part of his blessing. It is very refreshing to find this simple, genuine faith. We come here to teach, but there is a good deal we can learn too.

*Mengo, Nov. 30th, 1894.*

The only thing I fear is that those who do not read very carefully will run away with the idea that now the whole work has been done. When the map shows the country mapped out into districts, and some 200 churches or "synagogues" built, it will look very encouraging. It is very encouraging, but it must be borne in mind that in many cases the chief of the country, because he is a Christian, has built a church, and very possibly there are no baptized people at his place. Every man who holds any position has built a schoolroom, but for many of them no teacher has been found, and in some cases the teachers need teaching. There is a feeling abroad that every one should put up a house for teaching to be carried on in it. Some of these houses are most beautifully built, and are as neat and good as the man's own house. In other cases they are but poor places. I daresay there are about 2000 baptized people in the country. The Native evangelists are much in need of teaching, and yet no sooner do we form classes and begin to read with them than such urgent appeals come in for teachers to go to different parts of the country, that we have to send out the men under instruction. Possibly our Lord's seventy whom He sent out were not fully qualified. I think these men will in many cases learn a great deal from trying to teach others.

Two of the poles for the new church to be built on the top of this hill have been brought. It will be a great undertaking. Round the top of this hill six schoolrooms have been built, and the church is to stand in the middle. To-day all the buildings were full of people come to worship.

I hope you will not suppose that "after-meetings" and appeals to the emotions form the bulk of the work here. These things are exceptional, and as such may do good. A good Scriptural reason for the hope that is in us is a much more satisfactory evidence of the new birth. The bulk of our teaching is the careful reading of the Scriptures, and explanation of

them. Personally I allow one in the class to read a few verses, then I explain the passage by asking questions, and by giving references—calling up other passages to give their evidence, these people call it. Then I allow questions to be asked. Some of the questions asked are very good ones; others are silly and self-evident in their answers. When foolish questions are asked, generally some one in the class points out the folly of them. In this way a wonderful knowledge of the Scriptures and all that is involved in the study of the Bible is gained. This forms a solid foundation, and gives an intelligent grasp of Truth.

*Annual Letter of Mr. G. L. Pilkington.*

*Mengo, Dec. 12th, 1894.*

Since my return from Unyoro, where I had wonderful opportunities of preaching the Gospel to many who probably would not have heard it otherwise, and of getting into closer touch and sympathy with the Waganda, my work has been chiefly that of looking after the rapid extension of the work into the country, which has been one of the most marked features of the year: in fact, I have acted, I may say, as secretary to the Church Council as far as this special work is concerned. I have also done language work, especially the revision of the New Testament, with Henry Wright Duta; but I propose in this letter only to review the work of extension into the country parts and neighbouring countries during the past year.

At the beginning of this year there were not, probably, more than twenty country churches (or reading-rooms or "synagogues"); there are now not less than 200, of which the ten largest would contain 4500 persons; the average capacity of all would be, perhaps, 150. In these there now assemble every Sunday not less than 20,000 souls to hear the Gospel; on week-days not less than 4000 assemble (these numbers are exclusive of the capital). The first teachers paid by the Church Council were dismissed in April. There are now 131 of these teachers, occupying eighty-five stations, of whom just twenty are stationed outside Uganda proper, and may be regarded as more or less foreign missionaries. This by no means represents the whole of the work that is being done in the

country; there are some places, notably Jungo, some fifteen miles south of Mengo, where a splendid work is being done, and there are probably not less than twenty teachers at work under Henry's able superintendence, and not one of these teachers nor Henry himself is reckoned in the above. At Bu'si again, an island near Jungo, there are only two of these regular teachers, and yet there are three churches and about 2000 people under instruction. This extension into the country has produced, as might have been expected, visible fruit in the enormous increase in the number of those under definite instruction for baptism. At this time last year the catechumens numbered 170; during the year some 800 (I have not the exact number at hand) have been baptized, and there are now 1500 catechumens.

A blow has been struck at the numerous and absurd slanders current about baptism by the work of the Native deacons, who have, whenever possible, taken baptisms in the country churches. While writing this letter I have received a note from Zachariah Kangao, who went to his country place some days ago to baptize some candidates; he says that a great number collected to see the baptisms, and went away saying, "It was all lies they told us about eating snakes' tails and human flesh," &c. One slander he mentions which I think is not only interesting, but most encouraging—that baptism consisted "in making an incision in the head and rubbing in a powerful medicine which kills the old heart, and then there comes in its place a new

religious heart that does not lust for anything,"—a glorious Heathen testimony, I take it, to the renewing power of the Gospel of Christ.

Then, further, the work is being extended by the fuller organization of the country churches. It has been decided to elect six churchwardens whenever the number of baptized men is not less than ten; this organizing has only just been begun, but we have seen enough of resultant activity to lead us to hope that the effects, when the scheme is complete and in full working order, will be most important.

To sum up, the year's work has been by far the most encouraging that I have been privileged to witness, and I venture to think that the Church here is only just beginning its course of testimony and victory. I anticipate that next year will see an enormous accession. Is the C.M.S. prepared for the calls upon its resources which the rapid increase of the work here might mean? What if we should require a hundred thousand copies of the New Testament in the course of the next two or three years, and say a million

reading-sheets? This would make about 1500 loads; how are they to be brought here in addition to everything else?

Let me add one word about reinforcements. Is it not obvious that our present staff is not nearly sufficient? There are, thank God, several most able Natives, real soul-winners too (notably Samuel Kamwakabi of Bu'si, whom I have heard begging his people—700 of them—with tears in his eyes, to be reconciled to God); but they are not yet fully qualified to organize and keep books, nor to train people for this work. Europeans are needed for a few years in considerable numbers; men of ability and education and spiritual power are needed. Such men would, as far as one can foresee, be the means in God's hand of putting into the field here, say, each of them, ten Native missionaries in a few years, each of the ten in most ways equal, in many ways superior, to any European; therefore I venture to say that one European of the kind required now is worth ten five years hence. May the Lord of the Harvest open the eyes of those at home to see it!

*Extracts from Annual Letter of the Rev. E. Millar.*

*Namirembe, Dec. 12th, 1894.*

The work all over the country has been most seriously hindered by the lack of reading-books, those which were ordered in February and in July, 1893, not having yet arrived here, so that the teachers are almost complaining that they have to make bricks without straw, as the necessary books for their work are not to be had. We also badly need small Catechisms which were ordered in February, 1893; in fact, the first work I did with my typewriter in this country was to type a copy to be printed at home. The sale of books all over the country has suffered from the lack of these books, many being deterred from coming forward for baptism, as they cannot get the Catechism. The totals of books sold during the last year are, very roughly, as follows:—New Testaments, 730 (these were all sold in a week); Gospels and Acts in one volume, 970; single Gospels, Acts, or Epistles, 9550; Prayer-books, 344 (stock burned); Primer, 8746 (none in hand for some months); Reading-books (Mateka), 5860 (out of stock); small Reading-books (Walifu), 453 (out of stock); Hymn-books, 1069 (out of stock).

Every day from morning till night we hear, "I want a Mateka," and have to reply, "None." The above returns are not complete, as I have not had time to add up all the sales for the last month.

In about the month of June we began to have regular services every Sunday in small churches distant about an hour from here, and this plan has answered very well. We afterwards got others built at greater distances, until now we have about twenty churches which are regularly worked from here. Some of these will have sub-churches which will be worked from them. The people who go to these churches are to a very great extent those who would not otherwise have gone to church, and the congregations in the big church have not been sensibly affected. The result of this extension was at once seen in the increase in the number of candidates for baptism; and now we have several classes for baptism taken in these suburban churches, and these people will be baptized in these churches, where we also administer the Lord's Supper at intervals. Similarly we now baptize people as far as possible

in the country, and thus many can be baptized who would not, under the old system, have been able to have been baptized for some years, as many are afraid of coming to the capital, and when here, find it very hard to get food, as most of the food has to be brought in from the country.

The number of candidates for baptism at present in the capital alone is about 600, and this after special efforts have been made to get them examined quickly. The course, as you know, lasts about three months.

There was a strange error in the last Annual Report; the number of readers was returned from here as 30,000 or 40,000, and in the Report it appeared as 3000 or 4000 only.\*

It must be very difficult for you to form any idea of the work here. I myself feel it hard to realize its magnitude. Here is one fact: we have now all over the country upwards of 200 churches in which Sunday services are held. At some of these services the attendance is 200, at some, such as Bu'si, it reaches 700. Taking a low average of 100 per church, and adding all the churches together, we get an average attendance per Sunday of 20,000 people at the very lowest estimate. In the capital alone at present we are baptizing adults at the average rate of twenty-five per week, and infants are very numerous. The total number of baptisms this year will be over 1000.

We have lately had some promising conversions amongst Mohammedans. One man, a leading

teacher among the Mohammedans, became a Christian owing to the lives of the Christians whom he knew; another, a great chief, will, we hope, soon come over; he is at present in Busoga, and Pilkington, in his talks with Mohammedans, always found them most ready to talk on points of religion, and not bitter like the Papists. A few Papists have also come over, having had, in consequence, to give up their chieftainships, as Budu is intolerable to one who has turned—the Papists make it too uncomfortable. On the other hand, we have lost two men who have turned Papists, both, as they themselves say, entirely from political reasons, as they wanted gardens.

The big church, as you have heard, fell down in October, and now we are having services in some small churches which have been built for schoolrooms. We get at present about 3000 in these churches, and on Sunday have to use three of them in order to accommodate all the people. Since the church fell down we have given more attention to the work in the suburban churches, and Mr. Roscoe now gives all his time on Sundays to this work.

We hope that the Bishop when he comes will ordain three of the Native deacons priests, and will ordain some more deacons; these we think of putting in charge of the suburban churches, and making each of them keep all the books of his church and records of candidates for baptism, &c., and thus be afterwards fully qualified to take charge in a country district.

*Extracts from the Rev. G. K. Baskerville's Journal.*

*Ziba, Kyagwe, September 21st, 1894.*—The congregation daily now numbers about 80; there are 48 in my confirmation class, and 60 reading for baptism. I am in the church from 9 till 11.30, but before 9 a.m. teaching goes on.

*23rd (Sunday).*—To-day we have had 6 adult baptisms. Since we came to Kyagwe the number is now 220, of whom over 150 have been baptized here at Ziba, the rest while itinerating.

Gordon reached Mengo last Friday. He baptized 20 people in Kikabya last Sunday, and admitted 14 to the Lord's Table.

*October 21st (Sunday).*—To-day we

have had an accession of 27 to our communicants, and were altogether 52 at the Lord's Table. There are still some 47 candidates. This last lot have been under instruction for over two months.

*November 6th.*—From the Kikabya, where you will remember I have twice been, have come 50 candidates for baptism. I am taking them in the afternoons at two o'clock in St. John's Gospel. We began to-day.

*Ngogwe, December 2nd (Advent Sunday).*—We made a successful move last Monday, and are settled in our new station with our first Sunday over. Daily service was dropped for

\* The Annual Report statistical table has no column for "Readers." The returns did not state that the large number given were all "Catechumens," nor do we gather that they were from Mr. Millar's remarks.—ED.

the week, and only the baptism classes held for each day. Nikodemo and I were from morning till night in the church superintending final touches, and not only so, but carpentering ourselves, making seats, &c. We have every reason to be thankful for our move; we are here in the midst of the people, and to-day we counted 630 at the afternoon service (there were more in the morning, quite 700), while at Ziba we have never had more than about 200. I read the morning prayers, and Nikodemo and Yonasani preached. Our real opening services are, however, to be next Sunday. On Thursday all the teachers have been asked to come up with as many of their flocks as they can bring. They will be here till Tuesday (11th), and during those days we hope to have special services, the morning of an evangelistic character, the afternoon more for believers.

The church will, it is evident, be too small, and must soon be enlarged, for I do not see why we should not soon have a congregation of over 1000. Pilkington writes me that there is a great stir amongst the Roman Catholics and Mohammedans now. He is holding little evening missions at different places near the capital, taking a walk out, holding a service, and returning at dusk. Yonasani and I hope to begin regular visiting here this week: the gardens are very thick and many within easy reach. I want to get a party of young men to go out with me evening by evening, and see if we cannot stir up the people.

6th.—I have paid two visits to gardens in the neighbourhood yesterday and Tuesday. On Tuesday I got a warm welcome, and we had a nice time; yesterday a colder welcome, but a sheep, for which I was half sorry, but could not well refuse. To-day a large number of people have come in from the gardens round with their teachers; they will be here till Monday for a kind of short mission. Many have been afraid to come, for there are so many stories abroad about our doings, the most common that we eat human flesh. They will tell their companions the name of the man last eaten, and where he came from! Of course this idea is given rise to amongst them by the Holy Communion. All this is very sad! Again, I have just heard of a garden where the chief had built a church, and then had to visit Mengo.

Just after, a man died of plague, and the caretaker and steward of the garden collected together all the men in the place, and they carried the church away entirely—it had been the cause! A man, I hear, has been brought up to the Sekibobo for judgment; his wife wished to come to these services, and he was found half murdering her in his house. A few facts like these show you what a fight Satan is having for his dominion. One of the teachers was coming in with some fifty of his people, when a messenger came after them, "Do not go, there will be no feast," and in consequence many of them turned back.

7th.—A day to rejoice the heart. Church packed morning and afternoon, and there will be more to-morrow, for others have arrived to-day. This morning I gave a plain Gospel address, Nikodemo having opened with prayer—a very quiet service. I purposely refrained from asking for any hand-showing or such-like. After the service the teachers came in for conference, and I explained to them what the Church Council have arranged for organizing the Baganda Church roughly, thus:—

1. The whole country is divided into thirteen districts.

2. Each smaller place where there are ten or more baptized men (adults) or catechumens, to meet and choose six churchwardens with following duties:—

(a) Sweep, repair, keep church.

(b) Collect shells, &c., take care of and arrange what shall be done with them.

(c) Teach, preach salvation, and visit.

(d) Settle about candidates for baptism, refusing any who are bad livers, and sending reasons to Church Council.

(e) Help the teachers sent from headquarters; meet weekly on Saturdays after morning service under presidency of teacher, if there is one.

3. For every ten baptized in a smaller place, one to be chosen to represent them at the centre.

4. For every 100 baptized in district, one to be chosen to sit on Church Council at Mengo.

This scheme provides for a full and direct representation. As baptized Christians increase the scale will be raised, and also eventually only communicants, I should suppose, will elect.

This afternoon we have had a missionary meeting: hymn, portion, prayer, two evangelists. two prayers,

two evangelists, two prayers, two evangelists, hymn, prayer, grace. I wish you could all have been present and heard and understood all that was said. Young men all of them who spoke, full of life, and one or two were really eloquent.

9th.—The church has been a sight to-day, crowded in every corner, except a small space we left round the Holy Table, and not only so, but crowds outside all round the building. In the morning Yonasani read and I preached; Nikodemo helped at the Communion, at which we had twenty new communicants, and were ninety-three in all, a larger number than in the whole of Buganda four years ago when I first came.

This afternoon I read, Nikodemo preached from St. John v. 25. It was touching in his sermon to hear what he said of Yonasani Kaidzi. Nikodemo is a man of about fifty, while Yonasani is comparatively a young man. He said, "It was Kaidzi who broke me in and taught me, coming to my house daily, and now I, though older than he, and a bigger man, if he says a thing is not right or seemly, I listen; his word is enough."

I hope this gathering of readers from the country will be of great influence. Many were afraid to come, as I have written above; their friends will tell them what they heard and saw, and I hope if we are spared to have another such gathering, possibly at Easter, we may have many more. Tomorrow morning we have a final service, and at middle-day eat a feast at Nikodemo's, who is to kill three cows. The teachers will remain behind another day for some parting words and business.

11th.—Very few now remain of all who came here for the services. Yesterday morning, after a solemn word from Yonasani on "Wherefore take unto you the whole armour of God," &c., and a word from me, we gathered all the baptized and catechumens of the immediate vicinity, and proceeded to elect six churchwardens. Each had six votes, and those selected included my cook, Filipo Maketi. This took up till nearly two, when we all went (and was it not a crowd!) to the Sekibobo's for the feast—201 baskets of cooked food, three cows and a number of goats, fowls, fish, &c. Of course many came who had not been at the services—very

many. There was ample of everything, which I have seldom known at a native feast. There was firing of guns in the evening. I fired thirty rounds, or rather let my boys do the firing. This morning we had a final word with the teachers, who have now mostly gone. Nikodemo has also left for Mengo; he hopes to be back for Christmas.

19th.—Visiting is being vigorously carried on by a number of our young Christians, and I hope a marked result will soon be seen. I want to quote from my boy Aloni's note. He is now a teacher at a place one hour and a half from here. At our Conference we suggested that visits should be paid to the large fish-markets on the Lake, to which the Bavuma islanders come to trade with the Baganda (though not in fish alone, but also pottery, &c.). Let me quote: "Sir, I write to you in a few words this letter to inform you, sir, that yesterday we went to the market to preach the words of God, and we implored the head-man (a man who levies a tax on all articles bought and sold for benefit of the lord of the soil) of the market to seat the people, and he seated them all, about 500. The Bavuma sat in one company by themselves, and one of us preached to them, and the other to those of these parts. The Bavuma sat very well, and further, they said, 'These words we accept,' and they excel the Baganda to answer well." All the Bavuma islands have been included in our district at present. There are teachers in two of them, and the chief of a third is anxious for a teacher.

*Christmas Day.*—A full church this morning, and over eighty at Holy Communion.

*New Year's Day, 1895.*—Last Sunday we had sixty-eight baptisms here, and two others admitted to Church membership who had been baptized sick.

*January 22nd.*—I hear the mud house (two stories) for ladies is nearly finished, waiting now for doors and window-frames. Locusts are back again; but also a bird has made its appearance, which eats them, and when satisfied amuses itself by killing and picking them to pieces—"every disease has a remedy." Two days ago we were nearly burnt out—the fence behind the cook's house caught fire, but mercifully we were able to put it out without any house catching. God

is good! The new party has not arrived yet from Usukuma, but is expected every day. I have now a fourth helper here, so that I may say I have two curates (Nikodemo and Yonasani), two lay helpers, besides some dozen voluntary teachers—and none of these cost C.M.S. a farthing. Next Sunday we are hoping for more baptisms—twenty-one—eight of whom are women; one of the men, an ex-Mohammedan, is a most intelligent man. We have sent out four more teachers lately into a distant corner of Kyagwe. A fifth

man is waiting to be sent out. We have now over fifty teachers in the district; they go two and two. We have about twenty-four stations, with an average Sunday congregation of seventy each; so that, with our congregation at Ngogwe, we have over 2000 people collecting every Sunday, besides many who probably collect in places to hear, and where, as yet, we have sent no teacher. This is in one district of some forty by fifty miles at a rough estimate.

## LADIES' DEVOTIONAL CONFERENCE AT AMRITSAR.

(From the "Punjab Mission News.")

[This Conference was attended by some 200 English and Indian ladies, missionary and otherwise, from all over the Punjab, as well as some who came from Sindh and the N.W.P. The writer of the account is not named.]



WHEN our beloved Master held Conventions, He did not show any forgetfulness of the needs of those human and material temples which He was preparing for divine and spiritual indwelling. A quiet spot was chosen, food provided bountifully and gratuitously, and the audience was bidden to "sit down" and rest on the fresh grass with which His Divine power and tender forethought had already carpeted the ground. And, as He is "the same, yesterday, to-day, and for ever," it is not surprising that when He drew together some of His loved ones at Amritsar, they should have met with like treatment, nor can we wonder that there, as in Galilee, human hearts, heads, and hands were got to work out His plans, and the resources of His friends were honoured and utilized. Surely all loving service is a sacrament, and surely in the *willingness, thoughtfulness, and wisdom* displayed by those who arranged the external conditions of the late Convention, we may see an "outward visible sign" of the spiritual realities we sought and found there, divine "*grace, love, fellowship*." Though those whom He that "ordereth all things after the counsel of His will" employed will doubtless gladly respond to detailed inquiries as to how all was managed, still more doubtless is it that they will say, "Inquire of the Lord, for His name shall be called Counsellor!"

Having promised that His people

should do even "greater works" than He did Himself, our Lord has now so marvellously increased their resources that the primitive inconvenience of the days when He audibly taught are no longer an inevitable adjunct to a quiet time with Him.

The scene of the Amritsar gathering was a meadow with not only "much grass," but also with trees to shade the pilgrim-guests. Though overlooked by no abode but the specially favoured Alexandra School premises, it was yet close to the railway by which "divers came from far" without weary trudging. Having reached the meadow, these wayfarers found there a large number of commodious tents pitched, furnished with every requisite, and each bearing the names of those whom it was to shelter.

Here they rested in groups of two or three, which groups intermingled three times daily in a large erection with tent-walls and thatched roof, under which six long tables were rendered attractive by white linen and bright flowers, those sweet love-tokens of our Beloved. In the intervals between partaking of the well-cooked, well-served, well-chosen fare, and exchanging greetings with friends new and old, guests could glance round at the large-lettered texts which turned the very walls into mute witnesses of the all-providing Host; or they could read through the hymns to be sung before and after the various meals respectively (and even scrutinize the



harmony of the tune in two parts!), with a copy of which each place at table was supplied.

As the *whole* day was not spent at meals and meetings, the visitors had leisure to write letters and drop them into the red pillar-box set up in the camp, or read those which the postman brought and handed over to the steward, always at hand for all sorts of emergencies. Or they could wander off to the Mission library thrown open to those who wished to read in quiet, and ponder or pray over their notes.

But all these were but the surroundings. The focus of the whole camp was "the tent of meeting," where four times a day souls hungering and thirsting for the Bread and Water of Life, yearning for communion with the one best-beloved Friend, met together to sit at His feet and hear His Word. The thatched roof, the tent-walls, whence words of truth and power, embroidered by Hindustani fingers on brightly-coloured cloth, promised blessings unconceived before; the rows of seats, where listeners from East and West mingled together in touching promiscuousness, can be seen no longer, nor can the ear catch the sound of voices upraised in praise, prayer, loving, eloquent exhortation, or fervent appeal. But, surely, unfading will be the memory of these things, and still more unfading, nay, ever more brightly vivid, the realization of the unfathomable realities set forth over the platform in letters of gold as the suggested programme of study, and entered into as the appropriated possession of those who came together impoverished and went away enriched (though emptier than ever), "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost."

#### TIME TABLE.

##### Meetings.—

Monday (Feb. 25th), 5.45 p.m., Preliminary prayer-meeting.

Tuesday	} Prayer-meeting, 8 a.m.	
Wednesday		Morning " 11 a.m.
Thursday		Evening " 5.45 p.m.

##### Extra Meetings.—

Tuesday (in Hindustani), for women,	} 3.30 p.m.
Wednesday, for young people and children,	
Thursday, for missionaries,	
Friday, praise and thanksgiving meeting	

Meals.—Breakfast, 9 a.m.; Luncheon, 1.30; Tea, 4.30; Dinner, 8 p.m.

It is with a heart overflowing with thankfulness that one looks back over the four days now past, and sees how the Lord has been present to bless: truly, He has done marvellous things, whereof we are glad. Indeed, it could hardly have been otherwise, for the Ladies' Convention had been for weeks previously the subject, not only of careful arrangement, but of constant, earnest prayer, and most of those who met together did so with a strong expectation of receiving great things from the Master's hand.

I have been asked in giving "a hearer's impressions" of the various meetings, not to speak of the more external social aspects of the Convention, and yet it is impossible not to say just one warm word of gratitude for the loving, self-denying thoughtfulness that enabled not only the guests, but even those also who were hostesses, to spend the days in perfect quietness with God, away from the many worries usually inseparable from camp life or entertaining.

To pass to the meetings themselves. What was most noticeable in the addresses was not so much deep scholarship as very direct, practical teaching; God's Word brought into literal close relation with our daily life.

One cannot attempt to do more than give a general "bird's-eye view" of the meetings. At the preliminary prayer-meeting on Monday evening we had a foretaste of the blessing to come.

On Tuesday morning, Miss Gollock, who presided throughout, in a few words gave us the plan of teaching to be followed, which was the threefold benediction of 2 Cor. xiii. 14; and Miss Hewlett, who was the first speaker, took us at once into our subject for the day—"The grace of our Lord Jesus Christ."

Taking the account of the multiplying of the widow's oil, she showed how the pot of oil typified "The Grace," and asked—

I. Who are fit recipients?

II. Who supplies the grace?

III. How long will the supply last?

"Jesus only," the supplier; those who know their need, the recipients; and our capacity for receiving, the measure of the blessing.

At the evening meeting, Miss Orlebar showed that in order to receive grace, there must be the humble spirit, and

B b

close communion with the Giver; while Miss Gollock, in a very solemn address, spoke of the outcome of grace in practical holiness of life. On Wednesday morning, Miss Brown, M.D., of Ludhiana, and Miss Hewlett gave thoughtful addresses on the "Love of God" in some of its varied aspects, as shown in His dealings with us; while in the evening Miss Orlebar dwelt rather on the love as manifested through us to others. This evening meeting was a peculiarly solemn time of heart-searching. We were shown how Christ dealt with His disciples, uncongenial, ignorant, hasty as they were; how often we misrepresented our Master owing to the want of loving forbearance; and how only by the power of the Holy Ghost could we bear real practical witness of Christ's love to the world.

On the morning of the third day Miss Hewlett took as her subject, "God the Holy Spirit taking up His abode in the heart of His children, suggesting, moulding, and giving power." Miss Orlebar followed with a most helpful and suggestive Bible-reading from 2 Kings ii. 1—15, Elisha's last day with Elijah—the servant and the Master. Miss Gollock, in the evening, spoke of the work of the Holy Spirit revealing first ourselves, and then Jesus Christ. The Holy Ghost when He fills the heart brings

1. A new reality of control.
2. A new joy in obedience.
3. A new understanding of the Word of God.
4. A new hunger for prayer.
5. A new power for service.

Christ longs to see *effectual* service. His own work was not always successful, but always effectual. Miss Katharine Wright followed with a word more especially to the young ones present, on the joy of service and its failures.

Mention must be made of the early morning prayer-meetings with which each day commenced. The subject on Tuesday was, "The showers of

blessing," to which we were looking forward. We were pointed to Ps. lxxv. 9, with its striking marginal readings, and shown that a desire for blessing on our part was evidence of purpose on God's part. Appropriating faith enables us to receive the blessing.

At the second day's prayer-meeting we had some very practical thoughts from the illustrations of the patched garments and old wine-skins in St. Matt. ix. 16, 17. God does not want our lives to be merely as it were "patched up," defects made good, bad habits abandoned. His will is to "make all things new."

Space forbids more than a passing mention of the three extra meetings held in the afternoons. The first was in Urdu, presided over by Lady Harnam Singh, the second for children, and the third a missionary meeting, at which many short addresses were given.

The closing meeting of the Convention was a praise-meeting on Friday morning. Miss Hewlett opened with a short address on the last words of our subject text, "Be with you all evermore."

Miss Orlebar spoke on the path of the disciple who would follow His Master closely as being necessarily a path of humiliation. For a Christian the true advance is a descent until he is brought into touch with the meek and lowly Jesus.

Then, after a few words from Miss Gollock from Ps. cxli. 3, on the need of guarded lips, we were asked to give each in turn a special message of praise and comfort in the words of some text.

Visitors to Amritsar came first, Miss Gollock choosing Ps. cxviii. 27; Miss Orlebar, St. Luke xii. 32, stopping short at the word "give" in that text; Miss Hewlett's choice was Ps. ciii. 12.

And so we separated with one of the "praise" texts still ringing in our ears, "The Lord is able to give thee much more than this."

Oh, may it be so in the future for every one of us, and to Him shall be all the glory!

[In addition to the three chief speakers mentioned above, there was a fourth, Miss Brown, of the American Mission at Ludhiana. Whether the absence of her name in the account is any clue to the authorship, we do not know. We may add that Miss Orlebar is a lady working of the Y.W.C.A. at Calcutta.

From private sources we hear that the Missionary Meeting on the Thursday was remarkable in many ways. It was the only meeting to which men were admitted. The Rev. R. Clark opened with reading and prayer. Three older ladies then spoke, for six minutes each, viz. Miss Clay, C.E.Z.M.S., Ajnala; Mrs.

Scott, S.P.G., Delhi (whose address is stated to have been "a rousing word on the importance of presenting, not Christianity, but Christ"); and Mrs. Durrant, C.M.S., Muttra. Then was sung the hymn which properly begins, "Far, far, away," but the words were changed to "Near, near at hand, in Heathen darkness dwelling," &c. Then Dr. Arthur Lankester led in prayer; and eight three-minute addresses followed, by Mrs. Dr. Johnson of Jhelum (Amer. U.P.), Miss Basu of Amritsar (C.E.Z.M.S.), and Miss Bose of Bahrwal (C.E.Z.M.S.), representing medical work; Miss Aitken of Kasur (Z.B.M.M.), and Miss Carey of Karachi (C.E.Z.M.S.), representing village and zenana work; Miss Campbell of Sialkote (Ch. Scot.), Miss Gow of Ajmere (Scot. U.P.), and Miss Saw of Amritsar (C.E.Z.M.S.), educational work. Verses of the striking hymn, "Seek ye first," were sung between these addresses. Miss Gollock, who conducted the meeting throughout, gave a brief final word, and Mr. Clark closed with prayer.—Ed.]

### INDIAN NOTES.

**T**HE toleration which the British Government in India exercises towards the adherents of all creeds receives a curious illustration in the encouragement to religious pilgrimages which is afforded by its efforts to prevent the spread of cholera and other pestilences. The frequent Hindu gatherings at Hardwar, Benares, Juggernath, and other places, the Mohammedan pilgrimages by sea to Mecca, all come in for a share of this paternal kindness. If only our fellow-subjects of other creeds would observe the stimulus given by this sanitation, to the maintenance of creeds which Christians believe to be false, surely they would concede the position that the British Government in India is something more than tolerant towards religions other than Christian. It is unavoidable that these measures should be taken. Cholera is dangerous not only to the persons who frequent these places of pilgrimage, but to millions who may be infected by those persons, but there is, at any rate, no laxity on the part of Government. It may be urged that to many of the pilgrims death on a pilgrimage is the object they crave. This may, in a minority of cases, be true, but surely in the main it is a sickly sentiment which leads people to say so. The vast majority would much rather get home again in peace, and enjoy a respected old age ever after. The following extract from a leading newspaper presents the facts of the case in a succinct form:—

"India is the greatest pilgrim country of the world, and the aggregate amount of pilgrimage done within its territories, or from them, exceeds by a hundredfold that to Mecca, Jerusalem, and Rome. The Mohammedan dynasties treated the Indian taste for pilgrimage as a source of revenue, and bequeathed to their British successors a pilgrim tax in almost every province. These imposts were gradually abolished by the Company, as savouring of a recognition of idolatry. But the loss of life caused by pilgrimage when left to itself compelled the Queen's Government of India to intervene to a degree which neither the Mohammedan rulers nor the East India Company had dreamt of. Every year the pilgrim routes were strewn with the dead and the dying, for whom medical aid had to be provided; at the fords and ferry crossings starving crowds accumulated whenever a river came down in flood; the pilgrim cities were centres of chronic cholera, with occasional furious outbursts of the epidemic, whence it was carried by the returning pilgrims through the length and breadth of the land. The dictates of humanity at length overcame the scruples of conscience as to encouraging non-Christian superstitions. The State regulation was resumed as a matter of public hygiene, and pilgrimage, instead of a source of taxation, as it had been to the Moguls, became a charge upon the revenues of British India.

"The duty was made over as far as possible to municipalities and local governing bodies. The Puri Lodging-house Act provided for the comfort of the

votaries of Jagannath, and official rules and regulations may be seen posted up at every great pilgrim gathering, from the cities of the Ganges head-waters down its course of a thousand miles to the sea. Similar provision is made along all the pilgrim rivers and throughout every one of our provinces. The British Government having thus reorganized pilgrimage on a sanitary basis, its improved means of communication immensely increased the volume of devotees. The railways have popularized pilgrimage, and converted what was always a dangerous and often homicidal enterprise—a supreme act of self-abandonment and faith—into a vast system of cheap annual excursions with return tickets.

“The Government of India, in a lengthy resolution, now relates what has been effected, but does not consider itself warranted in subsidizing further any single line of pilgrim vessels from the public purse. The health officers at the British ports of embarkation will henceforth have the somewhat difficult duty of seeing that the higher standard of accommodation and sanitary arrangements is maintained.”

Most of our readers have heard of the “Parliament of Religions” at the World’s Fair at Chicago in 1893. It is well known, too, how his Grace the Archbishop of Canterbury declined to be any party to a representation there of the Church of England, on the ground that the Christian religion cannot admit any argument or comparison with other creeds, which are all not from God. There are, however, many well-meaning persons who take a different view, and among them a certain Miss Haskell from America, who has offered two large sums of money for the endowment of a course of six lectures to be delivered annually in India on the comparative merits of various religions, and also for the building of an institution where comparative theology may be taught. The attempt has a fair show to those who, like our Brahmo Somaj and Arya Somaj friends in India, are prepared to weigh the respective claims of the Lord Jesus Christ and Buddha or the Vedas in purely intellectual scales. A man whose later conduct showed him to be an absolute hypocrite, said once to the writer, “I am like a judge; before me stand the two religions of Hinduism and Christianity, as plaintiff and defendant in a lawsuit, and I am considering which has truth on its side.” Every Christian teacher must, of course, desire the inquirer’s mind to be convinced, as well as his emotions stirred, and any defective method of instruction is unsound, but it must be kept prominently in view, that the whole truth is only revealed to the really dispassionate seeker, that is to say, to him who is content to admit that Revelation, while not contrary to Reason, yet goes far beyond it, and cannot be tested by merely scientific inquiry.

How true are these remarks by the Bishop of Calcutta at the late anniversary of the Oxford Mission in Calcutta, reported in the *Indian Church Times* :—

“It was often comparatively easy to bring men to profess Christianity, but it took a vast time to secure that Christian principle should lay hold of their whole being. We were very apt to forget how much we ourselves had gained from having been brought up in a Christian atmosphere, from having inherited Christian principles. Many people seemed to think that a newly-made Christian was a complete one at once, whereas the truth was that such an one needed careful training, like a young and delicate plant, and a congenial atmosphere. When he first came out to this country the prevalent idea was that Christian boys could safely be sent to schools where they were surrounded by Hindus. It was expected that their Christian life would grow just as well there. But of course the results were in most cases disastrous.”

To those who can recollect the India of days before the great Mutiny, nothing is more remarkable in the present state of the country than the

tendency to assemble for mutual edification and discussion on all manner of topics. Even so lately as twenty years ago such a thing was totally unknown, save as amongst members of the same caste or brotherhood. Assemblies of this kind were a recognized and very frequently used institution, chiefly for the object of settling matters concerning the ceremonial purity of members, e.g. the question whether a man had, by marrying a wife out of prescribed degrees, rendered himself liable to exclusion from caste privileges. But now we see first and foremost the annually recurring National Congress which recently held its eleventh session, for discussion of matters chiefly political. Seeing that India is a continent not a country, the members of this body have no common language but English. Again, we have an assembly called the Kayasth Conference, which is a gathering of Hindus of the caste of that name, chiefly found in the North-Western Provinces and Bengal; this body has also, we believe, met eleven times. We see a like conference, now six years old, of the Vaishya body, much larger numerically than the Kayasths, though we have no information as to whether the Conference itself is larger or no. Amongst Native Christians we have many such assemblies. All this is an indirect effect of the assimilating power of the Gospel and civilization proceeding therefrom. It is plain to the most exclusive of our Indian aggregations that the body politic is, after all, greater than the "Little Pedlington" of a town or a caste fellowship. The feeling is one we should as missionaries encourage. "Let in the light" is a very old and valuable maxim, and in no better way (short of the direct promulgation of the Word of God) can more light be let in than by showing every man that there is a better man than himself. While, therefore, it is true that much nonsense is talked by many at these gatherings, and that most of the speakers have not yet advanced beyond the stage when "they say and do not," one must hope that their present loud remonstrances against child-marriage, perpetual widowhood, exclusiveness of caste, and so on, will in no long time reach the goal of making them practise what they preach.

---

Here is an encouraging and very true remark culled from a valuable paper by Mr. Lazarus, a native of South India, and editor of the Christian paper the *Tamil Messenger* :—

"Socially our position is unique. 'The fruits of civilization, it is our good fortune to reap first and then pass it on to the Hindus. In many a social improvement it is we who take the lead. . . . The instruction of girls and women is almost entirely in the hands of Native Christian women.'"

An instance of this came under the writer's observation in the Punjab a few years ago, when the daughter of a Native gentleman, a pleader in the law courts, was chosen to act for the English lady who held the position of Inspectress of Girls' Schools in a large Heathen and Mohammedan city. On the facts the *Madras Christian Patriot* wisely remarks :—

"As a class we come more into intimate contact with the best specimens of European and American Christians than any other. But the question is, 'Do we recognize that privileges carry with them responsibilities?' Are we alive to the fact that as a community we have the most important duties to perform and functions to discharge for the benefit of our countrymen? Mr. Lazarus has set forth clearly our duties. In the first place we have a special mission to our countrymen. If we realize fully the vastness of our spiritual privileges, it is our duty to make our countrymen share in these privileges. Mr. Lazarus suggests the formation of an indigenous missionary organization. This is, no doubt, an excellent suggestion, and demands our most careful consideration."

---

If we reprint the following from the *Indian Witness* it is not because it

contains anything new, but in order to impress on our friends and on the Church the ever-recurring difficulty, which no one has yet adequately solved, in those many Missions where the number of converts is not yet large enough to make them self-supporting by the inter-dependence of men practising various trades and professions, and being thus independent of the fierce boycotting which is practised against converts:—

“Within the last few weeks our attention has been directed to the need there is for the exercise of a wise discernment in the matter of caring for converts. . . . We hear of converts being gathered in, and then left without adequate arrangements being made for their instruction and edification, which has resulted in many falling away from the truth. This is neglect. On the other hand, a warning has been sounded lest through over-solicitude for the welfare of converts, pastors should accept more responsibility towards them than is wise, and attempt to bear burdens which every man should bear for himself. If this is done it lessens the independence and robustness of character of the converts.”

A singular example of enlightened intellect without a sanctified mind is given in the annexed cutting from the same, which may remind us of certain effusions of our own poets Moore and Byron. The narrative forms an illustration of the degree to which Christian truth has permeated many a mind and many a community which yet refuses to obey its power, and possibly denies its influence:—

“At the Muttra Conference, when the leader wished to announce a hymn expressive of passionate and complete surrender to Christ, he selected one that was written by Shunker Dyal Farhat; a distinguished Lucknow poet, who, though nearly thirty years a Mission servant, died an orthodox Hindu. His *Mujhe ai Masihā* is one of the most popular and evangelical lyrics in Hindustani Christian literature. Yet more than a quarter of a century's close contact with missionaries and broad and intimate acquaintance with the Scriptures failed to win him from Hinduism. Still he loyally worked for the missionaries, his employers, in schools and in authorship. His work has certainly received and continues to receive the blessing of God. Though so far as we can learn, he himself did not find Christ, he has helped many to come to Him. Noah's carpenters were not in the ark, yet their work saved Noah. Fortunately it is not our duty to pass judgment on the final destiny of such men.”

The following somewhat entertaining extract from the *Indian Witness* speaks for itself:—

“The pastor of a village church in North India reports that the celebration of the Lord's Supper in the villages is beneficial because it tends to the emancipation of woman. It would probably puzzle a European to prove just how this particular service tends to the elevation of woman; but the explanation is easily given. Most Europeans know that Indian women eat after the men have eaten; but foreigners cannot comprehend the full significance of this fact until they understand the Native idea concerning food that has been touched by another. *Jutha khana*, that is, food left after eating, is only fit for inferior persons and menial servants; and there is no more emphatic assertion of woman's inferiority than the fact that she always gets *jutha khana*, that which is left after the men have eaten. As men and women partake together of the Lord's Supper we perceive that this service most significantly affirms the Christian idea of the equality of man and woman.”

It is a singular circumstance that the same journal which is the source of the last paragraph, should be the one to advocate an innovation which we should earnestly deprecate in any country, more especially in India, where there is always the terrible risk of caste intruding into the congregations of the people of God. We allude to the plan which we learn has been adopted in some Christian congregations in America of having a multitude of cups for the administration of the Holy Communion. In one extract it was narrated

that a neat tray had been constructed, where a certain minister was able to hand round thirty-two cups at a time, each communicant draining his own little glass, and giving it back to the minister! The alleged reason for adopting this plan is the risk of contagion. The Church of England Office for the communion of the sick enjoins that the sick person is to have the Holy Communion last, and no one would question that where a person was known to be suffering from any contagious disease, it would be inexpedient for healthy persons to touch the cup after him. Apart from the assurance that in the incalculable majority of instances good feeling on the part of the sufferer would operate to avoid any such risk, there are many arguments which might be drawn from the theory of the holy rite, and from the Greek original of the accounts which we have of its institution. These arguments would far exceed the bounds of one of these "Notes," and cannot find a place here. But we would protest with all Christian earnestness against the pandering to caste prejudices which any such system would at once introduce into India. Many of the Christians in South India see this and do not scruple to warn the Church against it in the periodicals which regularly pass under our eye. An esteemed member of the C.M.S. Committee notes on the proposal, "the cloven foot again," and we thoroughly agree with him.

Our readers are probably aware that in large parts of India there is a strong movement towards Christianity among the lower classes, called Pariahs in South India, Chamars in the North-West Provinces, Chuhras in the Punjab, and so on. The problems asking for solution in all are the same; chief amongst these are how to Christianize men who are all Lacklands, practically serfs, if not slaves, deprived of all gentlemanly feeling, not to say manly feeling, by ages of oppression, and craving oftentimes for Christianity as a means chiefly of earthly advantage. One cannot refuse them the light, and yet one is in sad danger of making a nation of hypocrites by admitting to social elevation thousands of persons under the guise of conversion. Here again the arguments on either side are almost boundless, the literature of the subject inexhaustible. To procure land for these people from the Government would be only possible by the expenditure of sums amounting to a king's ransom, and would be obviously so inexpedient from the point of view of making real Christians, that it is almost outside the range of practical missionary methods. And yet what is to be done does not appear. Some persons have visited England ostensibly with a view of interesting English philanthropists in the matter. Even supposing these persons to be disinterested, and not to be playing the part of the professional agitator, it is clear that an intricate question like this cannot be settled by merely paying money, and that advice offered by those who are unacquainted with the system of Indian society and agricultural necessities is perfectly valueless. This is one of the many matters where the child of God has to wait the development of the Divine counsels, and to trust that "what thou knowest not now, thou shalt know hereafter."

H. E. P.

The Bishop of Travancore and Cochin writes with reference to "G. E.'s" Indian Notes in the *Intelligencer* of December:—

"Cottayam, Dec. 31st, 1894.

"In the 'Indian Notes' in the December *Intelligencer*, there is an inaccuracy anent the new Grant-in-Aid regulations which were submitted to Conference, and in accordance with their representations, modified, and all the matters objected to were dropped. The Dewan expressed his thanks to Archdeacon Caley for the admirable tone of the criticisms, and said, 'When the Code is out you will find that most of your suggestions are adopted.' The British Resident also said he was glad that the C.M.S. representatives had acted with moderation and wisdom."

## THE MISSION-FIELD.

## WEST AFRICA.



HE Bishop of Sierra Leone admitted Mr. Allen A. Elba, B.A., to Deacon's Orders at the Cathedral, Freetown, on January 20th. The sermon was preached by the Canon Missioner, the Rev. Taylor Smith. The last-named accompanied the Governor, on the latter's invitation, in a visit to the interior, starting at the end of January.

The Bishop visited the Gambia Colony in February, and commenced a series of visitation charges which he hopes to deliver in all the churches of the diocese. He left Freetown for Lagos and the Gold Coast visitations on February 26th, hoping to meet Bishop Tugwell at Lagos.

The Sierra Leone Pastorate Committee have made the following transfer and appointments: the Rev. J. T. Asgill is transferred from Kent to Wellington; the Rev. Simeon J. Smart has been appointed to the curacy of Trinity Chapel, Freetown; and the Rev. J. D. Garrick has been appointed to the pastorate of Kent.

We learn from the much-valued *Sierra Leone Messenger* that a temperance fête was held in the grounds of Bishops Court on January 17th, when some 1000 abstainers were present and were addressed by the Governor (Colonel Cardew) and others.

The *Sierra Leone Messenger* also informs us that an interesting confirmation was held in St. George's Cathedral on the last Sunday of 1894. Twenty West Indian soldiers, who it was understood had been brought under serious conviction since their regiment arrived in Africa, were confirmed a few days before returning to the West Indies.

From the same source we learn that the Bishop has been much encouraged by a Government grant of 420*l.* towards the erection of the technical school at Freetown which Mr. Lucia returned to Sierra Leone to open and superintend. A promise of 100*l.* a year for five years has also been made by the Government.

Bishop Oluwale admitted Messrs. Oyeboode and Okuseinde to Deacons' Orders on January 6th at Ibadan. Devotional meetings were held on the three previous days, and the candidates were addressed by the Revs. D. Olubi and S. Johnson and Mr. J. McKay. Mr. Oyeboode's aged father, who had not been out of his house for years before, was carried in a hammock to Kudeti Church to be present at the service, and the preacher, the Rev. S. Johnson, made a touching allusion to his presence, saying that the old man might well use the language of the aged Simeon, "Now lettest Thou Thy servant depart in peace." Mr. Johnson's text was 2 Cor. iii. 9. Mr. Olubi presented the candidates, and Mr. Okuseinde read the Gospel. Three weeks later, on Sunday, January 27th, Bishop Oluwale admitted the Rev. J. A. Lahanmi to Priest's Orders, at Ake, Abeokuta.

The Rev. S. S. Farrow visited Ilorin in November, 1893, and has, since he came home, sent us a copy of his journal. He reached Ilorin on November 21st, the day after leaving Ogbomosho. The king received him favourably and committed him to the care of his head-slave, who lodged him and his Native companions in his stable. The king gladly availed himself of Mr. Farrow's medical knowledge. He would not give permission to preach to his people, but he allowed lantern pictures of our Lord's life and death to be exhibited and explained in his palace to an audience of some 300, including himself, and afterwards sent Mr. Farrow a present of a horse. He asked that the lantern exhibition should be repeated, but—owing, Mr. Farrow believes, to the influences of the Mohammedan priests—this did not take place. Mr. Farrow concludes the journal



of his visit with the following remarks on Ilorin and the prospects of its being accessible for occupation as a Mission station :—

The size of the town and number of its population have been greatly exaggerated. I had been generally told it was as large as, or larger than, either Abeokuta or Ibadan, whereas it is really smaller even than Oyo. We walked all over the town and viewed it from the hill Sobi. In size it is about four miles long (east and west), and perhaps rather over two miles wide (north and south). Large portions of the town are simply *pápá* (covered with rank grass). The streets are mostly wide, compounds nowhere built closely together, and every compound has a large *agbala*, or garden, attached to it. I do not think I am under-estimating the number of the population in saying it cannot be more than 20,000, or, at the most, 30,000.

The town is in the dominions of the Sultan of Sokoto, to whom it is tributary. He is represented by an *ajele*, or ambassador, whom we saw.

Although the town is not nearly so large as has been represented, yet its importance as a missionary centre from which to reach the Soudan can hardly be over-estimated. Several languages are largely spoken, especially Hausa and Filani, though Yoruba is the language generally spoken. Three hours' walk brings one into the Tapa country, quite a new field for missionary work; and two days' good travelling will bring one to Shonga on the Niger; six to Bida. The town is flat as a board, terribly hot, dry, and dusty, and

by no means a pleasant one. Food is scarce.

The people generally are not favourable to white men, but the king is an exception. He has, however, many enemies (including, we were told, his *baloguns*, four in number), and is kept in check by them. In spite of what we were told, we found the people generally very willing to listen, and I believe they would be more willing to receive the Gospel than the Heathen are; though there would be much opposition from the priests. Personally I was everywhere very well received, owing to the following reasons, I believe :—(1) The visit of Governor Carter, since which time no European had visited the place. (2) My knowledge of the language. (3) My knowledge of medicine. (4) Wearing native dress (several spoke of this. They do not like European dress in Ilorin). (5) We did nothing without first consulting the king. Omitting to do this was the cause that the Wesleyan Missionaries were so quickly sent away two years ago.

As to the possibility of establishing a Mission there, I believe it might be done by medical work, but not otherwise. If a medical missionary were stationed in Oghomoso, he might pay frequent visits to Ilorin, and ultimately obtain land upon which to build. He should be, if possible, a qualified surgeon. I feel strongly that the town is a very important one, and an effort should be made to occupy it.

Mr. H. Proctor and Mr. E. A. J. Thomas removed to Brass from Onitsha in February. The Rev. C. E. Watney arrived at Onitsha from Lagos on January 28th, and went forward to Lokoja on February 2nd.

The Rev. and Mrs. T. Harding and Miss Higgins, of the Yoruba Mission, and Mr. G. D. Wilson, of the Niger, have come home, the last on account of health.

We regret to learn from Lagos that two young American missionaries, Mr. Gowan and Mr. Kent, who were endeavouring to make their way to the Soudan, died, one of them at Bida and the other two days' journey from Zariah.

#### EASTERN EQUATORIAL AFRICA.

Miss M. Ackerman, of Rabai, makes the following references in her journal to the visitation of locusts in the winter :—

*December 28th.*—The locusts are covering the land, entering into the houses of the people by thousands. To-day, like a moving mass, they reached and entered the church; they are round our house and garden, climbing thick

all over our water-tank. You can easily imagine the plague of locusts in the land of Egypt by seeing these.

*January 6th.*—Could only the congregations of England have seen our church to-day, what would they have

said? A full church of people and thousands of locusts crawling and climbing everywhere, even falling from the roof, covering Communion Table, books, and everything. The people behaved so well notwithstanding, and it could not have been easy to sit still with these crawling over you all the while. Since they have come out from service the numbers have more increased until the seats look quite black and the whole church filled with really millions of these creatures. During communion time they hopped in showers and fell from the roof like rain: if you could only see them you would

know the meaning of Joel ii. 3—9. They are everywhere in the house, on the *bararga* so thick that it looks quite black and you cannot step there or immediately you get a number crawling upon you; they are getting quite large, such strange creatures with their yellow bodies and legs, and black backs. Our sitting-room has been so full that we could not have our meals there. Even our food did not escape, they are in such quantities and so hungry, that they have not only eaten the *mahindi* and grain, but the beans and vegetables and even some cretonne curtains and the people's garments.

The Rev. E. H. Hubbard, of Nassa, wrote in October (his letter was not received until April) that the work at that station was making good progress. The chief ("Sultan," Mr. Hubbard calls him) had just finished building a six-roomed house for the use of additional teachers expected from Uganda. Mr. Hubbard mentions the following painful instance of the superstition prevailing among the people, and refers to a famine which was being experienced within a few miles from Nassa:—

There is one fact which has just happened which may be of interest. It is only one of many similar ones that occur here. At Amanile, a village close to the Mission buildings, a number of Wajita live. Three weeks ago one of their number lost his bow, which he had put down, together with his arrows, near a neighbouring house. He accused a woman who lived some distance away of stealing it. This she denied, but the accuser and the relations of the accused agreed to take the case before a noted wizard who lives about three days' journey from Nassa. Each party took their offerings, for of course he must be paid. The payment was, in this case, two native spades. The wizard professes to see all that goes on at Nassa, forty miles away. He told them that the woman had stolen the bow to make

medicine to kill the late owner, and she ought to be killed herself. They returned, and the woman and her child were seized and taken to the head-man's house. However, I heard of it, and went over and remonstrated with the chief, whose name is Garigita. It was their custom, he said, and the people wanted her to be killed. He at last gave her up, and I sent her to her home, where I will look after her for some time. Garigita himself had a woman drowned recently for the supposed crime of making him sick by witchcraft. The old superstitious die hard.

Captain Langheld, who was here a short while ago, told us the famine was so bad at Ushashi, a place not sixty miles from us, that the Natives were selling their wives and daughters for two large potatoes. A goat is a large sum now, in these days, for a slave.

#### PERSIA.

An adult convert from Mohammedanism, a Sayyid, was baptized at Julfa on Sunday, February 24th, after more than a year of preparation. He had already, before his baptism, suffered and done much for Christ, and now he spends a great deal of his time, the Rev. W. St. Clair Tisdall writes, in visiting the sick and reading the Gospel and praying with inquirers, who often visit him when afraid to go to a European missionary's house. There are others under instruction for baptism, among them an old man who has often been unmercifully flogged for going to the Mission for teaching. One of these also has been baptized.

The Rev. H. Carless started, on February 29th, on an itinerating tour in the direction of Yezd and Kirman.

Mrs. H. M. Sutton has arrived in England from Baghdad, and the Misses Wilkes and Phillips are about arriving there from Australia.

## BENGAL.

We learn with regret that cholera broke out at the beginning of March in the Agarpara Orphanage and five children died, three in the orphanage, one in hospital, and one after being sent home.

The Rev. E. T. and Mrs. Butler, and Messrs. F. W. Boardillon and P. H. Shaul, have arrived in England.

The North India *Gleaner* quotes the following letter from the Rev. J. Brown, of Bahawa :—

On the Sunday previous to our Conference, just after the first midday Santaliservice, a letter was put into my hand which made me very sad. It had reference to some men who had gone astray from the right path, and to whom I had sent an affectionate warning and entreaty to return, but which had met with indifference or obstinate refusal. The thought came to me, however: "Call in the brethren from the verandahs and pray for these men." I briefly related the matter to them, and said, "I will pray, and then any one else who feels disposed may also pray." My prayer was followed by one from each of the two deacons who are here. These were followed by four laymen in succession, two of them quite *unlettered* men, but true-hearted ones. One of them was exquisitely simple and earnest. I could have listened to him for a long time. One short passage of his prayer I can quote from memory: "Lord, pour Thy Holy Spirit into their hearts. Weed out from their hearts all that is

bad. Take them by the hand and pull them up on their feet, and *give them a stick to walk with.*" His prayer made a great impression on my mind. His voice was choked as though his heart was too full. And I think I began to feel the same. The very next Sunday *two* of the backsliders were at the services, sitting outside the doorways. Yesterday, the same two and a *third* were present at both the services. And next Sunday I hope we shall have another such prayer-meeting, which must also be a praise-meeting. We feel greatly encouraged. Humble prayer is a power. God owns and blesses. He gives the power. Rebuke, fine, public censure, suspension from fellowship, though rightly judicial and seemingly necessary in the interest of discipline in a community, seem yet, sometimes at least, to play into the hands of the enemy. If many backsliders are brought back to God through the effect of prayer during this Lenten season, what a joyful Easter we shall have!

A special mission was held at Meliapotah, a little village of some 350 Christians and some Mohammedans in the Nuddea district. The Rev. J. F. Hewitt, of the Calcutta Associated Evangelists' Band, and others, joined the Rev. I. W. and Mrs. Charlton in the work. A spirit of earnest prayer for the Holy Spirit, under conviction of sin, such as Mr. Charlton had never seen before rested upon the congregation, and in the course of the mission many evidences of blessing were vouchsafed. Similar mission services have been held elsewhere. Mr. Charlton's earnest request is for prayer that all may be kept humble before God; he writes:—

Now we ask for prayer—prayer that the blessing may not only abide, but increase, and spread till our Christian Church rises to shine brightly among the Heathen. Pray that many who

have received this great blessing from God may be so clothed with humility that their lives may commend themselves to all.

## NORTH-WEST PROVINCES.

The Rev. T. Russell, who went out to take temporary charge of Holy Trinity, Allahabad, for the winter, has come home; and Miss Bunston, of Muttra, has also come home under medical orders.

## PUNJAB AND SINDH.

On March 5th, the new dispensary at Bannu was opened by General Hammond. The occasion was taken advantage of to present to Qazi Abdul Rahman a gift of 20*l.*, kindly granted to him by the British and Foreign Bible Society

for the help he has rendered in translating the Pushtu Bible. There has been a great deal of excitement in Bannu recently, owing to the baptisms that have taken place and the inquirers who frequent the Mission. Mrs. Pennell writes:—

At a *melu* (horse fair) held here on February 25th, a table was placed at the end of the compound avenue, on which were arranged Bibles, Testaments, tracts, &c., for sale. A crowd collected, and, incited by the mullahs, soon became excited and angry. Some man threw Dr. Pennell's hat among the crowd. The Rev. A. E. Day very kindly went forward to try and get it, but he was at once thrown down. Dr. Pennell then ran to his assistance, but he, too, was thrown down. Mr. Day managed to get out without being hurt, but time after time, when Dr. Pennell got up he was knocked down again,

and badly kicked while on the ground. One cruel man stamped on his face; and had he not hurriedly taken off his spectacles when first they threw him down, his eyes would probably have been seriously injured. Mercifully, the angry mob seemed suddenly to be seized with panic (we fancy from seeing the blood on the Sahib's face), and they all fled, when he was able to get away and have his face dressed. This ebullition of anger shows how frightened some of the people are at the effects of the Gospel as preached both from God's Word and from a "living epistle" of a life of love.

The young convert Abdullah mentioned in the March *Intelligencer* (p. 208) as having gone back to his friends, at Bannu, has once more joined the Christian community there, and after a period of probation has been received back again into the congregation.

The *Punjab Mission News* quotes the following from the *Arya Patrika*, an organ of the Arya Samaj:—

The Arya Samaj has done nothing materially useful since the demise of Swami Dayanand Saraswati. An attempt was made by the Aryan public to popularize the teachings of the Vedas through the medium of schools and colleges—and with this object they laid their heads together, and established a college, but to no use,—it proved a total failure. Instead of fulfilling its *main object* it contributed much towards the propagation of "Fleshism." It bred discord and discontent among the Arya Samajists, and created a feeling of animosity between one another. The spirit of sectarianism and prejudice, which is the bane of the present era, has not at

all been done away with. The efforts of our brethren have proved utterly fruitless. We admit that a serious blunder was made by the Aryan public at the outset of their project. The work of reformation was entrusted to those who could hardly do it. The polished manners and outwardly innocent-looking appearances of the "Cultured Mahashas" attracted the attention of our brethren, and they unanimously placed them at the helm of the affairs. The inward atheism, or at the best a false theism, has all along been transmitted to the rising generation, and hence the present disastrous state of things.

#### SOUTH INDIA.

The Rev. E. Sell, Secretary of the Madras Corresponding Committee, has arrived in England on furlough after a short stay in the South of Europe.

A valuable report of the Tinnevely District Church Council for 1894, by the Rev. T. Simeon, the Secretary of the Council, appears in the *Madras localized Gleaner*. The work of the pastorates is carried on by 57 Native pastors, under whom there are 183 catechists, 385 schoolmasters, and 165 schoolmistresses. There are 13,251 children in the schools (of whom 10,824 are boys), and the result grants earned amounted to Rs. 6728, while Rs. 1490 was received from fees. The contributions to the Native Church Fund amounted to Rs. 22,539, besides which Rs. 15,382 was contributed as Church fees and special collections, and a farther sum of Rs. 1336 as special harvest thankofferings. The contributions show an increase of Rs. 4332 over those of 1893. The statistical returns give the

adherents as 51,337, of baptized Christians as 47,940, and of communicants as 12,696. The third only of these items shows an increase on the figures of 1893, of 44; the first and second show a decrease of 1333 and 186 respectively. The report accounts for these decreases as follows:—

The decrease in the number of adherents is due chiefly to the fact that many names of unbaptized persons have been struck off our registers, on account of their unwillingness to receive the rite of baptism, even after a probation of several years. The Council considers it better to follow a stricter discipline in this respect than has been in vogue in the past. This decrease is rather apparent, therefore, than real, and does not affect the true numerical strength of the Native Church.

The decrease in the number of baptized is more serious, especially in face of the fact that no less than 540 adult baptisms have taken place in the year, to say nothing of children. This decrease is due partly to the large

number of excommunications which have been effected, by the Bishop's order, on account of marriage irregularities. A strict policy in this respect is now maintained, and we dare to believe that it is the truest way to real progress, notwithstanding an apparent diminution in numbers.

Even granting this, there is a leakage somewhere which is unaccounted for in the returns which have been made from the various pastorates. Strict inquiries are being set on foot with a view to discover the reasons for this sudden discrepancy in the statistics: and we trust next year to be able to present more reliable and intelligible figures.

#### TRAVANCORE AND COCHIN.

The Rev. A. J. French Adams, who is returning on sick-leave, with his wife, has arrived on the Continent.

The Report of the Travancore Church Council for 1894 refers to the year's progress in the following terms:—

There is an increase of 307 by baptism of adults, and 524 by the baptism of children. After deducting the number who died during the year, 320, there is an increase of 332 in the total number. There has been no occasion of lapse in ordinary work in any pastorate. At Cottayam, Mavelikara, Pallam, Olesha, Changanachery, Mallapally, Kanneet, Kattanam, Thalawadi, new places of worship have been built, or those which were building have been finished. All the pastorates have sent in their annual subscriptions to the District Council without arrears. All the expenses in the individual pastorates have also been met, though sometimes with difficulty. Nine new out-stations have been added. Besides this increase in numbers and income, at Changanachery, Kodukulangi, Elantoor, and Kattanam, first-fruit offerings have been gladly made by the people at the appointed date. When we read the account in the pastorate reports of the pleasure and joy with which the people brought the first-fruits of their labours, publicly witnessing their thankfulness for the Lord's blessing on them, we re-

member certain passages in the history of Israel. In some places where the attendance in church was small, and the people seemingly were negligent of their spiritual life, not only have new earnestness and desire to attend the services in the church been shown, but also the people have of their own accord requested evening services, and some of them have bought the necessary lamps and given them to the church. Under this head come Olesha and Kodukulangi. At Cochin, at the beginning of the rainy season, when the work was stopped in the compounds, nearly thirty converted Pulaya Christian women met in the church and were taught in the Bible twice a week. These women attended the meeting regularly, and after it had been conducted in this manner for three months, when the work began again, the pastor asked them, "Would you like to learn to read?" and all of them gave their assent by stretching out their hands, except three women who were too old; and so they meet every night, and are learning to read.

#### CEYLON.

The Rev. J. Carter has succeeded the Rev. J. W. Fall in the charge of St.

John's College, Chundicully; the latter, after a few months spent in the study of Tamil, will take up work among the Tamil Coolies.

The eleventh Annual Report of the Jaffna C.M.S. Native Christian Association states that Rs. 2515 were received during the year, the largest income hitherto acknowledged. The Association employs three readers, by whom 2433 houses were visited, and 227 meetings held during the year, and 1050 tracts and Scripture portions distributed.

#### JAPAN.

The Rev. G. H. Pole, the Acting Secretary of the Japan Mission, sends home an able memo, written by Mr. Honda, the Native Vice-Principal of the Osaka Boys' Boarding-school, on the C.M.S. Japan Mission as compared with other Missions in that country. The object of the paper is to urge the importance of education in the higher branches for Native Christians, in which respect the C.M.S. Mission is, he considers, deficient, and in consequence, he says, there are fewer men among the Society's Christian community who stand out as prominent leaders than there are in connexion with some other Churches. He concludes his paper, however, with a reference *seriatim* to some particulars in which he believes, through God's blessing, the C.M.S. Native Christians compare favourably with others, and his observations are important. He says:—

1. While the general Christian world in Japan is agitated by "higher criticism," our Church has not produced any Unitarian or other free-thinker, while with most other denominations such has been the case. This must be due to some inward characteristics of the system of our Church.

2. While there are some, among our own Christians, who do not fully appreciate our system, some prominent men in Congregational and Presbyterian Churches are reported to set their heart on our polity: a great encouragement for us.

3. Our rejoicing in preaching the Gospel of Christ to the poorer classes, though accompanied with certain disadvantages peculiar to this course, gives us a special distinction in the midst of the general tendency of money-worship or power-worship.

4. Though we have no prominent figure at present, there are some promising workers who will make a glorious future, if only well supported.

5. The discord between foreign and Native workers is very remarkable in other denominations, but in our Church the relation of the two elements has been rather smooth and amicable than otherwise.

6. Our Church government and the political system of this country are somewhat similar, and so there are many who think that ours must be the Church to become prominent, if any, when our national character shall once more settle down to its normal state. At present, many conflicting and even harmful elements are eagerly welcomed as a reaction to our former state of feudal bondage.

The Rev. A. B. Hutchinson, of Fukuoka, sends some particulars of converts whom he baptized in December, and refers to an incident of the war:—

On Sunday, December 23rd, I had the joy of baptizing my first adult converts since our return—three women and one young man. They are as follows:—*Matsuo Katsu* (19), lives just opposite our front gate, a bright, steady lass, who heard the Gospel through being taken by a friend to the Rev. Watanabe's Bible-classes. She soon became a catechumen, and is now a bright, happy Christian. Her people are still Heathen, and she needs our prayers for grace to let her light shine attractively to those amid whom her

lot is cast. *Kurihara Yen* (54) came in from the country near Saga, to nurse her daughter *Omoto*, whom I left being trained as a nurse when we came home in 1891. The latter finished her training and was fully certificated. She worked hard here and then at Kyoto till the spring of last year. Consumption then set in and we fear she may not recover. Her mother had occasionally heard of the Saviour from her daughter, but had never thought seriously of becoming a Christian until she came in to be amongst us. Now tending her (we

fear) dying daughter, she herself has found eternal life. *Kawashima Tsuru* (33) heard of the Saviour from Mr. Kinugasa, in whose family she was employed for some months. The Gospel came to her, through the example of this Christian household, as light and life and hope for an eternity. *Amano Yoshi-ide* (22) has his home in Iyo, Shikoku, just opposite Oita, where Mr. Bleby is now settled. He came here to prosecute a law-suit to recover, if possible, money sunk in a coal-mine, the possession of which is disputed owing to the death of his partner and some informalities in the deeds. Passing down the central street he was attracted by the group round our preaching-place on a wet Thursday evening, and came in to listen to the old story: "This is a faithful saying that Jesus Christ came into the world to save sinners." Conviction of sin followed, and faith in the Lord Jesus the only Saviour was confessed publicly at Christmastide. Thus worldly loss led, under God, to eternal gain. A pleasing incident in connexion with Amano San's preparation for baptism is that when in the ordinary course of things he should have returned home,

and had no funds to support himself longer here, one earnest young Christian persuaded her father to offer him hospitality for a few weeks, so that his preparation for baptism might not be interfered with; and not only so, but also took extra engagements as a teacher, to prevent any burden falling upon her parents in consequence. How refreshing to see practical Christianity!

A pleasing incident occurred on Sunday, December 23rd. During the preceding week, about eighty wounded soldiers from Port Arthur, Natives of this town or neighbourhood, were lodged in a large temple turned into a temporary hospital. The members of the different churches made a collection, and presented 140 kin, or 180 lbs., of *mizuame*, a nutritious sweetmeat, the reception of which by the invalid soldiers the doctors sanctioned. A New Testament was also put into the hands of each. May God bless His Word! All wish to get back to the field as soon as their wounds are healed. The enthusiasm for this war is something wonderful. Would that the Church militant showed like devotion in the service of the King of kings.

The Rev. G. C. Niven arrived at Hakodate at the beginning of January and went forward to Sapporo.

#### NORTH-WEST AMERICA.

Few and far between are the letters from some of the more isolated stations in the North-West. A letter from the Rev. W. G. Walton, of Fort George, on the east of Hudson's Bay, was received at the end of March. It was written at the beginning of September, so it has evidently been delayed *en route*. Mr. Walton is very much encouraged in his work among the Indians and Eskimo, and is in excellent health, "far stronger and healthier," he writes, than when he left England in 1892.

#### NOTES ON OTHER MISSIONS.



REPORT has just been issued of the work of the S.P.G. in the diocese of London. The whole diocese contributes through the parishes the sum of 5052*l.*, a decrease of 158*l.* This is not due to a falling-off in the number of subscribing parishes, for 322 contributed in 1894 as against 304 in 1893. Contributions sent to the head-office were swelled in 1893 by a large donation to 6519*l.*; in 1894 they fell to 4411*l.* Legacies, which produced only 650*l.* in 1893, rose to 3465*l.* in 1894. "It is harder to raise money for the Society now than in years gone by," says the Report. "This holds especially true of London. Nevertheless, the position which the Society holds in the diocese of London might be improved if parochial Associations were more zealously worked. The Church Missionary Society raises by such Associations very much more than it receives from offertories and collections after meetings, and in some parishes in London so do we; and what is true of these parishes might be true of many more if there were the same efforts made to make these Associations really effective. This feature of our Home Organization is again earnestly commended to the con-

sideration of the members of the Junior Clergy Association. . . . More churches contribute to us than to the C.M.S., yet it gets in parochial contributions more than three times as much as we." The total income of the Society for the year is 122,327*l.*; the increase of 9248*l.* being accounted for under the head of legacies.

The Society for Promoting Female Education in the East has entered upon its sixty-first year. To paraphrase the proud boast of one of the regiments of the English army, the Society might well claim the motto, "*Prima in Zenanis.*" Its workers are at Hong Kong, Fuh-chow; Osaka; Singapore; Cuttack (Orissa), Coimbatore, Agra, Multan, Ludhiana; Mount Lebanon, Nazareth, Shefa Amr, Bethlehem; and Julfa. The Society, like many of the older ones, feels the difficulty of raising money. On the other hand, it has always roused a great deal of attachment when once an interest in it has been excited. In view of the public attention attracted to Corea, the Society notes that the two first missionaries to land upon that peninsula were two girls, trained in the Society's school in Singapore, who had become the wives of two Native Christians sent out by the Fuh-Kien Native Church in 1885. The Report has a sad tale to tell of the losses to their schools in Hong Kong caused by the plague.

The famine of which Bishop Tucker has informed us is not confined to the Usagara district. The locust scourge is devastating vast tracts of land in Africa from the Zambesi to the Mediterranean. We hear of them sweeping along the course of the Zambesi, appearing in Yaoland, Rovuma, Bondeland, and so on to Usagara, while the daily papers tell us of their appearance in Morocco.

The high-handed proceedings of the Nicaraguan Government in seizing the territory of the Moskito Indians seem likely to remain unchecked. The action of the British Government in support of the treaty which protects the interests of the Indians is hampered by the intervention of the United States, which seems to insist on the "*Monroe doctrine*" of non-interference. As a consequence, our Government seem to have simply claimed compensation and protection for such British subjects as were in any way injured. The Indians have been left to the tender mercies of the Nicaraguans. The Moravian missionaries have stuck to their posts, and endeavour to act as mediators between the invaders and the Indians. At present, the effects of the seizure have not been severely felt by the inland and purely Indian congregations, but those at Bluefields and Magdala have suffered severely.

The death is announced of the Rev. Dr. A. J. Gordon, of Boston, U.S.A. He was the leading preacher of the Baptist denomination in the United States, the founder and head of a school for the training of evangelists, associate-editor of the *Missionary Review of the World*, author of several religious works, and an active colleague of Mr. Moody. He was chairman of the Executive Committee of the American Baptist Missionary Union. He held the strongest convictions as to the Church's duty towards Foreign Missions, and as a consequence he was a great missionary force in the United States.

The latest attempt to enter and evangelize the Soudan has met with crushing disaster. Some young Americans conceived the idea of making the attempt by way of the Yoruba Country. They succeeded, but now two of them have laid down their lives. Mr. Gowans was found, exceedingly ill and almost destitute, at Loko, and died three days afterwards. He had been continuously ill since leaving Lagos. Four others reached Bida, where they were stranded, unable either to advance to Kano as they wished, or to retreat. There Mr. Kent died, his companions being likewise prostrated with illness. The whole attempt seems to have been characterized by great personal piety and devotion, but not by proportionate caution or experience. Bishop Tugwell, in the gentlest manner, hints as much. He gives an interesting anecdote of Mr. Gowans:—"When the body of dear Bishop Hill lay in his room awaiting burial, Gowans begged to be allowed to come and kneel and pray by the sleeping form; for more than an hour he knelt there in prayer, until I felt compelled to come in and gently lead him out. Together they 'followed the Lamb,' now together they sleep in Him."

J. D. M.



## EDITORIAL NOTES.



**A**FTER all, there is a Deficit, though not a large one, 1422*l*. This will be a disappointment to many friends, because some incomplete figures given to the Committee on April 9th got into the newspapers, and conveyed the idea that there was a small surplus. The figures were not in themselves incorrect, but wrong inferences were drawn from them. In point of fact, the total receipts for the year are by far the largest on record, except only in the year of Mr. W. C. Jones's great gifts and in the year of the Spurrell legacy; and if special funds, not available for the Society's general work, are excluded from the comparison, the receipts of the past year, 271,971*l*., are more than 20,000*l*. in excess of those of *any* previous year. Of this sum, 233,414*l*. is General; 21,881*l*. Appropriated; and 16,676*l*. to cover last year's Deficit.

On the other hand, it is not a large increase in the Expenditure that has caused the new Deficit; for the total, 263,083*l*., is only 960*l*. over last year—a result mainly due to the continued fall in the price of silver.

The Deficit has arisen in this way. In previous years, all Appropriated Contributions have been absorbed into the year's Income, and, in the great majority of cases at least, the donors quite understood, and were quite willing that their gifts, marked as most of them were only "for Uganda," "for Japan," &c., should be dealt with in that way. But the new and more complete and accurate system of treating these contributions, described in our March number, has involved a very careful setting aside of every such gift which was not plainly and definitely expended within the year. For instance, suppose 500*l*. given in March towards the expenses of a party for Uganda sailing in May. In previous years this would have been included in the Income available to meet the Expenditure upon Uganda for the year ending March 31st; and there was nothing really improper in such a course, seeing that the Society would in a month or two proceed to pay out a similar sum and more. But the new system obliges us to keep back that 500*l*. for use in the year commencing April 1st, in which the expenditure it was to meet is actually incurred. The result this year is that numerous balances of Appropriated Contributions have had to be carried forward; and though this does not reduce the total of Receipts for the year, it does reduce the Receipts available against the year's Expenditure. A Deficit so caused is nothing to be alarmed about, and may even be called a paper deficit, seeing that the money carried forward is actually in hand, and can be immediately used in the new financial year.

The Associations stand for 162,665*l*., General and Appropriated, which is an increase of 3820*l*. Of this, 2200*l*. is to the credit of Ireland. Benefactions, General, are 26,276*l*., an increase of 2707*l*.; Legacies, 40,432*l*., an increase of 420*l*.

The actual financial result of the year is as follows:—Expenditure, 263,083*l*., and Deficit from last year, 12,610*l*.; total, 275,693*l*. Covered by—General Contributions, 233,414*l*.; Appropriated Contributions (including portions of the balances of certain Special Funds in previous years, but excluding other balances carried forward), 22,966*l*.; Contributions to cover last year's Deficit, 16,676*l*.; Contingency Fund, 1215*l*.; total, 274,271*l*. Final Deficit, 1422*l*.

We are unwilling to make any forecast for the year now begun, seeing that forecasts seem always to be falsified by events. Still, three things should be borne in mind:—(1) Instead of a surplus of 4000*l*. from a Deficit Fund to start with, we start with a Deficit of 1400*l*.; (2) Legacies, which have stood at the high figure of 40,000*l*. two years in succession, cannot be expected

to produce so much in a third year; (3) There is no ground for hope that the Expenditure will again be stationary. So we still need the fullest exercise of faith, prayer, and effort.

WHEN our April number went to press, it was supposed that the new party for Uganda, including women, would not need to leave England till the middle of June; and the selection had not yet been finally made, either of ladies or of men, while correspondence was still going on regarding the best appliances for facilitating the journey of such a party over hundreds of miles of mountain, desert, and forest. Suddenly, on March 25th, arrived a telegram from Bishop Tucker, which showed that the latest date for sailing would be May 18th. It had been arranged that the party should take the long route round the Cape, in order to avoid the summer heat of the Red Sea and the south-east monsoon; and the Cape mail of May 18th would be the last boat by which the party could get round to Zanzibar, and thence to Mombasa, by the middle of July, when, it now appears, the start from the coast must be made. Meanwhile it was necessary that the heavy baggage, &c., should be shipped by the direct steamer in the middle of April; so whoever was going would have no time to spare in making needful preparations. The Africa Group Committee was meeting on the following day, March 26th, and the Ladies' Candidates Committee on March 27th; and this fortunate circumstance helped not a little to get the arrangements matured.

We are now able to report progress, and we do so with much thankfulness. When we went to press last month, only two members of the party had been fixed upon, viz. (1) Miss E. M. Furley, of Mombasa, who was the only lady missionary already in East Africa whom Bishop Tucker was disposed to spare for the interior, and who had just come to England at his suggestion, in order to have the benefit of the double sea-voyage before starting, and also for further preparations; and (2) the Rev. Martin J. Hall, whose acceptance for Uganda was recorded three months ago, and who was obliged, on the sudden summons arriving, to bring to a premature close the important work he was doing as Visitor of Gleaners' Union Branches. Within the next few days, eight others, viz. a clergyman, three laymen, and four women, were added to the party, making ten in all. They are the following:—(3) The Rev. T. R. Buckley, B.A. and LL.B. of the Royal University of Ireland, late Curate of Maryborough; (4, 5, 6) Messrs. F. H. Wright, A. Wilson, and J. B. Purvis, laymen from Islington College, who go out both as evangelists and (we trust also) for industrial work; (7) Miss M. C. Thomsett, a qualified nurse, who has lived some years at Hong Kong, and has, since her first offer to the Society, been in training at Aston under Canon Knox (now Bishop of Coventry), and elsewhere; (8) Miss E. L. Pilgrim, also a trained nurse, and student of medicine at Glasgow, and who has been further trained at The Willows; (9) Miss Eleanor E. Browne, also of The Willows, and with nursing experience. She was in the list of departing missionaries last October, having then been appointed to Mid China; but she was kept back on account of the war. These three sisters, Misses Thomsett, Pilgrim, and Browne, had been tentatively set aside for Uganda a few months ago, and were working together at Great Yarmouth, under the supervision of the Rev. J. E. and Mrs. Rogers. (10) The last is Miss J. E. Chadwick, daughter of the Dean of Armagh. She is younger than the others, and though she offered definitely for Uganda a few months ago, it had not been thought right to encourage her to come forward. After a conversation, however, with the Editorial Secretary at Armagh on March 7th, she renewed her offer, was invited to come over and be interviewed, and was actually in London when Bishop Tucker's telegram

came. She has been an active worker in the Dean's parish, and in the Diocese of Armagh.

It is interesting that four of the ten are from Ireland, viz. Mr. Buckley, Mr. Wilson, Miss Browne, and Miss Chadwick. Specially appropriated contributions are being proposed for the maintenance of several of the party. Mr. Martin Hall has been chosen by the Gleaners of Durham as their "Own Missionary"; Miss Browne and Miss Chadwick are adopted in similar ways in Ireland.

One great need is not yet supplied—a medical missionary. The Committee feel unable to allow the ladies to start from the coast without a doctor in the party; and telegraphic orders have been sent to bring Dr. Baxter down from Mpwapwa for that purpose in case of need. But he can be ill spared from Usagara; and we are still praying that, if it be God's will, a medical missionary for Uganda may even at the eleventh hour be given us. Faith and patience have been tried in this matter. One excellent young doctor, already accepted for missionary work, had been appointed for this service; but his health is not equal to the journey at present. Another was accidentally heard of on April 8rd, was fully written to, came up 200 miles on the 5th with his wife, who is a trained nurse, appeared to be (with her) exactly what was wanted, and was then pronounced by the Society's medical authorities to be not strong enough for the journey. This was a special disappointment, as a married doctor with his trained wife would have been ideal. The whole matter, however, is believingly committed to the Lord, and we are sure His guidance will not be withheld.

It is arranged that the party shall be taken leave of by the Committee on Thursday afternoon, May 16th, at the Queen's Hall, Langham Place. All friends will be welcome, and we look for a large gathering, and a very solemn one.

SLOWNESS is the characteristic feature of life and travel in Africa; and slowness seems to characterize the working out in England of plans for Africa's benefit. After prolonged delays, the Government and the Imperial British East Africa Company have come to terms for the final retirement of the latter; but the long-talked-of railway is still *in nubibus*, and not even Mr. Stanley's projected steamer on the Victoria Nyanza is yet provided. Whether the supersession of the I.B.E.A. Company is for the good of Africa, time will show. Certainly the Government will have to be very fortunate in its choice of officials if they are to be superior to some, at least, whom the Company has employed. For the most part, the Church Missionary Society has nothing but gratitude to express for them. Still, it is a good thing that suspense should be at an end, and something be settled. As to the railway, Colonel Colville's strongly expressed opinion of its need ought to hasten the tardy plans of the Foreign Office—or is it not rather the Treasury, which the Foreign Office cannot bring to the point? Colonel Colville says that a cart-road would be better than nothing; and even a tolerable footpath would make all the difference to the party of missionary ladies about to essay the journey.

But the project of a steamer for the Lake looks, at last, like early accomplishment. A good deal of money, it will be remembered, has been ready for some time. Nearly five years ago Mr. Stanley made his stirring appeal; subsequently the *Record* supplemented it; and a third and smaller fund was also raised independently. Mr. Stanley's avowed purpose was to help the Uganda Mission. The *Record's* purpose was the same; and its contributors were almost all C.M.S. friends. Both funds were freely offered to the Society; but the Committee, after long and repeated consideration, felt

obliged to decline their administration. For one thing, it was doubtful if the money would suffice even to convey the materials to the Lake and build it there, much less provide for its up-keep and the men to work it. For another thing, such a vessel could not be employed for the Mission only; yet employment of other kinds, however legitimate in itself, might not be within the possible range of what was suitable for a missionary society. The Committee were quite willing to pay fairly for any facilities which a steamer on the Lake might afford the Mission; but for the steamer itself they could not be responsible. Various suggestions were made for the formation of a small association or company to carry out the scheme; but in the end nothing was done, and the money, now amounting to over 5000*l.*, has lain by ever since, waiting to be used.

It is now a matter of great satisfaction that a feasible plan has been formed, chiefly through the energy of Mr. Cuthbert Peek, the chief trustee of the Stanley Fund, and of the Editor of the *Record*. A leading mercantile firm, having considerable business at Zanzibar, undertakes to put a steamer on the Lake, and, in return for grants from the Trustees of the funds, to afford facilities of a special kind to the Society's missionaries for a term of years. The Trustees of the funds felt unable to accept any proposals without the consent of the C.M.S. Committee, seeing that the money had been for the most part definitely contributed to aid the C.M.S. Mission. The Committee, on April 9th, expressed their thankfulness to the Trustees, and appointed a Sub-Committee to assist them in working out the further details of the scheme.

Meanwhile, there is a rumour that the Government are about themselves to put a steamer on the Lake. If this should be correct, the project must be considerably affected by it. But we earnestly trust that African slowness will no longer mark the progress of a scheme so important for the best interests of Uganda and the surrounding countries.

---

THE appointment of Sir T. Fowell Buxton to the Governorship of South Australia obliges him to resign the C.M.S. Treasurership, which he accepted eight years ago, at the same time that Sir John Kennaway became President. We are sorry to lose a true and tried friend, even for a time; but we hope to see both Sir Fowell and Lady Victoria back again when their term of office (five years) is fulfilled, in improved health and strength. The Colony of South Australia, like the North-West Provinces of India, has a geographical position not quite truly indicated by its name. For the Colony of Victoria lies still further south, and Adelaide, the capital of South Australia, is as far north-west of Melbourne, the capital of Victoria, as Barrow-in-Furness is north-west of London. But Adelaide is an attractive place, and there is much of interest in the Colony. South Australia did not give the C.M.S. Deputation to the Colonies any invitation in connection with Missions; but the present writer stayed a night at the Bishop's palace, and addressed a gathering of Sunday-school teachers. The Bishop of Adelaide then was Dr. Kennion, who has since become Bishop of Bath and Wells.

---

THE late Dean of Canterbury, Dr. Payne Smith, though not in any special way identified with the Society, was a thorough friend, and a Vice-President. The Canon of Canterbury, the Hon. and Rev. W. H. Fremantle, who has just been appointed Dean of Ripon in succession to his uncle, though not identified in the same way with the Evangelical body in the Church, has been linked in several respects with C.M.S. We recalled these links in the *Intelligencer* of December, when noticing the death of his devoted son, William A. C. Fremantle. We mentioned his intimate friendship with Henry Wright, his

wish in Oxford days to have been a missionary himself, and his services, when resident in London, on C.M.S. Committees. We may add that when he was living in Oxford as Tutor and Dean of Balliol, he invited the present writer to hold a missionary meeting in that college, and also assembled leading men like Professors Cheyne and Driver in his own drawing-room to hear about Uganda. The new Dean's outspoken opinions are, no doubt, not always to the taste of most C.M.S. friends; but we are sure that he will be a hearty supporter of the cause in the city and diocese of Ripon.

Of course the new Dean of Canterbury, Dr. Farrar, whose appointment is announced as we go to press, is well known as a powerful advocate of Missions.

THE Gleaners' Union has undertaken the permanent support of fourteen of the Society's missionaries, at an average rate of 100*l.* a year for each. For some years the members of the Union have been wont, in remitting their annual twopenny fees, to add a few pence, or sometimes a few shillings, either for the expenses of the Union, or for the C.M.S. General Fund, or specifically for "Our Own Missionaries." But hitherto these last contributions have merely been paid into the General Fund against the outfits, passages, and first year's expenses of the missionaries named, new names being allotted each year. Under the new arrangements for Appropriated Contributions, the Finance Office prefer to put particular missionaries definitely and permanently on this fund. Now of the twenty missionaries, eleven men and nine women, who have in the past seven years been named (in the limited sense) as Gleaners' Union "Own Missionaries," two are dead, Bishop Hill and W. A. C. Fremantle; one, Miss Stanley, is about to become a missionary's wife; and three others, the Revs. A. R. Steggall and J. A. F. Warren, and Mr. Rhodes, have been provided for by other special gifts. This leaves fourteen, six men and eight women; and as the "O.O.M. Fund" of the Union received in the past year 1504*l.*, and is growing every year, the Finance Office have placed the whole fourteen upon it, at the average rate of 100*l.* The names are the Revs. D. M. Brown, J. N. Carpenter, and H. G. Warren; Drs. Lankester and Kember; Mr. J. C. Parker; and Misses Bernau, Bywater, Conway, Grieve, Kaufmann, Ridley, Tristram, and C. White. It is quite hoped that the Fund may now grow sufficiently to take on to it permanently two additional missionaries every year.

AMONG recent interesting remittances is one from the three Evangelical parishes in Cape Colony whose missionary interest and zeal we have mentioned before, making 500*l.* for the year. Four years ago their joint contribution was 58*l.* The three parishes are Mowbray, Wynberg, and Holy Trinity in Cape Town. Much of the recently awakened missionary spirit is due, under God, to a Ridley man, the Rev. A. Daintree, who went out to Mowbray four years ago. The late Incumbent of Wynberg, the Rev. R. Doyle, who is now in Buckinghamshire, was also a good friend. To that parish has now been appointed the Rev. C. W. R. Higham, our Association Secretary in Norfolk; and he is to be joined by the Rev. G. Jitchfield, formerly of Uganda, who is compelled to retire from the North India Mission, after some years of excellent work, by his wife's health. So we hope the C.M.S. cause will continue to grow and flourish at the Cape, notwithstanding the generally unfavourable ecclesiastical tendencies there.

OUR readers will no doubt observe that two of the principal articles in this number are specially interesting in connection with public events at the present time. The striking appeals from Dr. A. Neve, Mr. Knowles and the other Kashmir missionaries, for a Central Asia Pioneer Mission, come with

exceptional force just when our troops have been surmounting tremendous difficulties in their efforts to reach Chitral; and Archdeacon Moule's claim to be heard on the Opium Question is indisputable. Probably not a single official or mercantile or medical witness before the Commission knows China half so well as he does. Then again, Dr. Mears's remarkable article on Religion in China is scarcely less timely, just when all eyes are upon that strange and unfortunate country.

THE Committee have accepted offers of service from the following: The Rev. Thomas Richard Buckley, B.A., LL.B., Royal University of Ireland, Curate of Maryborough, Ireland, for Uganda; the Rev. William Mackenzie Hulbert Wathen, London College of Divinity, Curate of Great Yarmouth; Messrs. Allen Wilson, Frederick Henry Wright, John Bremner Purvis, of Islington College, for Uganda; Miss Jane Elizabeth Chadwick, for Uganda; and Miss I. Florence Young.

WE are glad to say that a revised edition, the eighth, of Part I. of the *Church Missionary Atlas*, is now ready, with letterpress on Africa and its Missions written up to date, and new and valuable matter contributed by Professor A. H. Keane, the eminent ethnologist. The revision of Parts II. and III. is also in a forward state; but the seventh editions of these, still on sale, are sufficiently recent to be valuable. It is Africa, the articles on which are in Part I., that renders obsolete so quickly everything that is published about it.

WE also draw attention to the new volume of *The Story of the Year*, the popular illustrated Report, for 1894-5. This publication was issued for the first time last year, in response to suggestions from clerical friends. We have rarely received so many expressions of approval regarding any publication of the Society; yet somehow it has not been widely known, and the sale has been disappointing, under four thousand copies at 1s. If the work is liked this year, we hope our friends will push it, so that the Committee may feel warranted in regarding it as a permanent annual. But it can only pay its expenses with a considerably larger sale, and we shall not be justified in continuing it at a loss. The Society is bound, of course, to supply an Annual Report to its subscribers, whatever the cost be; but this obligation does not apply to other publications for popular use.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for peace in the East; prayer that the Church of Christ may rise to its responsibilities and immediately take advantage of any fresh opportunities for preaching the Gospel.

Prayer that the Society may be enabled to respond to the appeal for missionaries for the unevangelized peoples of Central Asia. (Pp. 347-354, 389.)

Thanksgiving for the advance of the religious movement amongst students; prayer for the S.V.M.U. (Pp. 354-360.)

Thanksgiving for the rapid advance in Uganda, and for the recent offers of service; prayer for the Native Church and especially for its members engaged in teaching, for the European missionaries, for the new party, especially the ladies during their journey, and that a medical man may even now be led to offer. (Pp. 361-8, 386-7.)

Thanksgiving for the devotional conference at Amritsar, and for the special mission services elsewhere; prayer that the blessings granted may abide, increase, and spread. (Pp. 368, 379.)

Prayer for the Native Church in Tinnevely. (P. 380.)

Thanksgiving for the increase in the income of the Society; prayer for continued persevering efforts. (P. 385.)

Prayer for the Anniversary, and for the special farewell meeting. (Pp. 387, 396.)

## HOME DEPARTMENT.

## NOTES AND COMMENTS.

**T**HE following list, drawn up from the last Annual Report, gives the amount raised for the C.M.S. by means of missionary-boxes. The calculation, however, is only approximate. The first column includes all entries under "Boxes," with the exception of those which are connected with Sunday-schools, Bible-classes, and the like, and are therefore put in the second column:—

County.	General Boxes.	Sunday-schools.	Total.	Proportion to total Contributions.
	£	£	£	
Middlesex . . . . .	2655	1428	4093	$\frac{1}{4}$
Lancashire . . . . .	1100	2434	3534	$\frac{1}{4}$
Yorkshire . . . . .	1402	1084	2486	$\frac{1}{5}$
Surrey . . . . .	1611	596	2207	$\frac{1}{5}$
Kent . . . . .	1678	458	2136	$\frac{1}{5}$
Warwickshire . . . . .	775	560	1335	$\frac{1}{5}$
Sussex . . . . .	1179	134	1313	$\frac{1}{5}$
Devonshire . . . . .	1181	134	1265	$\frac{1}{5}$
Hampshire . . . . .	925	198	1123	$\frac{1}{5}$
Somersetshire . . . . .	715	119	834	$\frac{1}{5}$
Bristol . . . . .	507	319	826	$\frac{1}{5}$
Essex . . . . .	544	191	735	$\frac{1}{5}$
Durham . . . . .	532	197	729	$\frac{1}{5}$
Staffordshire . . . . .	416	225	641	$\frac{1}{5}$
Norfolk . . . . .	482	158	640	$\frac{1}{5}$
Gloucestershire . . . . .	403	213	616	$\frac{1}{5}$
Nottinghamshire . . . . .	308	289	597	$\frac{1}{5}$
Suffolk . . . . .	491	80	571	$\frac{1}{5}$
Cheshire . . . . .	323	246	569	$\frac{1}{5}$
Derbyshire . . . . .	359	169	528	$\frac{1}{5}$
Hertfordshire . . . . .	337	85	422	$\frac{1}{5}$
Berkshire . . . . .	313	68	381	$\frac{1}{5}$
Bedfordshire . . . . .	315	41	356	$\frac{1}{5}$
Worcestershire . . . . .	266	68	334	$\frac{1}{5}$
Cumberland . . . . .	206	89	295	$\frac{1}{5}$
Dorsetshire . . . . .	229	50	279	$\frac{1}{5}$
Cambridgeshire . . . . .	227	50	277	$\frac{1}{5}$
Lincolnshire . . . . .	216	53	269	$\frac{1}{5}$
Shropshire . . . . .	221	41	262	$\frac{1}{5}$
Northumberland . . . . .	187	61	248	$\frac{1}{5}$
Wiltshire . . . . .	184	51	235	$\frac{1}{5}$
Northamptonshire . . . . .	153	66	219	$\frac{1}{5}$
Herefordshire . . . . .	194	24	218	$\frac{1}{5}$
Leicestershire . . . . .	187	28	215	$\frac{1}{5}$
Oxfordshire . . . . .	147	33	180	$\frac{1}{5}$
Monmouthshire . . . . .	98	64	162	$\frac{1}{5}$
Buckinghamshire . . . . .	135	17	152	$\frac{1}{5}$
Westmoreland . . . . .	127	21	148	$\frac{1}{5}$
Cornwall . . . . .	128	12	140	$\frac{1}{5}$
Huntingdonshire . . . . .	82	4	86	$\frac{1}{5}$
Isle of Man . . . . .	16	14	30	$\frac{1}{5}$
Rutlandshire . . . . .	17	1	18	$\frac{1}{5}$
England . . . . .	£21,531	£10,173	£31,704	$\frac{2}{3}$
Wales . . . . .	£354	£139	£493	$\frac{1}{5}$

Sums attributed to "Cards" and "Collections" are not included, neither

are those entered against "Juvenile Associations," unless it is evident that they are raised by means of boxes. For these reasons it is probable that the estimates given are rather under than over the mark. The list appears to indicate that there is room for great improvement in the working of boxes, &c., in Sunday-schools in the south.

---

May is the month of great provincial C.M.S. anniversaries, and one cannot help feeling that in many cases a less ambitious programme than is customary would probably yield more satisfactory results. It seems to be the fashion at the present time to obtain as many speakers as possible, with the usual consequence that no one has a chance of doing himself justice, that the Society is put to unnecessary expense, and the missionaries to unnecessary fatigue. Indeed, one may almost say that the impracticable is frequently attempted, for the effort is made to crowd three speeches from outside deputations, and also a "few remarks" from several local friends, into ninety minutes. To give just one example: Last summer one of our Associations, which was already provided with two missionaries for its deputation, insisted on having a third speaker for the meeting. Consequently a man was sent from London into the remote North, and received instructions to break his journey home at the place in question. What was the result at the meeting? It began with a hymn, prayer, and reading of Scripture; then the chairman made a long speech; then the secretary read the report and added some remarks; then came a hymn; and then, nearly an hour after the time announced for the taking of the chair, the first "outside" speaker was put on. He slightly, but only slightly, exceeded his time; the next speaker kept exactly to his limit; and the third, whose presence was so essential, was called on at 9.30, the hour at which the meeting was to close, and when he had finished, a vote of thanks was proposed and seconded! Is it not obvious that a deputation consisting of two men was amply sufficient? The expense to the Society was 3*l.*, for the journey to the North would not have been undertaken at all but for the meeting in question.

---

Not long ago a certain town in the South had three able missionary speakers for its gatherings, any one of whom could probably have interested the people for an hour; but no! there must be a good bill, and it is better to have a fine advertisement and only allow each missionary to skim the surface of his subject, than to be content with two names and give the men a fair chance. Even when several preachers are needed for the Sunday, it surely might be arranged to let all but two return home the following day, so that the poor tired missionaries might get a little of that rest for the sake of which they have come to England, or that some places which are not imposing enough to have a committee might fortunately, for once in a way, have some one from the field as a deputation.

---

Will our kind friends remember that travelling about the country and attending meetings is most tiring work, and that the consequent wear and tear on our missionaries is very great? Then we feel sure they will not multiply the number of speakers as is at present the custom.

---

It is of course a terrible heresy to believe that a report from a local committee should confine itself to matters of finance and be very brief. At Sheffield the statement of the contributions to the C.M.S. during the last year is all that is read, and even that is condensed as much as possible. But there are some places at which the report evinces such intimate acquaintance



with the work of the Society, that one wonders that any deputation is needed to supplement the information so exhaustively and sometimes exhaustingly given. One would venture to suggest that the local report, which is always afterwards printed and circulated, should be taken as read. We do not mean to insinuate that these reports are useless; indeed a case which proves the contrary has recently come under our notice; but only to hint that they often occupy a great deal of valuable time at an anniversary.

We would call close attention to the following note from one of our Association Secretaries. One of the necessary qualifications of a chairman is courage which will enable him to pull down a speaker at the appointed time. A study of the platform at the Exeter Hall Meetings will be instructive, for the "*suaviter*" and "*fortiter*" are there combined:—

"*Long Speeches at C.M.S. Meetings.*—Would it not be well for the chairman at every meeting to apportion the time to the speaker or speakers before the meeting, and thus prevent their speaking too long! In these days when everything is condensed, and facts must be stated clearly in the fewest words, it would be a help to the speaker to be told how much time he would be expected to take, and to receive, if he exceeded, a gentle hint, quietly, that the time was expiring. Even if the speaker should be most interesting, it would be no loss to stop at the given time. It would only sharpen the appetite for more at another meeting. A well-known man once gave a deputation the excellent advice to send the people *hungering away, but not empty.*"

In the January *Intelligencer* mention was made of the plan, tried with success in the North of Ireland, of distributing small collecting-cards to children before the C.M.S. sermons. The suggestion was at once adopted at a mission-church in Cheshire, with the result that 2*l.* 12*s.* 9*d.* was collected through the fifty-six cards in a poor district already well worked for the C.M.S. A neighbouring parish also tried the plan with similar success.

C. D. S.

#### CHURCH MISSIONARY HOUSE.

THE C.M.S. Lay Workers' Union for London, at their Monthly Meeting on April 1st, had the claims of Missions to Jews brought before them. Addresses were delivered by the Rev. F. L. Denman, of the Jews' Episcopal Chapel, who attended as the representative of the London Jews' Society, and Mr. N. Norollah, a Persian Jew, who has been at work among the Jews in Teheran. In the absence of Mr. H. R. Arbuthnot, the chair was taken by Mr. G. A. King.

On March 30th, the fourth of a series of gatherings of Sunday-school teachers, on the invitation of the Ladies' C.M. Union, took place at the C.M.S. House. After tea and coffee had been partaken of, and curiosities inspected, a meeting was held, at which Mr. D. Marshall Lang (Lay Secretary) took the chair, and the Rev. A. Elwin, of Mid China, gave an address.

#### YOUNGER CLERGY UNIONS.

A MEETING of the Nottingham Y.C.U. was held at the house of the Hon. Sec. (the Rev. C. D. Gordon) on April 5th. There were seventeen members present. The Bible-reading was given by the Rev. Percy Stott; and the Rev. T. W. Peck read a paper on the West African Missions. The Hon. Sec. was elected as the delegate to the Federation.

The usual monthly meeting of the Belfast Y.C.U. was held on Thursday, April 4th. There were twenty-five members and three visitors present. After

the devotional meeting, a missionary address was given by the Rev. A. E. Johnston, of Allahabad, on "Native Agencies in India." An interesting discussion followed.

At the monthly meeting of the Leeds Clergy Union, held on Friday, March 29th, the Rev. D. Allison (President) introduced for discussion, "The Opium Question—a Hindrance to Missionary Effort." The discussion afterwards elicited many interesting facts connected with this vexed question.

A special bi-monthly meeting in connection with the Bristol C.M.S. Anniversary meetings was held on Monday, April 1st, at the Rev. J. Eustace Brennan's, Emmanuel Vicarage, Clifton. The President (the Rev. J. E. Brennan) occupied the chair, and there was a good attendance of members and friends. The Rev. Ll. Lloyd gave a very interesting account of his work in Fuh Chow, especially showing the importance of educational work as a training ground for the Native ministry. G. E. L.

On April 5th a meeting of the Junior Clergy of Plymouth, Devonport, and Stonehouse was held at Charles Vicarage, Plymouth, the Rev. N. Vickers presiding. A Younger Clergy Union was formed for the three towns and district. The Rev. H. B. Durrant was elected Secretary.

On Monday, March 18th, the London Y.C.U. held its monthly meeting, the Rev. W. Ostle being in the chair. The Right Rev. Bishop Barry addressed the meeting on the subject of his experiences in India. The meeting elected the Revs. E. A. B. Sanders (President), G. F. Whidborne, W. D. H. Petter, E. J. Kennedy, and J. D. Mullins as delegates to the Federation.

The bi-monthly meeting of the Liverpool Younger Clergy Union was held on Friday, April 5th. In the unavoidable absence of Bishop Royston, the chair was taken by the Rev. R. C. Hodgins. An encouraging address was given by Archdeacon Warren, in which he compared the position of Missions in Japan now with that of ten years ago. There were thirty-two members present.

At a well-attended meeting of the members of the Bradford Junior Clergy Union, held on April 5th, it was unanimously resolved to invite the Rev. E. J. Palmer, of Gypsy Hill, formerly Hon. Sec. of the Bradford Union, to represent the Union at the gatherings in London on April 30th and May 1st. The feature of the meeting was a very interesting address by the Rev. A. W. Cribb, Vicar of Shipley, on the Fuh-Kien Mission.

#### LOCAL ASSOCIATIONS AND UNIONS.

ON Thursday morning, February 14th, the Hants Hon. District Secretaries met at Red Lodge, Southampton, for their Annual Conference. Mr. Hankinson conveyed them to and from Red Lodge. They were also kindly entertained at lunch by Mr. and Mrs. Hankinson. The work done in the county for the C.M.S. in the past year was reviewed. It showed that there had been a substantial advance of some 400*l.* in the year, notwithstanding some losses due to a change in incumbents of parishes. Various proposals were made for increasing the interest in the C.M.S. in the county, and for the better organization of the work. In the afternoon the Rev. G. Furness Smith, Foreign Literary Secretary of the Society, gave an address to the Hon. District Secretaries and other friends as well, who had been invited by Mr. and Mrs. Hankinson to hear it. W. C.

On Tuesday, March 12th, the Rev. G. James, Rector of St. Michael's, Gloucester, kindly received and hospitably entertained as usual the Hon. District Secretaries of the county, at the Rectory, for their yearly business meeting. There are twelve Secretaries in the county, ten of whom were present. The C.M.S. work in Gloucestershire for the past year was examined parish by parish, and suggestions were made for perfecting it. Various subjects were discussed—the

appointment by the Society of Special Deputations; the advisability of holding missionary missions to bring the claims of Christ and of the Heathen world more before the notice of Christian people; the registration of missionary-boxes; the use of the box-holders' register; a county localized *Gleaner*, &c., &c. W.C.

The Portsmouth and District L.W.U. held a meeting on April 8th at the Y.M.C.A., Southsea, Mr. W. E. Stride in the chair. Mr. J. W. Durrant read an excellent paper on Bishop Russell of China, referring to the difficulties of pioneering work, the patient Christian bearing of the Bishop when mobbed by the Natives, and when captured by pirates, how wonderfully God preserved his life on that and other occasions, the Bishop's successful introduction of Roman letters for the colloquial language, ending his paper by remarking the earnest desire of the Bishop to die among the people among whom he had laboured. Mr. G. Gaue read a paper on the opium traffic, which was followed by discussion. It was the unanimous opinion that the opium traffic was a great blot on the Christian character of the English, a most iniquitous trade, a great hindrance to the Gospel in China, and that it has a baneful influence on our subjects in India. M. W.

The Annual Sermon in connection with the Society was held in Norwich Cathedral on March 4th. The shortened form of Evening Prayer was read by the Rev. J. I. Thomas, and the sermon was preached by the Ven. Archdn. Moule, of Mid China.

The Hastings Annual Meeting was held on March 11th, in the Royal Concert Hall, under the presidency of the Rev. Dr. Knighton. 1284*l.* was remitted to the Parent Society as the contributions for the past year. The meeting was addressed by the chairman, who gave personal experience of the work in Ceylon and India; and by the Rev. E. T. Higgins (of Ceylon), and the Rev. Dr. Bruce (formerly of Persia), who attended as Deputation.

The first Annual Meeting of the Hereford Lay Workers' Union was held on March 11th. The president (the Rev. H. Askwith) was in the chair. The report and balance-sheet for the year were read by the hon. secretary, and an address was delivered by the Rev. H. J. Tanner, of Masulipatam, who was formerly Curate at St. James's, Hereford.

The Dean of Hereford (Hon. and Rev. W. J. Leigh) presided over the afternoon meeting of the Leamington Anniversary, held on March 11th. The Rev. J. G. Watson (Association Secretary) read the report for the year, and Mr. H. Lloyd the financial statement, which showed that a sum of 1024*l.* had been sent to Salisbury Square. The Deputation was the Rev. Ll. Lloyd, who gave an account of his work in China. The evening meeting was presided over by the Bishop of Coventry (Dr. Knox), who referred to the gratifying aspect of the Society's income, and an address was delivered by the Rev. W. P. Buncombe, of Japan.

The Manchester Association held its Anniversary on March 11th. In the afternoon a meeting was held for clergy in the drawing-room of the Y.M.C.A.; the Rev. Canon Woodhouse presided, and an address was given by the Rev. W. E. Burroughs, the newly-appointed Central Secretary of the Society. A large public meeting was held in the Free Trade Hall in the evening, presided over by Chancellor P. V. Smith. The Rev. T. Kember, of Tinnevely, gave an interesting account of his work in that Mission, where he had laboured for thirty years; Bishop Ridley described his work among the Indians of the North Pacific; and the Rev. W. E. Burroughs also gave an address.

Hove held its Annual Meeting on March 19th, the Rev. Prob. Pearcey in the chair. The Right Rev. Bishop Moule, of Mid China, and the Rev. E. N. Thwaites, of Fisherton, who returned from a Special Winter Mission in India last year, attended as Deputation and addressed the meeting.

The Leeds Anniversary was held on March 26th, Mr. George March presiding.

The report was read by the Rev. B. Lamb, Vicar of St. George's, who mentioned the loss they had sustained in the death of Sir Charles Lowther. The total receipts for the year were 1388*l.*, not including a legacy of 50*l.* Very effective work has been done during the year by the branches of the Gleaners', Clergy, Ladies', and Young Men's Unions. The Deputation from the Society was the Rt. Rev. Bishop Moule, of Mid China, who spoke on the probable effects of the war between China and Japan; and the Rev. W. Weston, formerly missionary in Japan, who referred to the spread of Christianity in that country. A second meeting was held in the evening at the Albert Hall, presided over by Mr. Charles Harrison, when addresses were again delivered by the Deputation.

The eighty-second Anniversary of the Bristol and Clifton Association was held on April 1st, in the Victoria Rooms, Bristol, under the presidency of Mr. T. Dyke. The report showed that, independent of a large legacy, the sum of 3510*l.* was sent in to headquarters. The importance of juvenile work is strikingly manifested in the fact that one-tenth of the sum is made up by the contributions of that branch. A branch of the Medical Mission Fund has been started, and supports two cots in Mission hospitals. The Rev. B. Baring-Gould and the Rev. Ll. Lloyd attended as the Deputation from the Society; the former gave a very interesting account of his recent tour in China and Japan, and the latter spoke on his work in Foo Chow. A meeting was also held in connection with the Anniversary on the 2nd, presided over by the Dean of Bristol, when addresses were delivered by the Rev. Ll. Lloyd, of China, and Mr. Eugene Stock, Editorial Secretary of the Society.

On March 31st and April 1st, the Lincoln Association held its Anniversary sermons and meetings. On the Sunday, sermons were preached in the Cathedral and eight of the city churches. On Monday, the afternoon meeting was presided over by the Dean of Lincoln. The sum of 398*l.* has been sent in during the past year to the Society. The Rev. Chancellor Leake moved the adoption of the report, and the meeting was addressed by the Rev. W. H. Barlow, of Islington, and the Rev. A. Elwin, of Mid China, who attended as Deputation. The evening meeting was presided over by Mr. A. S. Leslie Melville, and addresses were delivered by the Deputation.

#### NINETY-SIXTH ANNIVERSARY OF THE SOCIETY.

APRIL 29TH, MONDAY.

**PRAYER Meeting** at Sion College, Thames Embankment, at 4 p.m.

*Anniversary Sermon*, by the Bishop of Durham, at St. Bride's, Fleet Street, at 6.30 p.m. (Doors opened at 6 p.m. No tickets required.)

APRIL 30TH, TUESDAY.

*Clerical Breakfast*, Exeter Hall, Strand, at 8.30 a.m. Address by the Bishop of Down, Connor, and Dromore.

*The Annual Meeting* at Exeter Hall, opening hymn at 10.55 a.m. (Doors opened at 10.) Chairman: The President. Speakers: The Lord Archbishop of Dublin, the Rev. Handley C. G. Moule (Cambridge), the Rev. H. E. Perkins (Punjab), the Rev. W. P. Buncombe (Japan), the Rev. B. Baring-Gould, Chancellor P. V. Smith.

*A Public Meeting* at St. James's Hall, Piccadilly, from 11 a.m. to 1.30 p.m. (Doors opened at 10.15.) Chairman: Sir T. Fowell Buxton. Speakers: The Right Rev. Bishop Moule, the Right Rev. Bishop Ridley, Ven. Archdeacon Favell, the Rev. W. J. Richards (Travancore), T. Cheney Garfit, Esq. (Louth).

*Meeting for Ladies* in Princes' Hall, Piccadilly, at 3 p.m. (Doors opened at 2.) Chairman: The Rev. F. E. Wigram. Speakers: Mrs. J. Piper, Mrs. T. Kember (South India), Miss O. Julius (Japan), Miss M. West (North Pacific).

*Gleaners' Union Conference* at C.M.S. House, at 3.30 p.m. (Admission by card of invitation only.)

*Conference of Younger Clergy Unions* at Sion College, at 3.30 p.m. No tickets required.

*Evening Meetings*: In Exeter Hall, at 7 p.m. (Doors opened at 6.) Chairman: Ven. Archdeacon Farrar. Speakers: Ven. Archdeacon Warren (Japan), the Rev. E. B. Russell (Missioner to India), the Rev. C. H. Bradburn (Bengal), the Rev. A. E. Blacket (from Melbourne), H. E. Thornton, Esq. (Nottingham). In Lower Exeter Hall, at 7 p.m. (Doors opened at 6.) Chairman: H. R. Arbutnot, Esq. Speakers: The Rev. E. T. Higgins (Ceylon), the Rev. T. Harding (Yoruba), the Rev. C. H. Stileman (Persia), the Rev. A. R. Blacket (from Melbourne), the Rev. Henry Newton.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 19th, 1895.*—On the recommendation of the Ladies' Candidates Committee, the following ladies were accepted as Missionaries of the Society:—Miss Margaret Emma Barber, Miss Lily Buncher, Miss Florence A. Brownlow, Miss Mary Gedge, Miss Rosamund Clemson, Miss K. Andrews, and Miss C. Luxmore.

The Committee, recognizing the important Missionary work of the Tinnevely College, the buildings of which have been condemned by the Government authorities, approved the erection of new buildings, at an estimated cost of Rs. 51,800 (towards which a Government grant of one-third was expected), and sanctioned a grant of Rs. 20,000 in the present financial year.

Thirteen probationary students from the Church Missionary College were introduced to the Committee, and were admitted as full students after answering the usual questions satisfactorily. They were addressed by the Rev. Dr. Bruce, and commended in prayer by the Rev. Canon H. Trotter.

Dr. Andrew Jukes had an interview with the Committee on his return on furlough from Dera Ghazi Khan. He referred to the work of the Medical Mission; the progress of Christ's Kingdom had been slow, but the growing strength of the small Christian community was observable; difficulties in the work had arisen from the absence of colleagues, a need now happily supplied. Scripture translation and literary work in Western Punjabi had occupied much of his time.

The Rev. W. C. Whiteside, of the Western India Mission, had an interview with the Committee on his return to England on furlough. He referred at length to the work of the Junir Itinerancy, fifty-six miles north of Poona, and he regretted the very intermittent way in which this work had been carried on during the past twenty years, with very few Native helpers. But he regarded the field as a hopeful one, and stated that there were not a few, such as the so-called "truth-seekers" and others, among whom converts to Christianity might be expected if the Missionary's work was regular and permanent. Mr. Whiteside also spoke of the Mission in and near Nasik, and of his more recent work in connexion with the Poona Divinity School.

An offer of service from the Rev. Arthur Walcott Crockett, M.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of Appledore, Kent, for work at the Old Church, Calcutta, with occasional "mission" work, for a period of five years, was accepted. Mr. Crockett was introduced to the Committee, and was addressed by the Chairman (General Touch), and commended in prayer to the favour and protection of Almighty God by the Rev. R. A. Squires.

The Committee learned with thankfulness of the appreciation in which the Rev. T. Russell's temporary aid at Allahabad has been held during the cold season of 1894-5, and they expressed the hope that if the opinion of the Medical Board is favourable, Mr. Russell, accompanied by Mrs. Russell, might be able to resume work in Allahabad in the autumn of 1895.

*Funds and Home Organization Committee, March 29th.*—The Committee appointed the following Association Secretaries:—The Rev. George Frederick Grace, B.A., Curate of Holton, Halesworth, for the Diocese of Norwich; the Rev. Charles Francis Jones, Curate of Baildon, Shipley, for the Dioceses of Liverpool, Chester, and Sodor and Man; and the Rev. Charles Trevor Horan, for the Dioceses of Manchester and Carlisle.

*Committee of Correspondence, April 2nd.*—On the recommendation of the Ladies' Candidates Committee, Miss I. Florence Young and Miss Jane Elizabeth Chadwick were accepted as Missionaries of the Society, the latter for Uganda. Miss E. L. Pilgrim and Miss M. S. Thomsett were located to Uganda, and Miss E. E. Browne, who was assigned to Mid China in June, 1894, was located to Uganda. It was decided also that Miss E. M. Furley, hitherto working at Mombasa, should go forward to Uganda.

Offers of service from the Rev. Thomas Richard Buckley, B.A., LL.B., Royal Univ. of Ireland, Curate of Maryborough, Ireland; and the Rev. William M. H. Wathen, London Coll. of Divinity, Curate of Great Yarmouth, were accepted,—in the former case for Uganda. Messrs. Buckley and Wathen were

then introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied, were commended in prayer to the favour and protection of Almighty God by the Rev. W. E. Burroughs.

Messrs. F. H. Wright, J. B. Purvis, and A. Wilson, students of Islington College, were introduced to the Committee, and accepted as Missionaries of the Society; and they were then located to Uganda.

The Secretaries reported arrangements for a party of Missionaries to start for Uganda in May, which the Committee sanctioned as follows:—(1) That the five ladies, Miss Furley, Miss Thomsett, Miss Browne, Miss Pilgrim, and Miss Chadwick (who had been selected from among those who offered for this service, after most careful inquiry by the Ladies' Candidates Committee), should proceed to Mombasa by way of the Cape of Good Hope, sailing (D.V.) on May 18th, together with the contingent of male Missionaries for Uganda. (2) That from Mombasa the party should proceed to Uganda under the leadership of Bishop Tucker, all precautions being taken, so far as possible, to secure an outfit and provision adequate and suitable for such a journey, including the provision of such means as are available for carrying the ladies when necessary, as well by means of donkeys as of portable chairs or hammocks. (3) That in consequence of the present uncertainty as to a fresh Medical Missionary accompanying the party on the journey, the Committee approved the action of the Secretaries in telegraphing to Bishop Tucker to secure the services of Dr. Baxter. (4) That the Secretaries should still keep before them the desirability of a suitable married couple being of the party, should God put it into the heart of any such to offer, and of a medical man being also sent forth if possible.

The Committee expressed their heartfelt thankfulness to Almighty God for raising up these ladies to form a small first party, and their earnest prayer that others might be shortly ready to follow them.

The Committee took leave of the Rev. and Mrs. E. T. Higgins and Miss Higgins, returning to the Ceylon Mission; Miss A. Tyte, proceeding to the North Pacific Mission; and Miss M. West, returning to the North Pacific Mission. Mr. R. Bowen, going out as an Industrial Agent to Bishop Bompas, was also present. The Instructions to Mr., Mrs., and Miss Higgins and Miss Tyte were read by the Rev. B. Baring-Gould, and Mr. Higgins having replied, they were addressed by the Rev. Canon Gibbon and the Chairman (Mr. Henry Morris), and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Gibbon.

The Secretaries reported the death of the Rev. Wm. Keene, M.A., who for thirty years—from 1853 to 1882—was a devoted Missionary in the Punjab. Testimony was borne to the high appreciation in which he was held by his brother Missionaries, not merely on account of his active services, but also for the example and inspiration which were supplied by his devout Christian life.

The Rev. W. E. Burroughs, B.D., was introduced to the Committee, and was welcomed with cordiality by the President. After Mr. Burroughs had responded, he and his future were commended in prayer to Almighty God by the Rev. G. Karney.

The Secretaries reported that the Rev. H. Horsley, of Ceylon, had been appointed Vicar of Oulton, Staffordshire. The Committee placed on record their appreciation of Mr. and Mrs. Horsley's valuable services in South India, and in connexion with the Tamil Cooiy Mission in Ceylon.

In view of the opinion of the Medical Board as to the prospects of Mr. Günther's return to the mission-field, it was resolved to take steps to close his connexion with the Society.

It was resolved to request the British and Foreign Bible Society to print an edition of St. John's Gospel in Kisukuma, translated by the Rev. E. H. Hubbard.

*General Committee, April 9th.*—On the nomination of the Patronage Committee the following appointments were made to the office of Vice-President, Sir Mark J. Stewart, Bart., M.P., the Bishop of Waiapu, the Rev. Canon Tristram, the Ven. Archdeacon Favell, and Chancellor P. V. Smith; and six gentlemen were named as Honorary Life Governors, and two ladies as Life Members. Also six gentlemen to fill vacancies on the General Committee.

The Secretaries having reported the death on March 31st of the Very Rev. R. Payne Smith, Dean of Canterbury, a Vice-President of the Society, the Com-

mittee placed on record their sense of the loss which the Church of Christ had sustained by his death, and their grateful recognition of the unfailing sympathy and cordial help with which the late Dean ever, as occasion offered, furthered the interests of the Foreign Missionary enterprise.

The Secretaries also reported the death on March 19th of George Arbuthnot, Esq., Vice-President of the Society. The Committee expressed their heartfelt sympathy with the members of Mr. Arbuthnot's family in their bereavement, and their appreciation of the warm interest which during a long life he had taken in the work of Foreign Missions. While resident at Madras, Mr. Arbuthnot was a member of the C.M.S. Corresponding Committee for some twenty years, and was thus closely identified with the local administration of the Society's work; on returning to England he was a frequent attendant at the C.M.S. Committees; and in spite of increasing infirmities he continued to exhibit by his presence at the Annual and other Meetings of the Society his unabated devotion to the Missionary Cause.

The Secretaries having reported that representatives of three bodies of Trustees holding funds for the purpose of placing a steamer on the Victoria Nyanza had been in consultation with the Secretaries and with Messrs. Price, Boustead and Co., with a view to an agreement by which the firm named should place a steamer on the Lake; and the suggested heads of the agreement having been presented and read, it was resolved—"That the Committee heartily thank the Trustees of the different Trust Funds raised for the purpose of providing a steam-vessel on the Victoria Nyanza for all the trouble they have taken in the matter, and are of the opinion that the best prospect of the Society reaping benefit from these Funds lies in a plan by which a trading firm should be subsidized to the extent of the sum raised, which exceeds 5000*l.*, on condition that for at least a stipulated number of years this firm give adequate and proportionate facilities for the use, in ways advantageous for Missionary work, of a steamer placed and kept on the Lake at the expense of the firm. That the Committee therefore encourage the Trustees of the various Funds, in conjunction with a Sub-Committee of this Committee, to go forward with negotiations in that direction."

## NOTES OF THE MONTH.

### ORDINATIONS.

*Yoruba*.—On Sunday, January 27th, 1895, at Ake, Abeokuta, by Bishop Oluwale, the Rev. J. A. Lahanmi (Native), to Priest's Orders.

*Travancore and Cochin*.—On Sunday, March 10th, at the Pro-Cathedral, Cottayam, the Rev. J. Thompson, and the Revs. T. I. Abraham, K. M. Matthan, and T. K. Ninan (Natives), to Priests' Orders.

### DEPARTURES.

*Yoruba*.—Miss M. Goodall left Liverpool for Lagos on March 30th.

*Japan*.—Miss B. J. Allen left London for Osaka on March 28th.

### ARRIVALS.

*Yoruba*.—The Rev. T. and Mrs. Harding, the Rev. F. M. Jones, and Miss F. Higgins left Lagos on February 21st, and arrived at Liverpool on March 19th.

*Niger*.—Mr. G. D. Wilson left Onitsha on February 10th, and arrived in London on April 7th.

*Eastern Equatorial Africa*.—Mr. J. Burness left Mombasa on February 7th, and arrived in England on April 6th.

*Bengal*.—The Rev. E. T. and Mrs. Butler, and Mr. P. H. Shaul, left Calcutta on February 20th, and arrived in London on March 27th.

*North-West Provinces*.—Miss A. Bunston left Muttra on February 25th, and arrived in London on March 24th.—The Rev. T. Russell left Allahabad on March 4th, and arrived in London on April 11th.

*Punjab and Sindh*.—Mrs. Weitbrecht left Batala on March 19th, and arrived in London on April 6th.

*South India*.—Mrs. Padfield left Madras on March 2nd, and arrived in London on April 3rd.—The Rev. E. Sell left Madras on March 2nd, and arrived in London on April 10th.

*Ceylon*.—The Rev. S. Coles left Colombo on March 1st, and arrived in London on March 21st.

*Mid China.*—Mr. A. J. H. Moule left Shanghai on March 2nd, and arrived in London on April 3rd.—The Misses A. F. and M. J. Moule arrived in London on April 9th.

## BIRTH.

*North-West America.*—On November 23rd, 1894, at Lesser Slave Lake, the wife of the Rev. G. Holmes, of a daughter.

## DEATHS.

*Mid China.*—At Dublin, Muriel, daughter of the Rev. E. P. Wheatley.

*Punjab and Sindh.*—On March 21st, at Gayton, Staffs, the Rev. William Keene, formerly of this Mission.

## PUBLICATION NOTICES.

**Church Missionary Atlas.** Owing to unavoidable delays the 7th edition of the *C.M. Atlas*, Parts I. and II. of which were published in 1887, and Part III. in 1891, has not been issued in complete form. The changes in the Africa section since 1887 have necessitated the revision of this Part, and it has been decided to issue an 8th edition of the *Atlas*, revised to date. Part I. (Africa and the Mohammedan Lands of the East) will be ready immediately. The other Parts will follow shortly, and the whole edition be published in one volume at an early date. No alteration will be made in the prices of the Parts.

**The Story of the Year 1894-5.** The Committee have arranged to repeat the experiment of publishing this illustrated popular form of the *ANNUAL REPORT*; it will be ready by the middle of May. The style will be the same as last year, and the price 1s., post free. The Committee hope that this popular form of the *REPORT* will find a more ready sale as it becomes better known. *The Story of the Year 1893-4* has not sold so well as was expected, and there are some hundreds of copies in stock at Salisbury Square. Any friends who may still wish to circulate the "Story" for 1893-4 can obtain six copies and upwards at sixpence each (half-price), post free.

**Booklets for Young Students.** Arrangements have been made for the issue of a Series of Booklets intended primarily for circulation amongst Young Students, and the Boys of Upper and Middle Class Schools, and will be supplied at reduced rates for this purpose. The following are ready, the first three having been adapted for this Series from the Society's ordinary list:—

**A Record of Two Lives.** By Dr. H. Martyn Clark. Price 1d.

**A Telugu Convert.** The Story of P. Venkayya. By the Rev. T. Y. Darling. 2d.

**Won and Win.** By the Rev. C. H. Bradburn. Free in small quantities.

**A Grand Old Chief.** The Story of Sheuksh. By Bishop Ridley. Price 1d.

**An Episode of the Afghan Medical Mission at Bunnū.** By Dr. Pennell. 1d.

These Booklets can also be obtained in the ordinary way for general circulation at the prices mentioned.

**Extracts from Annual Letters of Missionaries, 1894-5:—**

The following additional Parts are now ready:—

Part II. Containing Letters from the Punjab and Sindh, Western India, and South India Missions.

Part IV. Containing Letters from the Ceylon and Mauritius Missions.

(Price 3d. each Part, post free.)

**A Plea for Missions.** This coloured Diagram, which shows, by means of squares, the Population of the World according to Religions, has been revised, the total Population of the World being now estimated at 1,500,000,000, as against 1,470,000,000 shown in the old Diagram. The Diagram can be obtained in large sheet form, 40 by 30 inches, price 1s.; or mounted on canvas and rollers, price 2s. 6d., post free. It is also mounted on canvas to fold up, price 2s. 6d., post free; or, with thumb case, 3s. 6d., post free. It can also be obtained in small card form, with texts printed on the back, price one penny, or 6s. per 100, direct from C.M. House. The latter is a convenient form for distribution.

To those interested in Missions in West Africa, we again heartily recommend *The Sierra Leone Messenger*, the organ of the Diocese of Sierra Leone, published quarterly. The April number is full of interesting matter and recent news of the Diocese from the Bishop. As before intimated, copies can be obtained from the C.M.S. Book-room. Price 1d. (1½d. post free). (Publishers, Seeley and Co.).

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

---

## MISSIONS A REVELATION OF THE MYSTERY OF GOD.

THE C.M.S. ANNUAL SERMON, 1895.\*

By THE RIGHT REV. B. F. WESTCOTT, D.D.,

*Lord Bishop of Durham.*

"That they may know the mystery of God, even Christ, in Whom are all the treasures of wisdom and knowledge lidden."—*Col. ii. 2 and 3 (R.V.).*

**I**T has been most truly said that "the hours of worship are the great, the sacred hours of life." The conviction must be forced upon us now when we are met together in the Name and in the Presence of Christ to think upon the commission which He has left to His Church, upon His present continuous call, and upon our corresponding duties. Here we may assume thoughtful preparation on the part of all, met with one heart and mind, to catch the faintest voice of His Spirit. Here one prayer rises now from all, as it has already risen, that He will guide and bless every effort directed to His glory.

On such a unique occasion every part of the service, however familiar, takes a fresh colour from our own thoughts. God Himself speaks to us. Old words become charged with new meanings, and so many while they listened to the Second Lesson must have felt that St. Paul gives us in that an apostolic commentary on Foreign Missions, fertile in consolation, in warning, in encouragement. He shows us the freedom and the universality of the Gospel as "the mystery," the opened secret of God, first made known after Christ's triumph. He shows us the whole world as the object of God's love, and the realm of Christ's Sovereignty. He shows us the work of the evangelist fulfilled through suffering, lightened by hope—"the hope of glory." He shows us the message of redemption preached within a few short years, "in all creation under heaven," and claiming the allegiance of "every man." He shows us that no human faculty lies outside the hallowing influence of the Gospel, and that no human want is unsatisfied by its power. He shows us Christ Himself, "a light for revelation to the Gentiles," justifying the ways of God, so that he who welcomes Him knows God's counsel of love and discipline of patience. "Christ dwelling among the Gentiles" is the mystery—the revelation—of God. In Him, the Son of Man, and not the Son of David only, "are all the treasures of wisdom and knowledge hidden"—hidden, that they may be made known in the course of ages, as believers gathered from every tribe and tongue are able to bear and to use the truths which they contain. We linger over the pregnant

\* Preached at St. Bride's Church, Fleet Street, on the Ninety-sixth Anniversary of the Society, April 29th, 1895.

sentences, and we come to understand how the earliest and greatest of missionaries to the Gentiles brings before us the meaning, and the message, and the power of the work which was first entrusted to him. Foreign Missions, St. Paul teaches us, are an open witness to the Will of God for the world. Foreign Missions proclaim a living Saviour and King of all men. Foreign Missions vindicate for the Church the energy of a Divine life. Foreign Missions, in a word, express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too, often depressed, chilled, disheartened, by the cares of the passing days, require the inspiration which they bring for the blessing of our lives.

I. Foreign Missions are a witness to the Will of God for the world. To know that Will is to gain light on the dark places of the earth; and those who look with open eyes upon the world must confess that we need it. If we endeavour to realize the condition of mankind at any time, the outward spectacle as it meets the eye may well fill us with dismay. We seem to look upon a tumultuous conflict of selfish forces, swayed to and fro without any common aim or growing result. It is hard to see in it the signs of a victorious counsel of love. So it was in the Apostolic age, both within Israel and without. The Tempter could claim that all the glory of the civilized earth was his; an Apostle could say that the whole world lay in the Evil One. Yet when we look back now over the age-long history of which this was the issue under one aspect, we can see that from first to last the purpose of God had been accomplished; that the time of anguish and distress, of failing hopes and overwhelming terrors, was indeed "the fulness of the seasons"; that in "the people" and in "the nations" there had been a preparation for the Advent; that the Divine object of man's creation, even that he should "seek after God," had not been frustrated; that, on the one hand, through tragic vicissitudes of a stern discipline, faithful Jews had been led to look for some personal manifestation of the Lord among them; and, on the other hand, men of different races, freely following the leading of nature, had defined wants for which they could find no satisfaction; that, in other words, "the Christ had been in a true sense prepared for the world, and the world for the Christ," when the Christ came. It is true that as we follow the chequered course of this twofold preparation, we wonder at the silence, the slowness, the reserve, if we may so speak, of the working of God, at His patience, His long-suffering, His forbearance. But we are reminded that time is no measure of the action of God; with Him "a thousand years are as one day." In nature and in grace He works to our eyes in the same way; yet works so that on a larger view we can recognize both in the physical and in the moral order through all perplexities and checks

"one law, one element,  
And one far-off Divine event  
To which the whole creation moves."

We wonder, then, and we draw hope from the marvellous vision, when we see that God works still after the Advent as He worked

before it. It no longer disturbs us that He prepares "in many parts, and in many fashions," the Kingdom of His Son even as He prepared His coming. And so, as we labour, taught by the past, "we win our souls in patience," the patience not of indolent or selfish unconcern, but the patience of loyal hearts which feel the disappointment and the evil, and trust the Lord of life. We wonder and we draw hope even from apparent failures. For God works still (and thus works most effectively, we are justified in believing) as He worked in old time, not only slowly, but by a few, by a remnant. We indeed should have looked for different methods and results, but, as far as we can yet observe, the Divine action is everywhere in the same form. And, if we are saddened by what appears to be loss and waste, infinite depths of consolation lie in the apostolic words which describe Christians as "a kind of first-fruits of the creatures" of "the Father of lights." "A kind of first-fruits"; we take the phrase to our hearts. The Will of God for the world remains unchanged, and it is our privilege to serve it.

The Will of God goes forward, and therefore we are bound to take account of the circumstances under which we are set to serve it. Missionary enterprise has now passed beyond the stage of experiment. We have experience of every variety of manner and condition of evangelization. During this century the whole field of Missions—the world—has been laid open. The Sacred Books of all the great religions have been made accessible in trustworthy forms. We can feel as never before what is needed. We can see by what thoughts Gentile faiths have prevailed. We can hear and distinguish the manifold cries of various races which they contain. We can trace out with reverent devotion in all the records of human activity the progressive action of the Word, the Son of God, the Maker and the Heir of the world in the many phases of its development through time. We can discern the broad outlines of that which we may speak of without presumption as the Divine plan in the education of the world, using the privilege which the Lord bestowed upon us when He called His disciples "no longer servants, but friends," as capable of entering into the Father's counsel.

This perception of a Divine plan in the movement of human life brings home to us a fact of momentous interest. In this plan of God we have a definite place. Our office is not of our own choice or of our own devising. We are "God's workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." We are included in the Divine idea of the world, "created in Christ Jesus." Our works are ready, "prepared afore by God." There can be no failure if we claim them. No labour will be lost if we offer ourselves in perfect humility for the fulfilment of the Will of God.

Our works are ready; and what these works are can be seen from our position and endowments. For if as Englishmen, as English Churchmen, we consider our national character, our history, our necessary influence, our possessions, we cannot fail to acknowledge that we are called, as no other people have been called, to missionary

labour. More than a hundred and fifty years ago Bishop Butler, the soberest of great thinkers, pleaded in this city that "navigation and commerce should be consecrated to the service of religion by being made the means of propagating it in every country with which we have any intercourse."\* He spoke when the foundations of our Colonial Empire were barely laid, when our foreign trade had not reached more than about one-thirtieth of its present volume; and how can we measure now the weight of the obligation which his words lay upon us? Since Butler wrote, not to speak of remoter if unquestionable duties, India has been added to our sovereignty—the most splendid, the most arduous trust ever committed to a nation, committed to us as stewards of God, that by patience and tenderness and sympathy we may interpret and complete the thoughts of many races, and, taught by the Spirit sent in the Name of Christ, may confirm and satisfy the aspirations of many faiths.

It has required a long discipline to teach us the conditions under which the conversion of India, a task far greater and more difficult than the conversion of the Roman Empire, has to be accomplished. At length, perhaps, we have justly ceased to look for speedy and wide successes if our mission is to be surely fulfilled. We are beginning to understand the variety and complexity of the problems with which we have to deal in a population three times as numerous as the subjects of Augustus, and held together by a strong and penetrative organization. At the same time, such knowledge forces us to confess that we have not yet made any adequate provision to satisfy our obligation. We must give freely, as we have not yet given, of our greatest teachers to India, where the respect for teachers is highest, if we are to substitute for the sterile theism of Islam and the shadowy vagueness of Hindu philosophy a belief in a living and speaking God; if we are to call out in a people enfeebled by long subjection that sense of personal responsibility from which spring the consciousness of sin and the devotion of love. We must establish in the representative centres of Native life strong Missions, which may present in an impressive form, where the ties of family are strongest, the free and generous relations of Christian brotherhood; if we are to secure the continuity of our work through the necessary changes of workers, and found a Church which shall be independent of our presence and support; if we are to replace the hierarchy of caste by that fellowship of mutual and ordered service of which caste is the mechanical representative, and show that religion is not the performance of multitudinous rites, but a continual communion with a Father in heaven. We must, above all things, seek in the fulfilment of our Evangelistic office, with all meekness and lowliness of heart, the spirit of self-repression and self-sacrifice, which gladly accepts a preparatory and transitory function, which guards and cherishes strange and weak beginnings of faith, which rejoices to leave a free course for unforeseen operations of the Holy Ghost, if we are to enable peoples widely different from ourselves to bring to God

\* Sermon preached before the S.P.G. in the church of St. Mary-le-Bow, February 16th, 1738-9; *Works*, ii., p. 216.

the gifts with which He has endowed them in all their freshness and purity.

Let us ponder these great and difficult requirements in the light of our obligations and our opportunities; let us consider them in relation to what we can see of the past teaching of God's ways; let us ask calmly, humbly, patiently, if they do not correspond with the Apostolic work which He has prepared for our country, and for our generation; and then, if we feel, as I think we shall feel, that they answer to the present revelation of His will for us, let us turn to Him with the prayer of self-devotion, and He will assuredly raise up from among us those whom He will bless so to serve Him. Our need is urgent—more urgent because the time is short—but we believe that God has called us to be a missionary nation and a missionary Church. We believe that it is His will that India should find its unity in Christ, and find it through our ministry. We believe that Missions, which express the loftiest faith in the love of God and the destiny of men, have, through all time, confirmed the faith out of which they have sprung.

II. Foreign Missions are, I have said, a witness to the Will of God for the world; and it is through the Church, "the congregation of faithful men," that the Will of God is to be fulfilled. The Church—the Body of Christ—exists for this very purpose. We may well be overpowered with awe at the thought that the salvation of men should be made dependent on the labours of those that believe. Still, nothing less than this is the good pleasure of God. Man made in His image is taken by Him as His fellow-worker in accomplishing the end of creation. Even as the Word became flesh, He now carries forward His purpose of infinite love through those whom before the Incarnation He was not ashamed to call His brethren. The Divine Head acts through human members. The Vine is fruitful through the branches. Fear, doubt, pride can have no place in us when we reflect on our position. Our very life is the acceptance of the Father's Will for our own, and the doing His works. Self is lost in a Divine co-operation. If we plead with men, it is as giving an articulate voice to the pleadings of God. If we rejoice in afflictions for the sake of Christ's body, it is that Christ deigns to apply through us the virtue of His passion to a later generation. If we bear witness to Christ, it is that our own experience, widening and deepening with our life, may give distinctness to the witness of the Spirit of truth. Our work, while it is in one sense, through that glad self-surrender which is our only freedom, our own work, is in its origin and strength the work of the Triune God—Father, Son, and Holy Spirit.\*

This fellowship determines our message. We proclaim Him in Whom we are, Him whose perfect obedience has made our obedience possible. We proclaim not merely a system of theology, not an abstract idea, but a "Person" Whom we ourselves know, a "Person" loving and to be loved, speaking and to be spoken to, a Saviour, Priest, and King, present with us all the days. Our message is the test of what the Gospel is to us. We cannot in the case of races

\* Compare Dr. Pierson, *The Divine Enterprise of Missions*, pp. 103 ff.; and on the whole subject, a noble missionary sermon by Dr. Dale, *Fellowship with Christ*.

among whom the historic sense is undeveloped, at once appeal to the events of the Passion and the Resurrection as past facts of unique and infinite significance, but we can point them to the present effects of the love and power which those events revealed and still communicate. We can make clear what they are to us ; we can make clear how they fill us with tenderness and courage ; we can make clear that we believe and act as believing that Christ not only died and ascended for the most desolate, but that He lives for them now, that He bears them in His heart on His Father's throne, that He is as near to them as He is to us. The living, loving, reigning Christ, Son of Man and Son of God, uniting in Himself earth and heaven, time and eternity, this is the Gospel which we are charged to publish.

We shall, indeed, always feel and show tender and sympathetic regard for the partial truths, not untaught by the Word "that lighteth every man," through which great faiths have preserved the life of nations for long ages ; but we shall not exaggerate them, and we shall not dissemble our own claims. We have committed to us "a new thing in the earth," a revelation absolutely unique, essentially different in kind from all other religions. The "repentance"—a most inadequate rendering of the original word—which we preach is not simply genuine sorrow for the past, but a complete revolution in our natural view of God and self and the world. The "remission of sins" which we offer in Christ's Name is no simple act of sovereign mercy, but a disclosure of human and Divine relationships, reaching to the depths of the individual soul and to the utmost extent of being, as we with our poor powers can conceive of them. We set forth, as I said, Christ Himself, in His self-sacrificing love, as "the image of the invisible God through Whom it was the good pleasure of the Father to reconcile all things to Himself, having made peace by the blood of His Cross," the spring and the support of life. Of this Gospel there is no anticipation in the noblest utterances of præ-Christian Gentile teachers, though their speculations and their hopes cannot find satisfaction without them. And we must not scruple to insist on the novelty of our message. At the present time there is great danger from loose, vague ways of thinking by "ungirt minds." There is a temptation to transfer to primitive times thoughts which we recognize as answering to our nature and our condition when once they are made known. Christ is indeed the touchstone of humanity. He answers to the witness which God has left of Himself among all peoples. This is our starting-point, but it is not our end. He is what He is revealed to be, that in Him every desire of man as God made him may find full expression and be satisfied.

Now, as I have said, within the last generation we have been enabled to learn what is in man, his achievements, his failures, his wants, his hopes, over the whole field of life. "In Christ" we can regard the result with untroubled trust. The universality of our faith has been proved by all past experience. From age to age believers have brought out new treasures of Christ, to match new capacities of men ; and the world-wide, time-long, unanticipated correspondence of human nature with the Gospel brings to us the strongest conceivable

assurance that He Who gave the Gospel is the Creator of men. So encouraged, we lift up our eyes to the loftiest promises of God, which pass into light unapproachable. We see infinite possibilities of Divine love wherever there is in rude and wilful natures a faint sympathy with higher things. We see glimpses of some larger fellowship, when the revelation of the sons of God shall fulfil the earnest expectation of Nature, and her travail-pains shall issue in a new birth. We see, if with failing vision, innumerable worlds with which we are bound together, rejoicing in the triumph of Him to whom "all authority hath been given in heaven and on earth," even as "there is joy in the presence of the angels of God over one sinner that repenteth."

We have, we cannot doubt, still much to learn. The treasures of the Son of Man are not yet exhausted. And, if we watch with reverent care how the old message is received by men of childlike nature and by men of ancient civilization, we shall be enriched by the thoughts which it reveals out of many hearts, and the glory of God will be more fully known. And meanwhile, as we keep hope undimmed and unlimited, we shall not forget the lesson of the Lord's tears, and the awfulness of our own relation as men "in Christ" to other men. But, cheered alike and chastened, we shall strain towards the things above. "We know no man after the flesh; though we have known Christ after the flesh, yet now we know Him so no more." We fix our eyes upon Him Who is at the right hand of God, and from the mission-field comes the assurance that He finds willing subjects and precious tribute in every nation.

III. Foreign Missions are a witness to the Will of God for the world. Foreign Missions proclaim the sovereignty of a living Saviour and King of men. Once more, Foreign Missions vindicate for the Church of Christ the energy of His life. Christ Himself is their message, and Christ Himself is their strength. His universal authority is the spring of His disciples' power. The present and constant action of the Holy Spirit is alone sufficient to guide and to sustain the missionary, and to give effect sooner or later to his labours. A sense of duty, heroic resolve, strong conviction, are in themselves inadequate for this end, but they lead those to whom they are given to Him from Whom they come. This is made clear to us by the representative record of the Acts, which lays open the workings of the Spirit at the foundation of the Church. In that we can read how the Spirit sent in Christ's Name prepared and endowed the Apostles and believers for their Mission; how He inspired them with courage and wisdom; how He opened glimpses of the future for their guidance; how He directed their judgment at crises in the history of the Church; how He separated and sent forth the workers and determined the fields of their work. And all this is written for our learning. He is with us no less truly and continually and effectually than He was with the first generation of Christians. The fruitfulness of our work depends on the directness with which we realize our Divine fellowship. We ourselves must feel that our message is indeed His message, feel this by our own experience, and help others to feel it.

The life of Christ, the Head, is, I repeat, the life of the Body, the Church. In Christ the Church is not only strong against all assailants, but assured of their final overthrow. Yet here, while we abate nothing from our largest hope, nothing from our most confident trust, we require to learn a lesson which is hard and unwelcome. If the life of Christ is our life, His life must be the type of ours. If His strength is our strength, we must be strong as He was. We must accept His pattern of sacrifice as the rule of our noblest service. We must seek to make His mind our own, Who did not call down fire to consume His enemies, or legions of angels to guard His Person, but "emptied Himself, taking the form of a servant." The truth has an application in the Mission-field which is commonly overlooked. There our very advantages become a danger. For in spite of the consciousness of social and intellectual superiority with which we are filled, in spite of the national force which sets us as conquerors where we come as evangelists, in spite of the distrust and suspicion with which those who receive our Gospel are inclined to regard ourselves, we must loyally and lovingly remember that we come among them "not to be ministered unto but to minister," yes, and if need be, to give our lives for those whom we serve. Sympathy was the mind of Christ, and sympathy is the soul of Missions. The great word, "Except a grain of wheat fall into the earth and die, it abideth by itself alone," holds good of nations and churches and men. We can see how St. Peter and St. Paul and St. John died to much that was dear to them before they did their work. May it not be that for some of us corresponding experiences are prepared? It is still true that the way into the Kingdom of God is through many afflictions; it is still true that believers must fill up "that which is lacking of the afflictions of Christ"; and yet we are tempted to believe, even as our faith is surest, that when we overthrow beliefs which have had a longer sway than our own, we shall at once be received as benefactors; that the truth which we declare must at once be welcomed by those who share the nature of the men who killed the Prince of Life. Do we not practically forget that "a servant is not greater than his lord"? If men kept not Christ's Word, how will they keep ours? There must still be the deaf ear, and the hard heart, and the pitiless will. There must be suffering for the teacher no less than for the taught, suffering which brings him nearer to his Saviour and to the springs of Divine love, suffering in which he can learn to rejoice.

Such thoughts have a most pathetic application to our work in India,—and forgive me if I speak of India again. What are the sacrifices which we make there in comparison with the sacrifices which we demand? Can we say that those who, touched by the Spirit of God, "have left wife, or brethren, or parents, or children," at our call, "receive manifold more in this present time," in the affectionate intercourse of Christian life? Or do we allow them to think that divisions of race are in fact of more power than the uniting force of the one Faith? Have we made any serious endeavour to show, even now, on the mission-field, that "there can be among Christians neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for they are all one man in Christ



Jesus"? I know that the question may be addressed to us at home with even a sterner voice; but I know, too, that if we strive humbly, patiently, tenderly to answer it in the spirit of our Creed, there can be no more convincing sign of the power of God among us. The unity of love, for which we so feel, is that which will, as the Lord has said, lead the world to believe in His Mission. Perhaps it is here that we shall find the true interpretation of the words in which Christ bids the disciple "take up his cross," not to bear some trivial vexation, but to die shamefully in the eyes of men, to die to all that keeps Christian apart from Christian—the vainglory of life in its countless forms—that so he may know the fulness of the eternal life which is untroubled by differences of time. If this seems a hard saying, an impossible demand, I will only ask whether we have brought into a living connection with our own position the circumstances under which the Lord said, "The things which are impossible with men are possible with God."

This is now the time to follow out these far-reaching thoughts, but in new Churches we can at least aim resolutely at this ideal of a brotherhood of believers, and perhaps hereafter we shall ourselves be brought nearer to it. Meanwhile we shall not look anxiously for large results. Results will answer to the wise counsel of God. Of the immeasurable scheme of His working we can see little, but we see enough to determine our duty and to support our faith. There is a Divine "must," and there is a Divine "cannot." Yet already "a great multitude out of all tribes and peoples and tongues," in answer to our appeals, feeble and intermittent, have borne witness that the Gospel has been to them a new life; and the experience of the past enables us to look forward to the time when "the kings of the earth shall bring their glory" into the sanctuary-city of the Lord. But success, I repeat, as we count success—and in my judgment the success of Foreign Missions is out of all proportion greater than the efforts which we have made—is no measure of the power of God that is with us. Missions, as we believe with a conviction wrought by spiritual experience, answer to the Will of God for the world; and, as we offer ourselves for the fulfilment of His Will, He is with us, with us even in what we count failures, with invincible might.

IV. These thoughts which Foreign Missions present with commanding force—the thought of the Will of God for mankind to be fulfilled by our service; the thought of a glorified Saviour waiting to satisfy every human need and to hallow every human endowment; the thought of God Himself, as the worker of all that we do in His Name—touch us all nearly.

We have in a great measure forgotten that it is the privilege, not of the clergy only, but of all believers, of women no less than of men, to bear witness to the truth according to their experience of it. As Christians, all have become partakers of the Christ, and are debtors to all men.\*

We have failed to realize adequately the majesty of the ascended Son of Man. Yet, if we look up, we can understand that it was

---

\* Bishop Butler's measured words are again worth quoting:—"No one has a right to be called a Christian who doth not do somewhat in his station towards the dis

expedient for us that He should go away. Out of heaven He called the Apostle of the Gentiles to his work ; and at the Father's right hand He is brought equally near to the whole world in His present glory.

We have lingered at the Cross, and not followed the Lord through the rent veil into the Holiest, to the very presence of the Father—His Father and our Father—in order to claim in Him the power which He has gained for us, and to use it after His example.

In each direction the lessons of Foreign Missions correspond with our present trial. They bring back to us a true sense of our inheritance in the nations as "heirs of God and joint-heirs with Christ," and move us each to seek some share in gathering the fruits of His victory. They constrain us to look beyond the noblest results of man's thought and feeling in the past to a living Lord Who is the Truth, and Who still discloses fresh treasures to His disciples as they have power to guard and to administer them. They raise us above ourselves, and inspire us with sure trust in the infinite resources of a Divine fellowship. They bind earth and heaven together in one great work of love, and reveal the awful calling of believers as God's ministers for the salvation of men.

Such thoughts, I say, touch us all ; but to you, my sons in the faith, to whom the ways of life are still open, they come with a fulness of promise which is able to transfigure all work. All true work for Christ, wherever it is offered, is one work, one as the answer of unquestioning obedience to His voice, one by the unuttered intercession for the fulfilment of His Will, which is its informing Spirit, one by the quickening force through which it calls into action every capacity for service with which it comes in contact. Take, then, thoughts from the mission-field as master principles of all your ministry, whether as clergy or laymen. You will be tempted, perhaps, when you look on your narrow range of labour, to think that the affairs of men are swayed by some blind fate. At such a time lift up your eyes, and see how God's counsel of love for His creatures has gone forward through all the ages and over all the earth, and never more surely than to-day. You will be tempted to rest in forms of words which enshrine the precious experience of our fathers. At such a time lift up your eyes to the Risen Christ, and see how He still speaks through His Spirit to new nations in their own language, and justifies His sovereignty by their glad allegiance. You will be tempted to lose heart when you contrast your weakness with the requirements of your charge as believers. At such a time lift up your eyes, and remember, penitent and humbled, that you are in Christ, lest you should accept any earthly measure for your duty, and that Christ is in you, lest you should be dismayed by any earthly difficulty or disappointment.

---

charge of this trust [the stewardship of the faith in behalf of others] ; who doth not, for instance, assist in keeping up the profession of Christianity where he lives. And it is an obligation but little more remote to assist in doing it in our factories abroad and in the colonies, to which we are related by their being peopled from our own mother-country, and subjects—indeed very necessary ones—to the same Government with ourselves ; and heavier yet is the obligation upon such persons in particular as have the intercourse of an advantageous commerce with them." *L.c.* p. 214.

So may God in His mercy enlarge the hearts of all of us through the teaching of Foreign Missions to welcome deeper currents of His love. May He enlighten our understanding to master fresh lessons of His truth. May He confirm our souls to use to the full the gift of His strength for suffering as for doing. May He enable us to discern with pure eyes "the good works which He has prepared for us to walk in," and move us as a nation, as a Church, as believers, to do them. May He grant to us the Christ-like joy of sowers, that we may hereafter share the gladness of those who will enter into our labours, when "the hope of glory" becomes fruition, when nature and life are revealed as they are according to the Will of the Father, and "all the treasures of wisdom and knowledge" answering to the rich results of human thought and observation, which are in the Son of Man, in the Unity of His Divine Person, have been brought to light through the ministry of the nations.

---

*NON NOBIS, DOMINE.*

*Non in exercitu, nec in robore, sed in Spiritu meo, dicit Dominus Exercituum.*

*Zech. iv. 6, Vulgate Version.*

**N**O! not by power, and not by might,  
But in Thy strength, Blest Paraclete,  
Once more we rally for the fight,  
Where God's great foe and man's we meet.

All lands by alien armies filled  
Now with salvation's chariots glow;  
Faint hearts by Thy loud call are thrilled—  
"Speak that the people forward go"!

Thou comest like that rushing wind  
That rent old Horeb's rocks in twain;  
And hardened hearts, that long have sinned,  
Shall break, and be bound up again.

On every head, Thy fire divine  
Shall bid our lives with ardour flame;  
And scorching slay, in souls of Thine,  
The poison weeds of sin and shame.

Thy morning dews, Thy living streams,  
Thy breath like breezes soft and low,  
And Heaven's own Sun with healing beams,  
Shall make Thy garden riper grow.

Thy wisdom all our counsels bound!  
Thy power our service multiply;  
Speak Thou, Lord, in the joyful sound;  
And Christ in Christians glorify!

Thus not by might, and not by power,  
But in Thy strength, Blest Paraclete,  
We hasten on the glad sure hour,  
When in one Home one Church we meet!

A. E. M.

## THE NINETY-SIXTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



HE Anniversary was commenced, as usual, with a Prayer-Meeting at Sion College, Thames Embankment, in the afternoon of Monday, April 29th. The Rev. F. E. Wigram presided, and suggested the various topics. The Bishop of Sierra Leone, the Rev. A. Lewis, and the Rev. F. Baldey led the meeting in prayer, and Bishop Moule in its expression of gratitude for the many services of the past year. The Rev. Canon Ripley gave the address.

The Annual Service at St. Bride's Church, Fleet Street, was held the same evening. The officiating clergy were the Rev. F. E. Wigram and the Rev. P. Ireland Jones; the Rev. E. C. Hawkins (Vicar of St. Bride's) and the Rev. G. Tonge (Secretary of the C.E.Z.M.S.) reading the lessons. The Annual Sermon was preached by the Bishop of Durham, who chose for his text parts of verses 2 and 3 of the second chapter of the Epistle to the Colossians. The Bishop was accompanied by his son, the Rev. G. H. Westcott, S.P.G. missionary at Cawnpore, who acted as chaplain. The church was crowded. The Bishop's sermon is printed in full on another page.

The address at the Clerical Breakfast at Exeter Hall on the morning of Tuesday, April 30th, was given by the Bishop of Down, Connor, and Dromore from two passages, Ps. ii. 8 and Matt. ix. 38. The attendance was good. We hope to print the address another month.

### THE ANNUAL MEETING.

The President of the Society (Sir J. H. Kennaway, Bart., M.P.) took the chair at the Annual Meeting. The Large Exeter Hall was full some time before the meeting commenced. Among those on the platform were the Archbishop of Dublin, the Bishops of Exeter, Salisbury, Southwell, Sodor and Man, Hull, Down and Connor, Algoma, Sierra Leone; Bishop Royston; the Dean of Windsor; Sir Richard Temple, M.P., Mr. Abel Smith, M.P., and a very large muster of other clerical and lay members of the Society. At 10.50, Mr. Wigram began the proceedings by giving out the hymn, "O Spirit of the Living God," and the Rev. W. E. Burroughs (the new Central Secretary) read Zech. iv. 1-8 and offered prayer. The Rev. F. Baylis read the "General Review of the Year," and Mr. Wigram added some particulars of the Home Operations of the Society. This "Review," with a short report of Home Work, and the "Brief Abstract" of the Mission Reports, is enclosed within the covers of the present *Intelligencer*. Sir John Kennaway then delivered the opening address:—

#### *The President's Address.*

My Lord Archbishop, my Lords, ladies and gentlemen, we have heard with great thankfulness the Report which has just been read. Seven years ago we deliberately adopted the policy that we would accept all the suitable candidates coming forward for the mission-field, and trust God to provide the means necessary for their support. We did not enter upon that policy without misgiving and very often anxious thoughts. I have myself heard and seen carefully prepared estimates showing that we should have to face a deficiency, in April, 1895, of 25,000*l.*, and a still greater one in 1896 of 40,000*l.* God has been better to us than our fears, and now, looking back

upon that period, we see that He has blessed our venture of faith. Our missionary staff has been doubled. We have cleared off a mortgage of 20,000*l.*, and we have been enabled to pay our way. We have very narrowly escaped a surplus. A surplus, you know, must be a dangerous thing for the C.M.S. The world outside would say, "These good people do not know what to do with their money"; and there would be a tendency on our part to rest upon our oars and say, "We need not do any more; the C.M.S. always gets the money that it wants." I hope we shall not fall into that snare.

But a word as to the position. Last year, speaking from this chair, I said

that 277,000*l.* must be subscribed to meet our expenditure this year, or 25,000*l.* more than the previous year. I am glad to hear with you that 272,000*l.* has been paid into our bankers, besides special funds, or 25,000*l.* more than last year, and 20,000*l.*, I think, more than we have ever had before. We know quite well what to do with our money. There are, you will see, calls upon us of increasing force, calls from the Missions at present existing and terribly undermanned. There are the unsatisfied needs of India, which were so eloquently emphasized in that noble sermon we heard last night from the Bishop of Durham. All of us have heard with pride and satisfaction of the gallant defence made by our fellow-countrymen on the far-off North-west frontier of India. The whole resources of the Empire were ready to spring forward in their support, as they held the fort against tremendous odds. Our men are holding the fort against odds still greater. Let it not be said that we have left them to languish without our sending them the necessary support.

But there are new openings to call for our attention. The whole world has been watching the contest in the East and speculating as to the future balance of power. All have been wondering at the collapse of China and the marvellous audacity of Japan. Only this morning we read a letter from the Prime Minister, in which he speaks of the problems, grave and anxious, that have to be considered by those responsible for the government of the country. The balance of power, I say, has been disturbed. Europe and Asia are alike concerned about the effect of the situation. We must offer our earnest prayers that the Government of the country may rightly deal with so anxious a position. But for us, as Christians, the question is, How far will these upheavals affect the progress of the Christian religion? and we cannot but remember that the tottering of dynasties and the crash of empires are but as dust before His chariot-wheels announcing the coming of the rightful King. We have in China and Japan no fewer than 180 missionaries, and it is for us to be ready—and I am glad that one of the Resolutions will to-day affirm this as our deliberate opinion—to occupy the openings which the issues of the war may have developed.

We next turn to the marvellous reports respecting Uganda, and wonder at the mighty hand of God which has been stretched forth on our behalf. We rejoice to hear that a British Protectorate has been proclaimed there. We are hoping for further means of communication, and we trust that another year will not come round without the announcement

that the making of a railway is fairly on its way towards completion. But to-day we think more of the marvellous results of which you have heard—the wonderful leap forward, no fewer than 20,000 joining in divine service every Lord's Day, the account of the churches built, and the men coming forward, and the announcement that one European missionary now sent out would in all probability produce ten Native missionaries, almost equal in power, during the next few years, and going forth to do work which white men cannot do. Here we have self-extending, self-supporting Churches, such as we long and pray for as the fruit of our labours and the justification of our efforts and sacrifices. When we are able to show these—and we hope soon to have many more similar—results, we have an answer to all who talk of missionary failure, an answer which cannot be gained, and which, I trust, by God's blessing, may be vouchsafed to us, not only in Africa, but in India and China and in every other part of the earth.

What we want is to arouse and deepen the missionary spirit in our own country. Our contribution list is to some extent a retrograde one. We hear with amazement that many counties are contributing less than they did some twenty years ago. Had not that list been carefully analyzed we could scarcely have believed it. The matter is one for serious thought and reflection. We are trying to institute a new missionary crusade; but what is really wanted at the present time? The Bishop of London tells us, and I think he is right. We want prayer, we want money; but we want, first of all, knowledge. I think we may fairly ask of ourselves, Which of us is not behindhand in our missionary knowledge? Which of us fully avails himself of the splendid opportunities afforded by our publications? Which of us is as ready as he ought to be ready to give information to people outside as to the marvellous work that God is doing? We are thankful when men come home from the mission-field and tell us they are delighted to see that an increase of missionary spirit has taken place in this country since their last visit. We had such a testimony at the Exeter Church Congress from the Bishop of North China. We rejoice to think of the holding of a Missionary Conference in the Anglican Communion, and of the store of information that was there provided as to the different methods of missionary work, and the sanction and stimulus given to missionary effort beyond perhaps what it had ever had before. Other causes we have for thankfulness. We are grateful for the help afforded to us from the Sister Isle. We welcome on our platform your presence,

my Lord Archbishop of Dublin. We acknowledge the service that you have rendered both there and beyond the Queen's dominions. We would convey through you to the Church of Ireland our thanks for the sons she has given to us, and for the example she has set by her increased contributions.

We have had losses among our home and foreign workers. We cannot part without a pang from such leaders as Bishop Pelham, Dean Fremantle, and Canon Hoare. Such true missionary fathers of the Church—relics, some would say, of the past—but ever fresh and young they were to the very last in the Society's service. We thank God for them, and we ask that we may be counted worthy to follow in their steps. In the foreign field veterans and recruits alike have fallen at their posts. We thank God that volunteers have come forward to supply their places, and volunteers animated by the same hopes and aiming at the same great results. We have with regret parted from some of our tried and trusted friends who have for many years borne the strain and the stress of work (and few realize how great that strain and stress is) at Salisbury Square. They have had to ask us to relieve them of the duties of their posts, and others may have to do the same. But God has always given us, in answer to our prayers, the men to do His work; and we are sure that when our needs are made known He will take care that they are supplied. We are losing our

Treasurer. We shall miss his kindly presence and unfailing interest in missionary work. We must not grudge him to the service of our country. We may rejoice that, in representing his Sovereign in the Greater Britain beyond the seas, he will also be carrying the missionary spirit, and will add strength to our Colonial Associations. We welcome as his successor one who bears an honoured name, and who has done good service to the C.M.S. in time past; one who has shown his interest in the work by giving of his nearest and dearest to go forth to do the Church's work in foreign lands, and who shows by his presence amongst us to-day, when he might have pleaded important political engagements, how true and real is his interest in the work of the C.M.S.

Yes, dear friends, if we but set ourselves to the work which lies before us, as in the years that are past, so in the year that is now opening upon us, that which we have need of shall be given to us day by day—needful men, needful means, grace and wisdom and power from on high. Only let us realize our responsibility before God and men. The world calls upon its disciples always to enjoy. The true vocation of the Christian must be to suffer and to work. We may think we have done much, but much is not enough if we are able to do more. More prayer, more effort, and God will bless results that His Will may be done, His Gospel proclaimed, and then shall His Kingdom come.

The adoption of the first Resolution was proposed by the Archbishop of Dublin, V.P., seconded by the Rev. H. E. Perkins (formerly a distinguished civil officer in the Punjab, and for a time Commissioner of Amritsar, who, when his term of office expired, became a C.M.S. honorary missionary), and supported by the Bishop of Salisbury, V.P., who had just returned from a journey round the world. The Archbishop was received with long and prolonged cheering, the audience standing. The Resolution was as follows;—

"That the General Review which has just been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Durham for his Sermon before the Society last evening, and that it be printed and circulated; that the thanks of the Meeting be given to Sir T. Fowell Buxton, Bart., for his services as Treasurer since the year 1886, with the assurance that he carries with him to the responsible duties to which he has been called in South Australia, the prayers and cordial good wishes of the Society; that Colonel Robert Williams be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies."

*Speech of the Archbishop of Dublin.*

Sir John Kennaway, my Lords, ladies, and gentlemen, let me begin by thanking you very heartily and very humbly for the kind reception that you have accorded to me. But I know what it means. (Prolonged cheering.) It cannot mean merely an expression of your goodwill to myself

personally, though I appreciate your kindness all the same. It must mean something more. It means your attachment to a great principle which has been recently expressed—(cheers),—and in the upholding of which, not by my own seeking, but at the call of God, I have taken

some humble part. It means also, I trust, a sympathy upon your part with a great work of evangelization being carried on by those who are reforming themselves in a dark land, and whose interest I, and you also, have, I hope, dearly at heart.

I shall say no more upon that head, but will proceed now to discharge the duty that has been imposed upon me. Why has the honour been accorded to me of moving this first Resolution? I would venture to assume, especially after those kind references to Ireland contained in your Report, that you have asked me, as an Irish Bishop, to move this Resolution in order to make it very clear that in the furtherance of this great cause of the Church Missionary Society, the English and Irish Bishops must work together shoulder to shoulder and heart to heart. It is to me, my dear friends, a very reassuring thought that such should have been the motive which led you to ask me to occupy this position to-day. I love to believe that though our two Churches, since the separation of one of them from the State, have been obliged to sunder some of the ties which hitherto bound them, they are still linked together by holy bonds of fellowship which no State can bestow and no State can take away. Proceeding upon this assumption, I should wish to express the gratification—may I say the justifiable pride?—with which I listened to your Report, telling of what our Irish Church has done. I am thankful to find that, although since its separation from the State, an additional burden has been imposed upon its members amounting to something like a contribution of a quarter of a million a year for the support of their own ministry, and although during the last fifty years they had been contributing something like half a million to the restoration of their churches, and a similar sum to the restoration of their cathedrals, yet their contribution to the missionary cause has been during that time so largely increased. I am glad to find that they are sending not merely money, but men to the mission-field. And may I say that I am glad they have sent you, or are sending to you at the present time, to be your Central Secretary, a clergyman who has the missionary cause at his very heart's core. I can assure you, my dear friends—and you will be glad to know it—that in obeying this call, Mr. Burroughs has acted in a truly missionary spirit. Although he most thoroughly values the honour and distinction accorded to him, at the same time it has been to him a considerable financial loss, and it means the sundering of many ties, and especially those ties which bound him to his own beloved flock at home. But he has often urged upon

his flock the necessity, when the call came, to go forth and do the Lord's work; and when this call came to him he went forth, and was not disobedient to the heavenly voice.

Let me say one word more. Assuming as I do that I have been asked to stand here to represent the Church of Ireland in this work, it is natural for us of the Irish Church to feel a missionary spirit. We are an impulsive nation, and when for once our impulse carries us in a right direction, it will lead, I trust, to some good result. Now we look back upon great traditions of the past. I have heard controversies with regard to the date at which the several missionary societies sprang into life. It has been a question as between the Church Missionary Society, the London Missionary Society, the Society for the Propagation of the Gospel, or the Society for the Promotion of Christian Knowledge. But we in Ireland would point you to a much further distant date. We would point you to the establishment of a great Missionary Society some 1300 years ago, the president of which was the great hero-saint, St. Columba, and whose central office was to be found in the sea-girt Island of Iona. I was reminded of what our Irish missionaries did in times gone past, during the course of last year when I paid a visit to the town of St. Gall, in Switzerland, where I was allowed to inspect some genuine relics of that great missionary, St. Gallus, after whom both that town and canton is called. Amongst those relics there was a bell that he had brought over with him from Ireland—one of those four-sided bells, the shape of which you see repeated in the bells that are hung on the necks of the cattle that browse on the Alpine slopes. It is well known that it was from those very Irish bells, the same as those which are dug from our own bog, that these bells in Switzerland derived their form. And I would say to you, my dear friends, who may perhaps be visiting Switzerland during the course of this year, when you hear the tinkling of those bells wafted to you from the mountain-side, do think of those Irish missionaries who, in the face of tremendous odds, then shepherded their flocks upon those same Alpine slopes.

As I see the time is passing on, I will now merely say that from my heart I wish prosperity to the C.M.S., and I pray God that its great work may be carried on upon the same old Evangelical lines—the same lines as those which it has followed in the past. I use that word Evangelical not as the Shibboleth of a party, but as expressing an ideal after which all parties should aim and profess to aim. I mean that this great Society

should make the Evangel the foremost thought in its work; that, while devoutly observing all holy ordinances and all Apostolic order, yet it should thank God that He has given us these helps for the purpose of aiding the great work of the Evangel, and not for the purpose of hiding or hindering it. Not long ago I stood upon the platform, indeed I had the honour of occupying the chair, at a meeting of the London Missionary Society, that Society which has inscribed upon its banner the names of Williams, and Moffat, and Livingstone—and at that meeting I ventured to say that I hoped that never would the time come when my heart

would be so cribbed or confined that I should not feel outgoings of sympathy for all Societies, whether the London Missionary Society, or the Society for the Propagation of the Gospel, or any such Missionary Societies as are striving to spread abroad the knowledge of the truth throughout the dark places of Heathendom. But I added—and with these words I will conclude—that, whilst I hope we shall always have these sympathies, the C.M.S., the noble institution which has brought us all together here this day, will ever continue to occupy the warmest corner in my heart.

*Speech of the Rev. H. E. Perkins.*

Sir John Kennaway, my Lords and gentlemen, before beginning the remarks which I had intended to address to this audience, I would note that the Resolution has not been read, and as I am an old judge, and therefore bound to maintain the law, and one of the Laws of the Society is that the Committee shall be appointed at this Meeting, I would crave the indulgence of yourselves in order that I may read the Resolution which I now have the honour to second. It is rather long, but that is not my fault. [The Resolution was then read by the speaker.]

In seconding this Resolution you will understand that I come before you as a missionary from India, and I would fain bring under your notice some of the peculiar features of the work there. Before commencing with any words of my own, I would read one or two sentences written by Miss Gollock. She remarks: "In India we have to face not only sin, as in other parts of the world, but sin entrenched behind system." I would fain that that sentence, so epigrammatic and so strong, sank down to the heart of every one who has to deal with India—"sin entrenched behind system." She goes on to say that, "if men wish to offer for specially difficult work, let them offer for India." For my own sake, my dear friends, I would never venture to offer for specially difficult work. To my mind, after a good deal of experience in life in very different quarters, in very different scenes, the whole of missionary work is a work of enormous difficulty—a work which taxes and tries the very core and marrow of one's heart, all one's physical as well as spiritual energies to the uttermost.

I want you, in spirit and in thought, to follow me for a few minutes as I picture the missionary addressing a crowd, we will say, at one of those great fairs and religious assemblies which we have in India—in India, more especially, as you will see, from the tenor of my remarks,

although fairs and religious assemblies are no doubt difficult places to cope with all over the world. Here we will say that the missionary is talking of the love of God as manifested by Jesus Christ His Son. You will have to begin, possibly, with a Hindu, who will argue against any worship of the Deity not represented by any visible forms. He will tell you, alas! so many nominal Christians tell you, that visible forms are a very great help to devotion. To him there will succeed, very probably, a Moslem, who will declaim against the notion of Deity being incarnated at all, and will flout the very Name of the Lord Jesus with a coarse remark about His birth, and sneers at Krishna.

While the missionary is endeavouring to silence, or possible to convince, one or other of these gainsayers, he will be met by a cross fire from the other side of the crowd from one who will forthwith enter upon pantheistic doctrine, arguing that Deity is everywhere, and not specially in any incarnation. In order to show you the extent to which this pantheistic doctrine goes in the popular mind, because we must always recollect that in any particular presentment of the faith we have to deal with the popular conception, and not with the dry-as-dust conception which you get out of ancient tomes and translations of the Vedas dressed up in beautiful prose or in English verse; we have to deal with the popular conception of Hinduism, Pantheism, Mohammedanism, and what not. The popular conception of Pantheism is expressed in a short conversation I had with a Pantheist some years ago, before I became a missionary. I was saying to him, "Do you mean to assert that God is everywhere?" "Yes," he said, "everywhere." "Then," said I, "is God in the dust under my feet?" "Oh, unquestionably," he answered. "It then is great impiety in me to tread upon God?" "Oh, no," said he, "it is not, because God is



also in your foot, and in your boot which encases that foot, and it is no impiety for God to tread upon God." That, you may say, is a *reductio ad absurdum*. Obviously so, but still it is the popular conception of Deity that God is in this rail which I am touching, and in the lamp as well as in the air, and not only in you all and through you all, which is the Christian conception not debased by a dull, dead, hideous materialism.

While the missionary, who is now being assailed by a cross fire in our ideal fair, from three sides, is talking to this Hindu, this Mohammedan, this Pantheist, he will probably be assailed by some one behind him, who would say that all manifestations of whatever kind are illusion; that you, yourself, are an illusion, and that everything is illusion. Of course, you may say that an argument like that goes beyond the reach of argument. So it does, no doubt, but still that is held by a very large number of our Indian fellow-subjects. Upon the top of him will come a member of the Arya Somaj, a recent so-called reforming sect of Hinduism which, I may say, finds great support in the writings of certain English and German savants of the present age, who have dressed up the Vedas in very beautiful language, and represented the Vedas as conveying to us the religions of India. They do not so convey those religions, and what is there in the Vedas except beautiful hymns relating to nature, worship of sun, moon, wind, fire, and so forth?

But we have not yet done with the possible opponents we have brought before your mind. There are those of the Brahmo Somaj. Many of you have possibly heard Babu Chunder Sen lecture when he visited England, and he spoke in beautiful English. It is not for us to judge his motives or his discretion, but at any rate I can tell you this much about his theory. It is "no one man, no one book." That was the epigram with which he conveyed the essence of his religion, of his new faith—no one man, no one book—meaning thereby that God Almighty, in these revelations to mankind, did not limit Himself to Jesus Christ, or to Mohammed, or to Confucius, or to Buddha, or to any other great teacher of the human race, and that in the books of all those great writers you will find not only that which is helpful to you in this life, but of benefit to your eternal salvation. The result, you perceive, is chaos. It is just like taking the materials of a medical prescription and inverting all the proportions. A doctor may write a prescription containing a tenth part of a grain of a deadly poison, with five grains of some

comparatively innocuous drug. Reverse the proportions, and what do you have? Five grains of a deadly drug, and the tenth of a grain of one comparatively innocuous. That is precisely what happens in the real teaching of the Brahmo Somaj. Six men will each take the works of different teachers, and each will take from these various works that which pleases himself, and make what he pleases to call an eclectic religion. Obviously the religion of these six men will bear no sort of relation to any common standard, but will be modified according to the views, the passions, and prejudices of those six men. Obviously, also, the Brahmo Somaj contains within itself the elements of its own decay, but the duty of a missionary coping with any one who holds one of those tenets is an extremely difficult one.

Passing to the tenets of the Arya Somaj, I dwell on the subject not as showing the difficulties of missionary work, but as showing the blindness of some who grope after God. I was talking to the leader and founder of that sect, and I asked him if it was possible in his view for a man to go before God with unforgiven sin. "By no means," he replied. "What, then, becomes of the sin?" I asked. "That," he said, "must be forgiven." "How is it to be forgiven?" "It is to be forgiven," he said, "by a mediator." I thought he was coming very near to Christianity, and I had hopes of him and his creed, but that hope was rudely dispelled, for when I asked who or what was the mediator, he said, "The prayers of the Society to which that good man has joined himself." He failed to see, poor man, that no stream can rise higher than its source, and that the prayers of a hundred men, all out of communion with God, would not bring another into communion. And yet that was the sand on which he had built his whole edifice. Thank God, we teach purer and brighter things than this.

When it seemed, in the providence of God, that I ought to leave Amritsar and go and settle in a village of the Punjab, halfway between Amritsar and Lahore, I found myself among the most degraded people, and it pleased God to raise up some of them to be very bright and noble miracles of His grace. Poor and humble though they were, illiterate, debased by ages of degradation, political, social, moral, and spiritual, yet we remarked in our dealings with them the truth of the Word that the Lord raiseth up the poor from the dust, and lifteth up the beggar from the dunghill to set him among princes. There I have seen the poor and the degraded raised up, literally from the dunghill, and set among the princes of

God—yes, on the right hand of God Himself, for a good many who received Him in their new-found faith are now at rest with Christ.

Touching one who is still in the body, though it is not my custom to speak of any one who is not yet out of the reach of temptation, I must tell you this man's story, for he is not a new Christian, but has been one for over six years, and I hope he is now confirmed in the faith. I met him in a village twelve miles from Amritsar, in the slums of a native village. I found this man in a good deal of pomp in his style, and I obtained permission to sit before him. He was having a peacock-fan held over his head. I found that he had forsaken wife and children to become a fakir, and he was teaching the people out of the book of the founder of the Sikh religion, which the translator of it, the late Dr. Trumpp, says he thinks contains more nonsense than any other book in the world. From nothing, nothing comes; and you may imagine that not much came of that. However, there he was. The Native catechist, who was with me, gave him a book to read of a better sort, and he read it. A year or so after that, I was in my new premises, and I beheld a man coming across the field, who told me he was the same individual, but he was so changed that I did not recognize him. That look of *hauteur* and audacity, and what I may call diabolical self-esteem, which I had seen on the first occasion, was now gone, and he was ready to acknowledge himself in need of further light; and farther light, the Holy Spirit of God, came to him. I said to him that he had unjustly forsaken his wife, and he must bring her back. He did so. The wife, I am sorry to say, was in very bad health, and shortly after that she died, unbaptized. But the children were baptized, and he has since married another wife, a Christian. His brother, his brother's wife and children, and his own children are now all Christians, and I hope and trust eleven souls have been added to Christ's flock by the conversion of that one. But the chief point of the story remains to be told. About three years after he became a Christian he met me one day and said he had bought a goat, and he desired me to pay for it. As

he had been in the receipt of regular wages, enough to enable him to pay for the goat himself, I said I must decline. He then said he must leave the Mission. For a day or two he remained in a very sulky condition, and he sold off his goods and chattels, such as they were, saying he must go, but he did not go, for by some influence, which no one can tell the source of, except from heaven, he was led to see the evil of his covetous mind, and he became a very earnest seeker after Christ, and an evangelist. But a better thing than that came shortly afterwards. He suffered a good deal with his eyes, and for the last two years they have been getting worse; and I heard a few days ago that Dr. Lankester had said to him, "I am sorry to be obliged to tell you that it is not the will of God that your eyes should ever recover." "Not the will of God," he replied, "then it is not my will." Was not that a lovely answer? That is only the topstone of the edifice of a life I have watched for some years, which I saw myself spring from great degradation. From the teaching of a false religion he had got wealth, for as a fakir he had a cow and a goat and the offerings of his disciples; now he had to be content with daily pay, and as regards this world he had much less comfort than before. But, by the grace of God, that good man has gone on prospering and growing in grace, and rising ever higher and higher in the Divine life. In giving you the story of Gopal Das, I depart from my custom of not mentioning the name of a man still living. Perhaps you will bear that man, and others like him, on your hearts in prayer, that God may comfort and strengthen him, and make him a good teacher of the Gospel of Christ.

I could tell you many instances of the kind, but I will close by reading to you the words of Dr. Ernest Neve, who writes about missionary work generally: "Happy are the men who are engaged in this most interesting work, and yet not more happy than those who have less of what is popularly called 'encouragement,' for the work is one, and we can all rejoice in easy success, and close up our ranks for difficult enterprise,"

"Each standing where his comrade stood  
The moment that he fell."

#### *Speech of the Bishop of Salisbury.*

Dear friends, brethren in Jesus Christ, when the ancient Christian Bishop Abercius, of Hieropolis in Phrygia, at the close of a long life, was asked what he would like to have inscribed on his tomb, he went on to describe a wonderful journey he had had—wonderful considering it was about the middle of the second century after Christ—in which he had

penetrated on the one hand to Rome, and on the other to the Euphrates, passing everywhere from Christian community to Christian community, feeling the eyes of the Good Shepherd ever on him, ever receiving a welcome because of the faith which he carried with him; and he specially mentions that Paul was his companion—Paul, that is to say, the

Epistles of the great Apostle. He described, I say, this wonderful journey of his, and told the sculptor who was preparing his tomb, that that was what he wished to be remembered by. Something of the same feeling is now mine, but with how much greater joy than he could ever have felt, do I return from a journey of something like 30,000 miles round the globe, everywhere welcomed by men of our own race, speaking the same tongue, worshipping the same God in the same way, living under the same rule of our Lord and Saviour, Jesus Christ, and looking forward to what is before us with the same faith and hope. I should be less than human, less certainly than what the most unworthy Bishop ought to try to be, if I did not feel a thrill of wonderful joy, and if I did not have a memory impressed on my soul which I trust will never leave me. And therefore, to be asked, as I was to-day, quite unexpectedly, to come and speak to you, seemed to me one of those many opportunities which God, in the last six months, has put into my hands, which everywhere seemed to direct my steps, sometimes most unexpectedly; and I could not but hold it to be another signal instance of His blessing on this piece of work which I have tried to do. I went out from you in hopes of gaining health and strength, but I very soon found that that would come more easily and naturally if I gave myself to whatever work for the Church seemed before me, and before I landed in Australia I determined to try to do everything that came in my way that I was asked to do in the Name of God. I have seen very little directly of the Mission work of this Society, and yet I do not doubt that some of my experiences will be found by you, if I may speak of them for one or two moments, to bear directly upon it.

I would ask you just to think, as a main idea, of the future of our Church, and of the future of Church Missions, as in all probability something far greater and grander than the past has ever been. Sometimes I think that the past has too large a share in our thoughts—sometimes I think that both its successes and its failures dominate us too much. I believe that a tour like that I have been privileged to take is a wholesome corrective of this impression, and fills the mind with hopes and ideals with regard to the future which we English Churchmen particularly ought to feel. I do believe that our English Church system is the one which has the greatest hope about it in the world. I believe that just as, when mankind was rising to its best constitution in politics, they naturally seemed to adopt the English system of Parliamentary government, so English Church

government will gradually tend to be the normal government of the Church of Christ wherever men are rising to the highest ideal. That is my fixed impression as an English Churchman; and whatever may have been our successes or failures in the past, I believe that if we are true to ourselves and to God, we shall see that ideal coming more and more forth. Now, with that feeling that the future is likely to be very much greater than the past, I would ask you to go on in full faith and hope with the work which you are doing for this Society. Mission work has unexpected results, and unexpected influences, and interest in it gives men unexpected opportunities.

Let me first give an instance of the unexpected results which may flow from Missions. You have heard to-day a reference to Samuel Marsden preaching his first sermon in New Zealand. He came to the extreme north of New Zealand, with his thoughts full of those dark-skinned Maoris he had known before—all his thoughts were about them. So it was when the two Williams's—first the Archdeacon and then the Bishop of Waiapu—came and settled there, bringing, I suppose, the true conception of missionary work to that land, for Marsden had gone too much on the colonizing or civilizing idea, supposing that at first a missionary should not be so much a preacher of the Gospel as a teacher of the arts of civilized life. When they started the Mission they had no idea of the growth of the work. But if you turn to *The Transformation of Maori-land*, by Major-General Schaw, you will see, I think, supported by irrefragable evidence, that it was the work of Christian Missions which alone made the colonization of those islands by our race possible. You know that to Bishop Hadfield, who is still living, the predecessor of my friend, Bishop Frederick Wallis, the city of Wellington owed its salvation in dangerous times. There are other facts connected with the Williams family which bear out Major-General Schaw's contention. Unexpected results flow from Missions. Do not think that because you are speaking to a handful of brown-skinned people, you are doing what God intends to be a little work. Do it faithfully, and God will bring His own results.

Then next I would ask you to consider the unexpected influences which may be exerted in the course of Mission work. Travel up to Sydney and go straight across, as I did, to Fiji and Honolulu, and you will see that Christian Missions in a great variety of countries produce results at a great distance from those countries. You will find Melanesian and Hindu

coolies, and Chinese and Japanese work-people. Those people either come with a mind set against the Gospel or with a mind directed towards its acceptance, and it may be that a man who has been a missionary in far India may really be doing, some twenty years before the time, just the most necessary work which is to help the people in Fiji, of whom he had never thought or heard at all. I found in Fiji 12,000 Hindu coolies, and I am sorry to say nothing has been done for those men. If our Missions in India had gone as far as they ought to have gone, those men would have gone there with some knowledge of the Gospel. We have them in Fiji, and they will probably become the dominant population; the Fijians will die out, or become less important, and Hindus or Chinese will take their place. So it is everywhere in the Pacific; and you will find that what is done, or not done, in distant Missions to the Heathen comes in direct contact with European civilization. The war between Japan and China has brought to our minds a great number of facts of this kind, and nothing gave me greater pleasure than to hear of the results of our Missions in Japan in their effect on the Emperor of Japan. I was told on good authority, by a lady whom I met on the Canadian Pacific Railway, that he has now sent to say that he is quite willing to receive officially a copy of the Bible from the Bible Society. You have heard from the Report that he has given full entrance to Christian teachers to the army and the navy. There is now, what there never was before, perfect freedom to our missionaries, and there is more access, perhaps, than in some of the great armies of Europe. These are facts as to the unexpected influences of Missions which missionaries may now be prepared for.

What, again, did I find in Fiji? A large population of Melanesian coolies who were in great distress because the church which they had built had been blown down. Those men will go back to their homes either as missionaries for the Gospel—many of the Polynesians are born missionaries—or they will relapse into Heathenism, and even cannibalism, in the Solomon Islands. Is not this a wonderful opportunity given to us for carrying the Gospel forward, by going on upon the lines we have already taken in our different Missions, carrying it into quarters where we might never have expected to find an entrance? You know, I dare say, how long the Melanesian Mission has been in existence, and how impossible it was

found to make a full entrance into the Solomon Islands.

Then, think, lastly, of the unexpected opportunity which is given to your late Treasurer, for instance, to go out and represent Her Majesty as Governor of South Australia! I was called most unexpectedly to perform an ordination at Adelaide, and had a good opportunity of seeing something of the clergy and the Church there, and I know what a strong Christian body there is there, and how welcome he will be as a Christian man. I have seen the home life and the official life of two of our Governors, the Earl of Aberdeen and the Earl of Glasgow, and I can tell you what an influence their Christian life has over the community over which they preside, and what work Lady Aberdeen and Lady Glasgow are doing among the women. This appointment of the Treasurer of the Church Missionary Society will give him an opportunity of speaking out and taking his proper place at once without any difficulty, and without people making any remark, at the head of all the philanthropic and missionary work done in South Australia; and so it is with my dear friend who is to succeed him as Treasurer. You heard Sir John Kenna-way say in what circumstances he is at present engaged; he is called upon quite suddenly to stand for one of the divisions of Dorset. There he will be welcome as a prominent Churchman and a prominent supporter of this Society, and his success can but be, if God gives it to him, as I trust He will, a great increase of the power of the Church party in the House of Commons, that so much requires it. I am no politician, I never take part in political struggles, but you will not wonder that I, as Bishop of the Diocese, should wish him God-speed in this as a venture of faith, not of political partisanship. I am glad I have been permitted to support this Resolution. It has been read, but not supported, I think, as the two former speakers did not speak to the Resolution. I do speak to it from my whole heart. I thank the Committee for their Report, with which in almost every word, perhaps not every single word, I thoroughly agree to; I thank the Bishop of Durham for his sermon, and you for asking him to print it, for I was not able to hear it; I thank you for the Resolution, and for what is said of encouragement to your Treasurer in his responsible duties, and for the good wishes you give to your new Treasurer, and I ask you to sanction the names of the Committee for 1895-6.

The Resolution having been put to the meeting, Col. Robert Williams said:—  
My Lords, ladies, and gentlemen, I did not expect to be called upon to speak

this morning, and though there is nothing like the friendship of good men

of value in the world beyond the friendship of love and of family love, yet I must say that my two dear friends who have spoken of me far too well this morning have made the task of saying anything much more difficult than it would otherwise have been. Still, I am asked to say a few words, and gladly do so, to thank you for the high honour you have conferred upon me in appointing me to-day your Treasurer. I have the honour of serving the Society on the Committee under two Treasurers, Captain

Maude and Sir Fowell Buxton. I come, therefore, to the office with very great and good examples before me. I come, too, strong in the memory of a hearty missionary influence from a father gone to his rest, whose work and prayers were always given to missionary work and especially to this Society, and may I adopt the motto of our Report and say I will try to follow the example and influence I have had, not by might nor by power, but by the Spirit of the Lord of Hosts.

During the singing of the hymn, "Lord, Thy ransomed Church is waking," the collection was made.

The second Resolution, moved by Chancellor P. V. Smith, LL.D., V.P., and seconded (in the absence through illness of the Rev. Handley C. G. Moule) by the Rev. G. F. Head, Vicar of Christ Church, Hampstead, was as follows:—

"That this Meeting, in reviewing the experiences of the past year, is devoutly thankful to Almighty God for the many and manifest tokens of His good Hand having rested on the work entrusted to the Society; but recognizing the appalling fact that hundreds of millions in the world have never heard the Name of Christ, the urgent call for reinforcements for East, West, and Central Africa, and for India, and the comparative supineness of the Church of Christ to the claims of the risen Lord on each individual to engage directly or indirectly in the evangelization of the world, would to this end unite in earnest prayer for the outpouring in an increased measure of the Holy Spirit upon the Church at home."

*Speech of Chancellor P. V. Smith.*

If this Resolution is not commended to you by the inspiring sermon to which we had the privilege of listening last evening, and by the Report which we have heard to-day, no words of mine will be able to secure its acceptance. But there is one point in it to which I desire, for a moment, to draw special attention. You will observe that it emphasizes the connection which subsists between the spread of the work abroad and the state of the Church at home. I once heard the remark that as the sun, in order to be able to impart something of its light and heat to this world of ours millions of miles away, has been caused by the Creator to glow with an intensity which it is beyond our capacity to conceive, so, if the Church at home is to become an instrument of the Holy Spirit to convey the light of the Gospel and the warmth of God's love to the Heathen in distant countries, she must herself be kindled to white heat with celestial fire. It has been conjectured that the sun is perpetually refreshed by substances which pour into it from without, set in motion and attracted towards it by its own energy. If this be correct, the parallel is still more complete. For while the deepening of spiritual life in the Church at home is essential to progress in missionary work abroad, it is no less a fact that the extension of missionary work abroad stimulates and invigorates the

healthy development of spiritual life at home.

While, however, we contemplate ourselves on the one hand and the Heathen on the other, we must not forget the bodies which stand midway between us; I mean the young Churches of converts which God has already gathered out of Heathendom by our labours. The Bishop of Durham, in his sermon at the opening of the Missionary Conference last year, compared the Church of England to St. Paul in being specially entrusted with the grace of preaching among the Gentiles: the unsearchable riches of Christ. It may be said with truth that to us has been committed not only the duty of planting, but also that of watering, which, though in one case undertaken by Apollos, was also discharged by St. Paul; for we read that he had upon his shoulders the daily care of all the Churches. From my own experience of twenty years in the Committee Room at Salisbury Square, I can testify to the extent to which this care presses upon your Secretaries and Committee. Some of the most anxious and prayerful discussions at which I have there been present have been in connection with the organisation and development of the young Churches now springing up as the result of our Missions throughout the world.

During the Missionary Conference last year one of the speakers considered it to

be a tremendous indictment against our methods of working, and an indication of failure in them, that the sands of the nineteenth century were running out without our one hundred years of missionary effort having resulted in the establishment of a single wholly self-governing and self-supporting Church. I have no sympathy with that view. Its possible application, be it remembered, is extremely limited. The existence in the same locality of separate racial Churches is diametrically opposed to the spirit of Christianity. A separate Church of Maoris or North American Indians is, therefore, out of the question. An independent Indian Church is equally impossible, so long as we are permitted to retain our Eastern Empire. But what, you will say, about Africa? Well, in Africa we have gone farther in the direction of Church independence than many are aware of. The diocese of Sierra Leone has, it is true, an English Bishop, but it has also a Constitution which was largely drawn up by and is worked by Africans, and is no less binding upon the Bishop and the Society at home than upon the African members of the Church. Further to the east, Bishop Crowther, as Bishop of the Niger, was for many years left in a state of almost complete independence of European control. If that experiment was not altogether successful, the result was not due to any lack of earnestness or wholeheartedness on the part of that saintly and devoted man of God. Whatever failure attended it was attributable, I think, at any rate in part, to the absence of any settled constitution and code of laws for the diocese over which he presided. That want is now being supplied; and while at present our two African prelates are only in the position of assistant Bishops, a constitution is being drawn up for the Church in

the Niger Delta under which it may be hoped that the way may soon be opened for the appointment of a direct successor to Bishop Crowther.

Meantime let us have patience as to the acquisition of independence by our missionary Churches. If the Churchmen of Sydney, Melbourne, and Adelaide in Australia, and Wellington in New Zealand, whose ancestors have been Christians for as many generations as ourselves, still send to England for Bishops, we need not be surprised at being required at present to furnish Bishops for Churches newly formed out of Heathenism. These Churches cannot, under existing circumstances, become self-governing as quickly as they did in the early times. With all our faults, our own thirteen—or shall we say sixteen—centuries of Christianity have placed us on a vantage ground, which they must necessarily find it a long and difficult task to reach. Yet we cannot acquiesce in their coming short of it. We could not, for instance, tolerate among African Bishops of to-day such language and conduct as was indulged in by some of the prelates who attended the Councils of the Church in the fourth and fifth centuries. It would not be in order for me to propose any rider or addition to the Resolution. I move it as I have read it. But I ask you, when you pass it and act upon it, to remember in your prayers not only the Church at home, but also the Colonial Churches, which, as the Report tells us, are waking up to take their part in missionary enterprise, and likewise the Churches of converts from Heathenism to which, in the providence of God, will necessarily be entrusted the completion of the work, which we have been privileged to begin, of evangelizing their fellow-countrymen.

*Speech of the Rev. G. F. Head.*

Sir John Kennaway, my Lords, ladies, and gentlemen, before I speak to the Resolution, may I say in addition to what you have already heard concerning Mr. Moule, that I had a letter from him this morning, in which he says: "Please say before the people in Exeter Hall how I suffer in not being able to speak to them to-day. I count it as a great privilege; and as a great denial in not being permitted to carry it out."

With regard to the Resolution which has already been read to you, it seems to me as though I may break it up somewhat in speaking upon it, and perhaps divide it up into four different sentences; so that when, by-and-by, you put your stamp and seal on it, you may feel it is a matter of reality to all who hold up their

hands to give assent thereto. Now, first of all, there is that expression recognizing the appalling fact that hundreds of millions in the world have never heard the Name of Jesus Christ. If we put the number at 1500 millions who are on the face on the earth, if we divide it somewhat, we shall get it like this—46 per cent. who are given to Asiatic idolatry in its various forms; 15 per cent. to the dark forms of Paganism in Africa and the islands of the sea; 12 per cent. of Mohammedanism and all its darkness; 4 per cent. of Jews; and then 26 per cent. will be given up to Christianity. You will remember, some of you, who have read the interesting account in the *Intelligencer* for this month, how Dr. Nere speaks of placarding the whole of

one wall in Exeter Hall with maps of one inch to the square mile, so that you could cover the whole of these vast walls with maps which would tell you of lands as yet untouched by the Gospel of Jesus Christ. When we think of these hundreds of millions, I take this Resolution into my hands and say that which appals me is, when I think of the enormous numbers who, as yet, are living in darkness and Heathenism. It is not many years since one of the great missionaries connected with the China Inland Mission told how he walked 1000 miles from east to west in that vast land, and along all that thousand miles he never saw one single Mission station. Then he told also how 500 miles to the north and 500 miles to the south it would be the same, with one exception. To-day there are a few more, but, in telling you that, he gave you an idea of what the dark shadow must be on the face of this world in the sight of our Lord and Saviour Jesus Christ. One thousand miles from east to west, and 500 miles to the north, and 500 miles to the south! and no man to speak concerning Jesus Christ and Him crucified. If there was darkness over the Cross for three hours, which filled the heart of Him who was hanging thereon when He paid the penalty for our souls, what shall we say of His feeling to-day when He looks down on the world and sees a darkness as dark as that because man knows Him not? I say when we think of it, we can only utter the one expression, "that which appals me!"—the enormous numbers of those who have not the opportunity to hear of Jesus Christ.

And then there is a second thought in this Resolution, the urgent call for reinforcements for East and West, for India and Africa and China. If we feel that first part in one sentence, "that which appals me," shall we put the second thus:—"that which stirs me"? It says here, "an urgent call." Whence comes that call? Who utters that call? I ask to-day. Death has a voice. We hear it from the tombs of Armenia. Where is the voice that these Turks seem to dread, because in the darkness of night they are dragging them forth and burying them away in distant parts in some hidden and unknown valley? Why do they not allow the dead to be there? Because they know that death has a voice even though it be in the corruption of the grave. I say in the moral and spiritual world, Death has a voice—and an awful voice, too, in the darkness of China and Africa and the islands of the main—that is the voice which is ringing up to God and crying for the blessings of the Gospel. Not only this voice, but there is another

voice—the voice of urgent need. Why was it, when we heard that cry going up from beleaguered Chitral, that men were ready to speed across the mountains, and hasten across the valleys till they rescued those who were there? It was the cry of need, the cry of those who could not help themselves, and they stretched their hands out, and England was ready to pour forth her resources to supply that need. It is not only suffering, corruption, and death you see in Africa, and India, and China, and the darker forms of Heathenism, but there is much that is fast waking up in these Heathenlands. What of those hundreds and thousands of Babis in Persia who are ready to take the Word of God from us, if we send out missionaries to take it there? What of Uganda, where they are ready to receive the truth if we only send out missionaries who shall tell them of Jesus Christ and Him crucified? It is a cry coming from those who are just waking from the dead, and saying, "Give us help from the great enemy of mankind, send us reinforcements, give us that which shall lift us heavenwards, Christwards, that thus we may be saved." It is the cry of death, it is the cry of the waking Heathen who long to have the knowledge of Christ and Him crucified. Is that all? No, verily; it is the cry of those to your sons and daughters, that you may send them forth; but how can we send them forth without gold and silver? Thank God for that which has been sent in during the past year, but we want a great deal more; and when your sons and daughters are ready to go forth, and when we hear the call, "Whom shall we send?" and they say, "Here am I, send me," we want you men and women of Exeter Hall to give lavishly of your abundance, so that we may have plenty to send them out with. This is the cry of the people who stand in the darkness of Heathenism, not only awakening, but who stand as Lazarus stood before Jesus when He said, "Loose him and let him go." It is the cry of your sons and daughters that they may go out and give to them who need the Gospel of the Lord and Saviour Jesus Christ. Is that all? No, verily. The cry comes from God Himself. He will come as the Lord from heaven to-day. And to the young men and women who are here to-day, I say, that cry comes down to you to ask you whether you are willing to give all that you have, and your own self, and go forth and evangelize the Heathen. I remember, many years ago, when an undergraduate at Cambridge, and that noble missionary, Dr. Livingstone, came there and stood in the Senate House—a thousand under-

graduates filled that House, as well as many other people—and I remember he said how the weight of Africa rested on his heart, and how he yearned that the blessing of the Gospel might be heard from west to east, from north to south of the land. Then, appealing to those thousand undergraduates, he said: "Young men, I go forth to Africa. I shall lay my bones there. I am old and wearied; my work is well-nigh done. You young men, I leave it to you. Take up the work and complete it." And so I say to you, young men and women, the voice of the cry comes from on high. God wants workers. Will you take up the work there—for many and many a missionary has been laid low—and carry it on, so that you may carry the Name of Jesus Christ to those who are crying to receive it?

So we have first "that which appals me," secondly "that which stirs me," and we say in the third place we have "that which astounds me." What have we heard? In the Resolution it says, "recognizing the comparative supineness of the Church of Christ." The supineness of the Church of Christ—"that which astounds me." When Jesus Christ had risen from the grave and had ascended up on high, then came that wonderful baptism of the Holy Ghost, and men were led to give their lives for the work of carrying on the Name of Jesus Christ to the distant parts of the earth. They had known of the Resurrection, they had glanced up to heaven and felt the Lord was there ascended and gone; but they knew the power of the Holy Ghost, and, knew that there was the living Christ unchanged and ready to pour out His power and whispering, "Lo, I am with you always, even unto the end of the world. Go forth, therefore, and make disciples of all nations." They having received the fulness of that power, what wonderful victories were accomplished among the Romans, Greeks, barbarians, Scythians, bond and free! Hearing the Gospel of Christ, they received it. "The supineness of the Church." Why, I ask, is there supineness to-day? Is it that the head has been touched? Is it that the head has waxed feeble, or that the body is feeble or paralyzed? Why is it? I answer, we want the power of the Holy Ghost to come and fill the souls of the people. You know very well that if you have a vast area which is usually covered by the tide, and the tide has rolled away, there is nothing left but an expanse of sandy waste. What is it will produce a change, then? That wonderful moon shining in the heavens which draws the water upwards, and on and on till the

whole of the barren surface is covered. Now, I say, when we look on this barren surface of the earth, these Heathen portions of the world, it seems as though the tide had rolled away, and we ask what shall bring back the tide of living waters once more to cover them? How shall it be sent on to China and Africa, that all shall know of the living waters that flow from the Gospel? I will tell you. We must honour more that power that is there to draw up the waters and make them cover the land. If you make canals, they are humanly made, but the tide never acts upon them. The moon will never draw the waters up from your canals, or your ponds, or your lakes. Of course it is the Word of God which will do this, acting as God's own instrument, just as the moon draws this vast, mighty, sweeping tide. Let us not think it is we who are doing this work, it is not our missionaries that are accomplishing it; we must feel it is God's work, and the Church praises the Name of Him alone for it. Therefore, instead of the supineness of the Church, the Church should work like mighty men and go forth unto victory. There were victories in the days of old. We go to those old places like St. Paul's Cathedral and Westminster Abbey, and see those banners there inscribed with the names of old victories won by our veteran troops at Waterloo and other places, and we do not wonder that our troops seem to be supported by what has gone before. England has won these victories before, why not again? Let us look back to the past history of the early Church, knowing that they rested on the risen Lord, who was in constant touch with them and the Church, that the blood was always flowing from the head to the body—then it was that the Church went forth to victory, and that victory was inscribed on her banners. To-day, if the Church would wake up from her supineness, and would keep in touch with the living influence of her head, Jesus Christ, drawing from it all its power and living on that wondrous love and fellowship with Him, then it would be as if all those victories of the past by the Apostles were to be only again the victories of to-day, showing that the Gospel is the same now as ever it was in days of old. Yes, my friends, the Gospel of Jesus Christ is as mighty a power to-day as it was in those olden days to convert the world. So I will say first of all of this Resolution, that "it appals me"; secondly, that "it stirs me"; and thirdly, that "it astounds me," as to the supineness of the Church.

Now, there is a fourth point, and that is the last; it cheers me: "That this Meeting, in reviewing the experiences of



the past year, is devoutly thankful to Almighty God." But that is not all. It is also conscious of the need of recognizing "the comparative supineness of the Church of Christ to the claims of the risen Lord"; and each individual is asked "to engage directly or indirectly in the evangelization of the world," and to unite in earnest prayer to this end. There is the past blessing that cheers me, and there is the future blessing, for it seems to me that the prayers of those assembled here must draw down blessings from on high. As to the past, it seems that all these men and women we have been hearing about in the Report to-day are but, as it were, those who are the advance-guard. The advance-guard upon those mountains of Chitral only told of the regiments that should follow. So these men are but the advance-guard of the Church of God. Let the Church of God awake from her sleep and go forth in mighty numbers, that she may evangelize the nations. Then take the work of the past—that cheers us also. But is that all? No; I want you to join hands each with the other, to lift up your hands to God this day and claim the baptism of the Holy Ghost, that He may come in the fulness of His power upon every member of the Church of God, so that we may go forth conquering and to conquer. It is this fulness of the Spirit that we need. It is the guiding-power of the Spirit that we need. It is the Spirit of God to come and fill the hearts of our missionaries that we need. It is the Spirit of God coming down and preparing the hearts of the Heathen to hear the Gospel that we need. It is the Spirit of God coming into the Church at home and teaching us to remove all the obstacles that we need. You may have read how when that great engineering feat was being accomplished a short time ago—the Manchester Ship Canal—there was a time when all had been dug for a considerable portion of the canal. It was hollow, and was ready to receive the deep rushing waters. On the other side of the barrier the waters were rushing, and the billows of the sea and of the river that met there just seemed to surge all round this barrier, waiting to take possession of that which seemed to be their natural home. This place was

dug for the canal, and on a certain night it was arranged that when the tide had reached its height the barrier should be swept away. Hundreds of men were there. How hard they laboured! How they dug and how they toiled, until, as the tide rose higher and higher, the moment came when the barrier was swept away! Then came the mighty inrush of the waters, and there, on these very waters, vessels are borne with their abundant cargoes to the sea. So it seems to me to-day as though around us the Spirit of God, like these living streams, was just gathering. He wants to enter in; He wants to take possession of the Church of God. He is there; but we must sweep away the barriers that stand between us and the full baptism. There must be naught of self; there must be naught of worldliness. We must put away all the selfishness that has so long characterized much of the work of the Church of God. All these must be swept away. Then the Spirit of God, flowing in and taking possession of the Churches at home, will flow on and take possession of the Churches abroad; and then individual Churches, themselves filled with the Spirit of God, will bear the waters of life to those who have not known Christ, and so the work concerning which we speak shall be carried on.

My friends, on the one side that which appeals me is the number of the Heathen in this world, and the next point—that which stirs me—is what may be done; that which astounds me is the supineness of the Church of God when such a work as this may be done; and fourthly, I turn to you and ask you to accept this Resolution, to lift up your hearts to God and cry to Him that the Spirit of God may come and fill the hearts of all. It seems to me you have already the answer, "Lift up your heads, O ye gates," to the Church of God; and there comes the answer, "Be ye lift up, ye everlasting doors," and then the King of Glory shall come in and take possession of His Church here; He shall also go to the multitudes in the distant parts of the world, and at last His Kingdom shall come, and all the kingdoms of this world shall become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

The Rev. W. P. Buncombe proposed and the Bishop of Sierra Leone seconded the third Resolution. Bishop Ingham (who kindly took the place of the Rev. B. Baring-Gould, who was ill) was warmly received. The Resolution was as follows:—

"That this Meeting rejoices at the prospect of peace being restored between the two great Empires of the Far East; and while pleading with God that the treaties which shall ultimately be ratified may be overruled for extensive enlargement of Missionary opportunities, calls upon the Church to do all in its power to enable the

Society to avail itself of every opening for a still wider dissemination of the Gospel both in China and Japan."

*Speech of the Rev. W. P. Buncombe.*

Sir John Kennaway, and my dear Christian friends and helpers in this Mission work which the Lord is doing in the world, I will first of all read to you the Resolution which has been put into my hands, and which I desire most thankfully to move here to-day. I do pray God that the result of your passing this Resolution, as I am quite sure you will do, will be that if God permits me by this time next year to be in Japan, we shall there be seeing the fruits of the Resolution which is now before you.

You want to know something about the openings for the work of the Lord in Japan, and I am here to tell you to-day that the doors of Japan are wide open to the Gospel. The work that the Church is doing, and has been doing in that country, has been so rapid and so progressive that now, at length, the Gospel of Jesus Christ may freely be preached in every part of the Japanese Empire. The old religions are crumbling to pieces; they are losing their hold upon the people. They are being discredited even in the eyes of the people in Japan, and this great war which has been going on between China and Japan has further served to show the people of Japan the infinite superiority of the Christian religion over those of their own country. To show you this I would like to read to you an extract from a letter which we received yesterday from one of our Christian catechists in Japan. Speaking about the openings the war has made for the evangelization of the soldiers, he says this:—"The minds of the Japanese people are turned towards the war, and this is in some respects inconvenient for the progress of Gospel work. But there is also a great advantage in the following respect. There are many Christians among the soldiers, and they have worked among their comrades, and testified their faith by their deeds, while the conduct of the other soldiers has been immoral. The Government, has, therefore, recognized that the Christian belief is a great power to produce good character, and so good conduct. And public opinion is turning in favour of Christianity, and as proof of this we may notice these facts. Hitherto Christian preachers have not been admitted to the military stations to preach the Gospel, but at the present time almost all the stations have permitted Christian preachers to enter and preach the Gospel freely. Moreover, the Government has allowed the Christians to send their messengers to China to preach to, and console the soldiers who are in the

newly-occupied land. Mr. Terata (C.M.S.) and Mr. Miyagawa (pastor of a Congregational church in Osaka) were chosen, and sent last month to the front. This is likely to be a great help towards spreading the Gospel among the soldiers."

Just drawing from my own experience of Mission work in Japan, I want to show you how wide the doors are open to preaching the Gospel in that country. The Report has alluded to the fact that new treaties have been made, and are to be ratified in five years' time, between Japan and England. In the meantime the Japanese Government have granted the English residents in Japan the right to ask for twelve months' passports. That may not mean much to you, but to us missionaries it means an immense deal. When I first went to Tokushima, if I wanted to go to one of my out-stations I had, at least a week beforehand, to plan going there, and then to make an application for a passport through the local Government. And then, when I had used that passport once I had to return it; and if I wanted to repeat the journey, I had to ask for another passport. Now we may hold a twelve months' passport and go as often as we like without renewal. So the whole country is open to the Gospel.

*The towns are open.* In Japan there is not a large number of towns. If you take all the towns which contain 10,000 inhabitants and over and put them together, they only represent 5,000,000 of people, and the population of Japan is 41,000,000. The other 36,000,000 live in very small towns or in the country villages. In the county (Awa) where it has been my privilege to preach the Gospel there are only two large towns, but there are 620 village districts. These towns are open to the preaching of the Gospel. When we went to Tokushima we were able to begin preaching the Gospel at once. If you ask by what means we propagated the Gospel there, I may tell you that besides using the ordinary course of speaking to the people at preaching-places, we adopted some special means which, under God, proved to be a great benefit. We had a series of special missions, like the Eight-day Missions which you are so accustomed to have in parishes at home. This experiment has proved a very great success amongst a perfectly Heathen population. We hired the largest theatre in Tokushima and invited the people to come night after night. My friend Archdeacon Warren helped us in our first mission. We had three such missions as that during the five years that I was stationed in Tokushima.

The first caused much curiosity on the part of the people; the second roused a determined opposition, which began at the mission and continued for eighteen months afterwards. Two years after that we had our third mission. The opposition had then ceased and the people came to listen with respectful interest, and even those of the people who had been leading in the opposition two years previously were found listening attentively and asking to have copies of the Gospels given to them. In this way this kind of work can be done in any large town in Japan.

*The country towns and villages are open also to the Gospel; and I will illustrate this by one of our out-stations, twenty-eight miles from Tokushima, a town called Wakimachi. In that place the work was opened by two of our ladies. Here I may mention this fact—that ladies are able to do a very mighty work in Japan. There are open doors on every hand for them. These two ladies went and settled down in this little town of five thousand inhabitants and stayed there for three months—the longest time the passports then would allow them to stay. During the three months no less than eleven people came and confessed their faith in Jesus Christ, and formed the nucleus of a little Church, which has been from that time established and is still growing there.*

*Another wide-open door is the Christians in Japan—work among the Christians in Japan. You will be glad to hear that the Christians in Japan long for the deeper spiritual life. There is nothing that will attract the attention and arouse the fervour of the Japanese Christians so much as a series of meetings for the promotion of their deeper spiritual life. In our work in Tokushima we have on three or four occasions had such meetings. The first one that we had was conducted for three or four days by Archdeacon Warren, and they were days of great blessing to the little Church of Tokushima. Those of you who have read the Annual Report will know that at the beginning of 1893, we had a remarkable time of revival among the Christians in Tokushima. We met together during the week of prayer, and the Spirit of God was outpoured upon that little congregation. They met together night after night seeking the power from on high, and then, when the Spirit of God had come upon them, they pleaded with God on behalf of the unconverted ones in whom they were deeply interested outside. And following upon this week of blessed prayer we had a week of evangelising services, trying to gather in those for whom we had prayed, and during that week no less than twenty people professed*

to take Jesus Christ as their Lord and Saviour. Mindful of Apostolic example, we asked them to come night after night to be systematically taught the things of Jesus and things that concern the salvation of the soul. We thank God for that revival which He granted then. Its results went on, and are doubtless still felt in Tokushima.

*Another door which is open for Christian workers is special work among Japanese workers themselves. Perhaps the most blessed work which the Lord has been permitting me to do in Tokushima has been the work which I have been doing among young men and young women, the catechists and workers in the district. As long as God permitted me health I had a morning Bible-class for the study of the Epistles of St. Paul and the Gospel of St. John, and besides, month after month, we had the country catechists in and spent three or four days together in prayer and conference over the Word of God, talking with them on such subjects as justification by faith, sanctification by faith, the outpouring of the Spirit of God, the death of Jesus Christ, and the resurrection of Jesus Christ. These times the catechists themselves confessed to be times of deep spiritual blessing to their souls. Yes; there are wide-open doors in Japan, and we want men and women full of the Spirit of God who are able themselves to testify to what they know of Jesus and His love, and the work of the Spirit of God; for many, many times a missionary in Japan will be met with the question, "Do you know what it is to be filled with the Spirit yourself?"*

The war, which I trust has just come to a close, gives us two lessons for ourselves, for we are soldiers of Christ, we are members of the Kingdom of God, we, too, are engaged in a great war. (1) When hostilities broke out between China and Japan, a number of the nobles of the great Empire of Japan volunteered to find the means which the Emperor needed for carrying on the war. They would not listen to any suggestions for borrowing money from outside. The nobles themselves lent him sixty million dollars at interest, and then they pressed him to accept eighty million dollars more without interest. May this not be an inspiration to us to lend our money to Missions that our Lord may carry on His great war in the world? (2) Every individual soldier in Japan is filled with patriotic devotion. They have a song which they teach the soldiers which, with alteration only in meaning, will do for each one of us to adopt who wants to be a true soldier and servant of our Lord Jesus Christ—and with this I will conclude. You will

see how suitable the words would be in the mouth of the Christian missionary:—

"Is my path upon the ocean yonder?  
Let the waves my shipwrecked body hide—

Must I o'er plain and mountain wander?  
Let my slain corpse 'neath the grass abide—  
I'll never cease;  
For me no peace  
Till last release;  
I will perish by my liege Lord's side."

*Speech of the Bishop of Sierra Leone.*

Mr. Chairman, Christian friends, I am well aware that I am putting the patience of this audience to a very severe test, but I hope you won't grudge just a very few minutes to Africa. As I was travelling home a few days ago an old missionary said to me, "There are four 'T's' necessary to enable a man to stand Equatorial Africa—Temper, Temperance, Temperature, and Tea." I will endeavour to use some of the temperance that I endeavour to practise out there in the words I am about to address to you now. When Mr. Wigram asked me late last night to take Mr. Baring-Gould's place here to-day, I recalled the fact that I had not attended a C.M.S. Anniversary for thirteen years, my various visits to this country having never during that period occurred while the May Meeting was held. Speaking in the presence of many of my brothers from various parts of the world here to-day, I must first voice their thought and say what a magnificent sense of fellowship we enjoy in being here at the headquarters and the recruiting-ground of the Holy Catholic Church.

I am here in the place of Mr. Baring-Gould. I have not travelled round the world, but I have come from a part of the world that is systematically neglected by the globe-trotter. It is a very extensive region—from Madeira and the Canaries on the north down to Lagos on the south and east. Mr. Baring-Gould's march was round the Temperate Zone: ours is along the Intemperate Zone. (Laughter.) I am in this country and on this platform most unexpectedly, but being here, God help me to say a word for a land that cannot speak for itself. I remember a letter I once received from the Bishop of Winchester dated Torres Straits. He had occasion to write to me on some matter of business and he naïvely said at the end of his letter: "I should like to call on you in Sierra Leone, but somehow or other it is out of the ordinary route." How long is that to go on? The nearest approach to an episcopal visit was that of the father of the present Bishop of Exeter in 1816. If Donald Currie's Cape steamers were to venture to include *Sierra Leone* in their sailing list, I believe many of you here present would hesitate about a voyage to the Cape! Let me tell you the sort of encouragement I got when I had consented to stand in the gap to-day.

A friend said to me, "Oh, Exeter Hall is sick and tired of West Africa." ("No.") I will not insult you so far as to credit such an accusation. It would mean that these people began to build, and did not care to finish. But what is more, we do not intend you shall tire of West Africa until your work is done. Learn a lesson from the British Government. They acted for years as if it would not much distress them if their coast colonies went to the bottom of the sea, and with what result? With the result not only of various breaches and disagreements and annoyances, but that the French, who, wherever they go—I do not want to commit any sin against race-feeling—oppose our evangelization schemes, have circumscribed us on every side almost, and now all the talk is about delimitation of frontier.

This Society can know nothing about delimitation of frontier, but I am here to tell you that you are unintentionally delimiting the frontier of our missionary work in West Africa. You have indeed been instruments in planting Native Churches, but those churches are in an increasingly impossible position unless something is done, whether in relation to the vast waves of Mohammedanism and of Heathenism that honeycomb, or to the increasing European element that for the most part, I am sorry to say, despises them. You expect them to protect themselves by aggressive work, and so we pray they will; but I reply that they are neither ready nor are they quite willing to do so. At present they think that the be-all and end-all of Church life and work is to be able to report a balance at the end of the Native Church financial year, and it is impossible not to sympathize with this natural anxiety on the part of a voluntary system so recently created. But these churches must have practical sympathy from us, not only as evangelists, but as Churchmen, now that they are growing to adult age. I remember an English clergyman whom I met abroad, speaking to me one day on our home Press. He said:—"Though I was educated in England, you cannot think how all the correspondence and the criticisms and the acerbities of these papers perplex me. I get to think sometimes that everybody in England has got everybody else by the ears; but when I come home I am surprised to find how sensible people appear to be. I then

find that it was only the froth that rose to the surface that attracted my attention and misled me." But imagine what it must be with people, clergy, workers, of another race! What must be the impression in their case? How perplexed must they be with the circumstances, the so-called resources of civilization, that come to them, and the things about which they so freely read. I must say that some way must be found to bring them into closer contact with the best currents of Church life here at the centre.

Let me tell you another way by which our West African frontier is being delimited. I notice in our Report that Missionary Associations are being created in Australia and in Canada amongst our Anglo-Saxon brothers and sisters, and we pray that from these points the command will go forth to go into all the world and preach the Gospel to every creature. But I plead for the establishment of a missionary association, if possible in connection with this Society, among the hundreds and thousands and the hundreds of thousands of West Africans in the West Indies. You have in the present Primate of the West Indies, the Bishop of Jamaica, a hearty friend. I have, at this moment, an invitation from his Synod to go there and lay the condition and the claims of Africa, whence these people came, before them, and if only one can see the way clearly, one may go to inquire. It is a trite saying that Africans must evangelize Africa. I am more and more absolutely certain of it. I am certain that the African is the best man to lead them. They will always say that ours is "English fashion"; we never shall lead them as well as those of their own colour. If West Africans in the West Indies, after their far longer contact with civilization, are unable to help us in this matter, what is the use of all our endeavours to bring their aboriginal brothers in West Africa up to the standard of their present attainments in those islands? I am certain that you cannot expect the English missionary to do this work as it needs to be done. Alas! through the circumstances of climate he has to surround himself, however careful he may be, with many helps and adjuncts that we do not want the Native to emulate or to copy; but he will. We are perfectly sure that the white man is not able to go down into the rank and file of the people, and to be the worker as the people of the country are.

My dear friends, I had this impressed upon me in Lagos the other day. I have been thinking this subject out on the spot. For sixteen nights I slept in the

same room in which Bishop and Mrs. Hill breathed their last. I saw the vacant posts that were created some fifteen months ago, and I had borne in upon me more and more that it is our duty—under our presidency and guidance—to plant people of the race now living in, say Jamaica and Antigua or Barbados (some of whom I hope we shall find more ready than many of our present Church members are), wherever we can in all that West Coast region to do the rank and file of the work. May I just mention one of my experiences at Lagos a short time ago? I presided at a most interesting Conference about missionary work. Bishop Tugwell, Bishop Oluwole, Bishop Phillips, and myself stood up on the last night of the Conference to tell about the progress of the work as to about fifteen hundred miles along the coast and well into the interior. We had to say that while we saw commerce going forward everywhere by leaps and bounds—rum and gin coming in day by day in big steamers—there was nothing like a commensurate sense of obligation as to the circumstances, existing amongst our West African Churches. We were obliged to confess it. I said, "Good-bye" to Mr. Wood, who had been forty years in the country. He was just about to go up the country—weak and feeble, and only able to move about very slowly, but, thank God, with a rich and varied forty years' experience at his back—the only *ordained* European missionary in that part of the country at this moment. Bishop Tugwell—that bright and charming man, that ubiquitous Bishop who seems so marvellously fitted for the country—in the most beautiful way possible is developing the African Episcopate from which we hope so much in the persons of Bishops Phillips and Oluwole. Holding the reins quietly himself, he asks one to do this and another to do that, and in the nicest possible way develops the work.

I travelled home with an old missionary from Calabar—and I must close with this word—Mr. Anderson, of the Presbyterian Mission, who had been out there forty years. He was a beautiful old man, and it was charming to hear of his sense of the progress made. I got him to lean on my arm and walk up and down the deck, and to tell me of the difference between forty years ago and now. "I think it is nothing short of amazing," he said. "When I think of the horrible sacrifices, the awful and terrible things that we have been instrumental in stopping, I do say now, at my eighty-fourth year, that I thank God." On the other side of the deck one would come upon another passenger, and he

would ask me, "Who would have a Christian boy in his employ? Why not leave these barbarous people alone? Do you know, Bishop, that there are a great many sceptics on board this ship?" "I am very sorry to hear it," I replied. "I have one or two friends here," he went on, "who have doubts as to the divinity of Christ." To this I answered, "Look here, my dear fellow, I know something about you. I know something about your life, and a man who lives in Western Africa, in the immoral practices that you have yourself confessed to me, will never uphold and recognize, in this time and dispensation, the divinity of Christ. The wish is father to the thought. 'Blessed are the pure in heart, for they shall see God.'"

Just let me mention a few things for your encouragement. We have got a Christian Governor, Colonel Cardew, at Sierra Leone. (Hear, hear.) He reads the lessons in the Cathedral. He went up a long distance into the Sierra Leone hinterland a short time since, and walked, on tea, 400 miles, with Canon Taylor

Smith. Yes, he did it on tea. (Laughter, and renewed applause.) He did it with 500 or 600 Native porters, and there was never a stroke on one of them. Said an English officer to me the other day:—"I never would strike a Negro because he cannot strike me back." We have got in Colonel Cardew (the brother-in-law of the present Dean of Canterbury, our chairman at this evening's meeting) a man who dares to do the right, and dares to walk through the country as a Christian man would. In his camp on Sunday he had Canon Taylor Smith to minister to all who will accept his ministrations. Thank God, we have a Medical Mission in connection with these Native Churches. I am glad to say that our technical and industrial scheme is taking hold, and is now supported by the Government. We are going to turn out people not as though Africa were a huge counting-house wanting endless clerks, but as though it were a country wanting people prepared—body, soul, and spirit—to be and to do whatever the Will of the Lord may indicate.

The Doxology was then sung, and the Archbishop of Dublin closed the meeting with the Benediction.

#### THE ST. JAMES'S HALL MEETING.

The Treasurer of the Society took the chair at this meeting. The body of the hall was well filled, and there were a few friends in the gallery. The Rev. G. Furness Smith was the Secretary in charge, and read portions of the General Review of the Year. The speakers were Bishop Moule of Mid China, Bishop Ridley of Caledonia, Mr. T. Cheney Garfit, J.P., a well-known friend of the Society in Lincolnshire, the Rev. W. J. Richards of Travancore, and the Ven. Archdeacon Favell of Sheffield. We are sorry that the great pressure on our space prevents us from reporting the speeches as we did last year. We must confine ourselves to two short extracts, one from the Chairman's speech, and one from Bishop Moule's.

Bishop Ridley, we need hardly say, thoroughly delighted the audience with his account of God's work among the Indians of the North Pacific Coast, as he has done with such untiring energy at meetings all over the country. This was his last address to an English audience, as he left that same afternoon for Liverpool, and sailed the next day for his distant diocese. Mr. Garfit urged upon the meeting to make itself thoroughly acquainted with the Society's work by reading its literature, and he also suggested that persons with property should act as their own executors by handing to the Society, while they were living, any sums they might have left in their wills. Mr. Richards gave a very interesting account of the work in Travancore, especially about the Reformed Syrians; and Archdeacon Favell closed the meeting with a most powerful address upon our personal responsibility to help on the work.

We give Sir Fowell Buxton's reference to his resignation of the Treasurership in consequence of his approaching departure from this country to be Governor of South Australia:—

Perhaps I may be allowed, during the minute or two that remains to me, to allude to the office of the Treasurer, which

is now about to be vacated. I wish to acknowledge, and to ask forbearance and pardon for, the very great amount of

trouble which I fear I have caused to many in Salisbury Square by the step which I have been led to believe it my duty to take. I have to ask the officials and all the members of the Society to pardon the many deficiencies which I know I must plead guilty to as Treasurer. I know how far short I have fallen of the high standard of efficiency which the Society ought to look for in their Treasurer. I am very glad to know that one so capable, so efficient in all those qualities which ought to be required, has been

chosen for the office, and is about to be appointed by the Anniversary Meeting. I sincerely trust that every blessing and support may be granted to the Society in the years that are to come. I think I may venture to ask our friends that they will unite with us in praying that grace and strength may be granted to us to fulfil whatever duties may come upon us. We know well how little strength we have in ourselves. We must seek to be endowed with that strength and grace which will be sufficient for us.

Bishop Moule, in the course of a very interesting account of the work in Mid China, referred as follows to the war between China and Japan, to the possibility of troubles arising similar to those of the Tai-ping rebellion thirty years ago, and to the extension that followed the turmoil of that time:—

The Report has spoken of the war, as now over, between China and Japan. God grant that it may be so. But some of us who are looking with deep affection upon that great nation of China are wondering whether it will please God to permit her to pass out of this terrible crisis which has been upon her, without further trouble, without internal convulsion and practical anarchy amongst her three hundred millions of people. I earnestly ask your prayers that it will please God so to do. In 1864 we were just coming to the close of that terrible anarchy, during which many great cities around Hangchow fell into the hands of the Taipings, but whom in that year the Chinese army, assisted by French adventurers, drove away, and peace was again restored. At that time we were thinking anxiously how we might restore the breaches of our small Christian work in and around Ningpo, where we had three chapels or missionary-rooms, three or four schools, and outside village work. We were a feeble body of missionaries and a feeble body of Native helpers. Nevertheless, just at that time two honest men, named James and John, both artisans, neither of them having had any education such as is in repute in China, nor Christian education except their having simply been taught the Word of God, came to me with the very earnest request that we should at once take measures to occupy one of the great cities lately evacuated by the Taipings, the city of Hangchow, eighty or one hundred miles away. I told them how impossible it was for us to do so, notwithstanding their earnest and very laudable desire. But they said, "Look at our countrymen. They have seen the futility of idolatry, they have looked to the idols to save them, and the idols have been utterly abolished by the Taipings; they have been cast into the streets, and the temples have been

ruined. Now 'is the time to tell them of the true God and of a Refuge in the day of evil." I pointed to our work in Ningpo and the few of us that there were to do it even there. However, my friends came to me again and again, and at last I consented to go, and accordingly in November, 1864, we moved up. My party consisted of John and Francis, both ex-Romanists. We did not go amongst the Romanists to proselytize them, but those men had come in the first instance for the purpose of trying to win the Protestants over to the Church of Rome, and instead of converting our people, they, by the grace of God having come into contact with His Word, were captured for Protestantism, and afterwards became most efficient workers. To-day one is a priest and the other a deacon.

When we moved up we were heartily welcomed to the city of Hangchow, and one of the Heathen told me that a friend of his had a house and land which he would be glad to put at my disposal. We were welcomed by this hitherto unknown friend to his house, which has since then practically been my home, if I have a home on earth, and that was the commencement of the great work at Hangchow, a really great work. We had been permitted to borrow a house as a centre of the work, and in due time it became the property of the Mission; and then immediately began a process of development. Our dear American Presbyterian friends very soon followed suit, and they are now established side by side with us. I may say that we are working very happily together, and are able to sympathize with each other's successes, and also to share each other's dangers, which have not been few. Speaking of our own work, I may tell you that we have developed a Christian Church there. We have several schools, two of which receive as boarders children

of Christians from a distance. We have also a hospital, developed from an opium-refuge, a beautiful building, capable of accommodating about one hundred patients; there is a leper department,

which accommodates a dozen or more of that suffering section of humanity, and it is under the charge of Dr. and Mrs. Main and a very competent Native staff.

#### THE LADIES' MEETING.

Princes' Hall, Piccadilly, was once more crowded with ladies for the afternoon meeting. Mr. Wigram, as usual, presided, and commenced by reading the Parable of the Sower and offering prayer. He then addressed the meeting on the development of woman's work in the mission-field, and commended the party of ladies proceeding to Uganda to the prayers of his hearers. Mrs. Kember of the Tinnevely Mission, Miss O. Julius from Japan, and Miss West of the North Pacific Mission, were the missionary speakers, and Mrs. Piper (wife of the Vicar of St. Paul's, Upper Holloway), who had laboured in China and Japan, spoke on Home Work for Foreign Missions. An account of this meeting appears in the *C.M. Gleaner*.

#### THE GLEANERS' UNION CONFERENCE.

The usual informal conference of members of the Gleaners' Union was held in the Church Missionary House in the afternoon. On this occasion the admission was confined to members from the provinces, and to clergymen and branch secretaries in London. The large Committee Room was crowded, and many went away without being able to get in. The meeting lasted just an hour and a quarter, and in that time twenty-three speakers took part, besides the Chairman, Mr. Stock. These included Lady Dodsworth (just returned from Egypt), Colonel Sparkes (Bath), Mr. E. S. Carus-Wilson (lay evangelist from Ceylon), Mrs. Ashley Carus-Wilson (better known as Miss Petrie, just arrived from Canada), the Rev. A. R. Blacket (Melbourne), the Rev. J. S. Maber (Clifton-on-Teme), Mrs. E. Parry (Wavertree, Liverpool), Miss Milner (Tonbridge), the Rev. C. G. Baskerville (Tonbridge), Mrs. C. W. Moule (Cambridge), Mrs. Urmston (Maidstone), Miss K. Tristram (Japan), the Rev. H. Brass (Redhill), the Rev. A. E. Worsley (of Melbourne), Mrs. Jackson (Shenley), Miss Holroyd (Hoddesdon), the Rev. T. A. E. Williamson (Southborough), Mrs. Thwaites (Salisbury), Mr. P. H. Shaul (Bengal), the Rev. Melville Jones (Yoruba), and the Rev. F. G. Toase (Yoruba).

#### YOUNGER CLERGY CONFERENCE.

This was a new feature in the C.M.S. Anniversary proceedings. About one hundred clergymen attended at Sion College in the afternoon, under the auspices of the recently formed C.M.S. Younger Clergy Confederation. Bishop Royston took the chair. An account of this Conference, contributed by the Hon. Secretary of the London Y.C.U., will be found under "Home Department" on a later page.

#### THE EVENING MEETING IN EXETER HALL.

The Archdeacon of Westminster, Dr. F. W. Farrar, Dean-Designate of Canterbury, presided, and the Large Hall was densely crowded. The Rev. D. H. D. Wilkinson opened the meeting with prayer, and Mr. D. Marshall Lang read extracts from the General Review of the Year. The speakers were Archdeacon Warren of Japan; the Rev. C. H. Bradburn of Bengal; Mr. Henry E. Thornton, President of the C.M. Association at Nottingham; the



Rev. A. R. Blacket of Melbourne; and the Rev. E. Bicheler Russell, who is appointed Missioner to India. We are unable from want of space to print all the speeches, but we give Dr. Farrar's address in full; also a considerable portion of Archdeacon Warren's, in view of the interest attaching to all news from Japan just now; also the brief words of Mr. Blacket, who it will be remembered has given up an important parish in Melbourne, in order to join the C.M.S. Persia Mission. Mr. Thornton with great vigour and animation addressed the meeting as a layman, and referred to the wonderful progress of the Society since his town of Nottingham sent the late Rev. Henry Wright to London to be Honorary Secretary of the Society. He called upon the meeting to read more about Missions, and also to get into touch with missionaries personally. Mr. Bradburn gave a very interesting account of his work among boys both at Calcutta and in the Santal Country. Mr. Russell gave the closing address, in the course of which he said that, just twenty years ago, the light of God's truth was brought home to his heart and soul in that very hall, at one of Mr. Moody's prayer-meetings. Taking the 4th, 6th, 11th, and 18th verses of Nehemiah ii., he dwelt on the sentences, "So I prayed," "So it pleased the king to send me," "So I came," "So they strengthened their hands for the work," and concluded the meeting with an earnest appeal for the personal service of the people of God.

*Archdeacon Farrar's Address.*

All who are interested in the welfare and progress of the Church of God—and by that we must surely mean *all* Christians—cannot fail to derive hope and encouragement from the sight of such a magnificent meeting as this. For interest in Missions constitutes the difference between a dead and a living Church. I say boldly, and I say without any fear of disproof, with all the records of Christianity before me, that, whenever there has been an age of intense faith, or of burning zeal, there Missions have flourished; and, whenever the Church has been torpid and sluggish, there—instead of the waters rolling like a sea of glory—there has been a dead sea. We Christians have not the smallest need to go in search of any principle for the defence of Missions behind the positive command of our Saviour Christ. We have that command illustrated by the example of all His Apostles and immediate followers. We have, as the great Duke of Wellington said, received "our marching orders." Before His Crucifixion Christ said, "I, if I be lifted up, will draw all men unto Me"; and before His Ascension He gave it as His last, as His emphatic, and almost as His sole command, "Go ye into all the world, and preach the Gospel to every creature."

The stupendous success of Missions—when we consider that the commission appeared at first to be wildly impossible, and was carried out by means which seemed to the world so ludicrously inadequate—is one of the most decisive proofs of the Divinity of Christ. Gamaliel said, and said most rightly, "If this

counsel or this work be of men it will come to naught: But if it be of God, ye cannot overthrow it." And our Saviour Christ Himself had said, "Every plant which My Heavenly Father hath not planted shall be rooted out." The uniqueness and the universality of Christ's claim to the allegiance of all mankind, is illustrated most of all by the spread of Missions. Meeting the needs of all, and alone able to meet their needs; healing the sorrows of all, and alone able to heal their sorrows; forgiving the sins of all, and alone able to forgive their sins—He proclaims Himself, by that mighty power, not only the Son of Man, but also the Son of God. And He has, as it were, ascended to Heaven, and taken His seat at the right hand of God—not only in the presence of His few poor Galilean disciples, but before the face of all the world.

Millions at this moment are ready to die for Christ. A dead Socrates, a dead Marcus Aurelius, a dead Francis of Assisi can do nothing for the world; but though Christ died—yes, rather, He rose again, and He has proclaimed His universal dominion. Confucius owns many followers over a vast space of the world's surface, but he appeals to the Chinese alone; Mohammed has many adherents, but he appeals only to Turks and Arabians and certain Eastern peoples; but Christ appeals to every man who is born into the world. The old man dies in the peace of Christ, and the little Christian child, on its death-bed, whispers the same holy Name. If we take the very foremost men in genius whom this world

F f

has ever produced—a Dante, a Milton, a Newton—we find them weeping over the records of that life which was given for man. But none the less, when that story of Christ's love is told to the very humblest and meanest of mankind, it comes home to their hearts; and I was told by the late saintly Bishop of Moosonee, who was my friend and my guest, that if at this day you were to go down the bleak shores of Hudson's Bay, there—among those poor, I had almost said degraded—at any rate, those poor, once savage Indians and Eskimo—you would find the Bible in almost every wigwam, and you would find in many of those poor, converted savages, a humble student of the life of Christ in the Word of God. Therefore, our commission is plain, and our duty is positive—to obey that last Divine command, by extending the area of Christianity, by carrying further the victories of Christianity, and by proclaiming to the remotest nations of the world the Name of their Saviour Christ.

Now, the first thing I want to do in the few remarks which I am able to make to you, after a day that—like all my days at present—has been one of perpetual rush and drive and interruption; the first thing I want to do is to try to scatter to the four winds the utterly false remark of cynics and of worldlings, that Missions are a disastrous failure. I say, on the contrary, that when we compare the poverty of the means adopted, Missions are a supreme, and unprecedented; and—I do not even hesitate to say—a supernatural and a miraculous success.

Now, what is the history of Missions? First of all, you have one hundred and twenty poor, despised, persecuted Galileans, meeting secretly in an upper room, to proclaim the Messiah whom all the Jews and all the Gentiles had combined to crucify, as a malefactor, between two robbers. And yet now, all these long series of ages afterwards, you have certainly not less than five hundred millions of the professors of Christianity, and worshippers of the Name of Christ, among the very greatest and the very noblest representatives of mankind. Christianity conquered the Roman, it civilized the barbarian, it prevailed over all the greatest part of the civilized world; and the total result is this: that, whereas at the end of three centuries after Christ, if the whole human race had passed in their long procession before you—that

interminable procession between the two eternities,—then only one out of every hundred and fifty of the human race would have been a Christian; but now, after the fierce light of criticism and of civilization has been burning for nearly nineteen centuries upon the records of the Gospels, if the whole human race were now to pass before us—in that interminable procession—one perhaps in every three would own and proclaim the Name of Christ. Is it not then perfectly erroneous to talk of the failure of Missions, when they started with one hundred and twenty despised Galileans, and when now—taking the number of Protestants in the world alone, and not taking the number of other divisions of Christians—there are at least one hundred and twenty millions of Protestants, and they have in their power almost all the wealth and almost all the resources of the world? And I say that this immense success is still going on increasing. Take the great Continent of Hindustan alone. I believe that in the decade between 1851 and 1861, the increase in the number of Native Christians was only fifty per cent., that in the decade between 1861 and 1871 the increase was sixty-one per cent., and that in the decade between 1871 and 1881 the increase was eighty-six per cent., and—I have no doubt that, if I had the statistics of the last decade—here also the increase would still continue to be greater.\* And it is not only that over that vast continent Christianity has been increasing, but all the while Heathenism has been secretly undermined; so that, from Cape Comorin to the Himalayas, India is now ready, at a moment's notice, to give way, and like the rush of an avalanche—where yesterday there was snow—to-morrow there will be grass and flowers!

Perhaps to some of you it may seem that after all, stupendous as has been the success of the Christian faith, still progress seems to you somewhat slow. But we must not forget that a thousand years is with the Lord as one day, and one day as a thousand years. The spiritual world is like the globe on which we stand—it was not brought into its present condition by violent cataclysms and conflagrations; but by slow, silent ages of upheaval and depression. And, just as the dawn gradually increases—first you see the grey secret in the east, and then the fine pulsations of light, and then perhaps the vivid crimson flame upon the top of the highest mountain, and then the light flowing down the mountain—

\* [The rate of increase from 1881 to 1891 in the number of professing Christians proved not to be so high as in the preceding decade. But the rate of increase in communicants was considerably higher. It was a period of consolidation.—Ed.]

side, and the scenery is full of glory, and you look up, and it is day:—so the Sun of Righteousness is rising higher and higher among the nations, with healing in His wings. We may also apply to that spreading of Christianity the metaphor of Ezekiel. It is like the waters which at first were only to the ankle, and then rose to the knees, and then to the waist, and then became "waters to swim in, a river that could not be passed over":—even so it is with Christianity.

And now, let me try—as I have tried to scatter the objection that Missions are a failure—to meet another objection. When the great—and I call him great advisedly—Baptist shoemaker, William Carey, at the despised village of Kettering, rose to plead before his dissenting brethren the claims for the evangelization of India and the Heathen world, the presiding minister rose and said sternly to him, "Young man, sit down. If God wants to convert the world, He will do it without your assistance." Strange, that any man could be so blind as not to see that the very same argument would have told against any possible form whatever of evangelizing work, whether at home or abroad. To deny that was simply to run athwart the obvious principle, that God's conversion of mankind has never been solely the result of "supernatural interventions, but of faithful efforts. It is a contradiction of the obvious truth, that in the Providence of God, God will never make men's best, without best men to help Him. It is flying in the face of the argument of St. Paul, "How then shall they call on Him Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And now, see how that false argument was shattered to pieces by the result! Carey used to weep when he showed upon a map to his poor village children the enormous areas of Heathen blackness—where darkness covered the lands, and gross darkness the people. Only think in what multitudes of places, since then, the light of the Gospel of Christ has been enkindled; and remember, too, what the effect has been—even in India alone! In those days Sydney Smith, in the *Quarterly Review*, sneered at "the nest of consecrated cobblers who are going to convert

the world"; and the world laughed with all its heart at what they regarded as the beggarly and pitiful contribution of 13l. 2s. 6d., raised by the Baptists of Kettering, for that magnificent object. Nevertheless, at this moment every one who knows anything of India knows that we owe more to that consecrated cobbler, and to his pitiful and beggarly 13l. 2s. 6d., than we owe even to the genius of Warren Hastings, or the fiery battle-brunt of Clive. I appeal to the authority of one who at any rate knew India, the late Keshub Chunder Sen, who said, "It is not the British Government, it is not your gleaming bayonets and your fiery cannon, that will rule and conquer India: it is Christ." And we owe that power of Christ over an increasing multitude of the Heathen to those small beginnings, which none will despise who have ever read the methods of the Providence of God in dealing with the affairs of men.

I have no time to enter into any other objection, or any other argument; but this I will say, that if we have any regard whatever for our fellow-men, if we value the Dayspring from on High, if we feel the smallest touches of compassion for the benighted and the ignorant; then we are bound, by every sacred consideration, to preach the Gospel to all the world, and to extend it to every creature. I have told you something of the encouraging side of Missions. But still, what is the state of the world now? There are, it is generally computed—unfortunately there never has been, and I suppose never will be, a census of the entire human race—but it is concluded that there are some fourteen hundred millions of human beings at this moment on the earth's surface. Now, putting aside a small fraction of Jews of those fourteen hundred millions, it is calculated that one-eighth are still in some form or other of that ghastly fear and reckless cruelty which we associate with the lowest form of Polytheism, called Fetish-worship; and it is concluded that there are also one hundred and sixty million Brahmans, one hundred and fifty million Mohammedans, and five hundred million Buddhists.\* And we know what fetish-worship is; we know that Brahmanism may once have contained fine moral elements, but that it is now sunk to its lowest decay; we know that Buddhism is, in point of fact, a system of Atheism, and a system which

\* [This is according to the ordinary mode of reckoning, by which every Chinaman is counted as a Buddhist. If an " &c." is attached to the word "Buddhists," to include Confucianists, Taoists, Shintoists, and others, the figure may be accepted as roughly approximate. Sir M. Monier-Williams puts Buddhism fifth of the religions of the world in numbers, after Christianity, Confucianism, Hinduism, and Mohammedanism.—Ed.]

denies the immortality of the soul ; and we know that under every one of these forms of religion mankind sinks into deep degradation, so that even among the Mohammedans—and that is only a degenerate form of Judaism—the result is a low tone to the individual, and a certain decay to the nation.

When we consider the state of so vast a portion of the world, and see that the work before us must still be a stupendous work, who is to do it, if the English nation is not to do it? Only consider our imperial position, and the illimitable prospects which God has spread out before us. If the original preachers of Christianity, contending against so many difficulties, won so conspicuous a victory over the art, and the genius, and the civilization, and the sneers, and the wit, and the philosophy of the world,—if they conquered the diadem of the all-powerful Cæsars and the swords of thirty legions; what might not we, in our present position, accomplish? If they, by the irresistible might of weakness, shook the world; if by the force of martyrdom they prevailed over the nations; if by the spreading of the two dove-like wings of purity and of kindness they winnowed out all the wretched elements which have infested the world: then surely we, in the plenitude of our material resources, and at the zenith of our power, might—if we were truly faithful—produce such a result as is at present not even dreamed of by us. I say that if impotence, armed with Truth, produced upon the world so tremendous an impression, what will not be achieved by Empire, armed with Truth? Is that to be helpless when the other was so strong?

Only consider the spread of English power. Who could have dreamed that the colonies of Venice, of France, of Spain, of Portugal, would become, by comparison, as nothing; and that, almost in this single century, this little island in the Northern Seas—which the Romans regarded as the furthest limit of civilization—would become the mother of empires greater than were ever known by Rome herself? Our Queen came to the throne in the year 1837. She then ruled over only one hundred and thirty millions of the human race. She now, in a single lifetime, is the Queen and Empress of three hundred and twenty millions of the human race. When our Queen came to the throne, the extent of the British Empire was only two millions of square miles; it is now six millions of square miles. We now possess one-sixth of the whole land surface of the globe, in the Empire of England; and yet, only three centuries ago, the only spot of earth which we

could call our own, outside our own island, was the single town of Calais. You see, then, how stupendous has been our advance. General Sabine, the late President of the Royal Society, only died—and I myself have met him, and knew him—only died in the year 1883, and General Sabine was born on the very day that the first settler landed in Australia—and already Australasia is an empire with enormous power. Such, then, have been the immense changes, and the mighty advance of England, and surely it is given to us for some purpose. Two hundred millions of Englishmen fill the valley of the Mississippi, fifty millions of Englishmen are to be found in Australasia; and should this increase continue, and those powers remain federated with us, they will, in course of time, make every empire of the world shrink into insignificance; and English thought, and speech, and institutions will undoubtedly have before them the inheritance of the future world.

And then, besides this imperial growth of power, consider the swelling river of England's wealth. It is not merely a *growth* in wealth, but it is an advance by leaps and bounds. Mr. Gladstone has calculated that, since the beginning of this century, there has been a far greater increase in the wealth of England than there was in all the centuries between the time of Julius Cæsar and the year 1800; and that the rate has been largely accelerating during this century. He reckoned the income of England at One Thousand Million Pounds, and another great authority reckons our actual hoardings at Two Hundred and Forty Millions of Pounds. Now, the amount we spend upon Missions—which some complain of as exorbitant—is about a one-hundred-and-ninetieth fraction of our national wealth, and about a one-hundredth part, I believe—I am always afraid of statistics—of what we spend in drink. And if that be so, I ask whether that vast Pactolus of gold is to be rolling for ever into this burning lake of drink, whilst so little is to be done to carry out the command of Christ, and to carry His light and glory into other lands?

I have only a word or two more to say. Besides this stupendous growth of English power and wealth, must we not consider the glorious treasure which God has entrusted to us? If ever there was a nation to whom God entrusted an open Bible, it is the British nation. At the coronation of the Queen, you will read how, when the crown was first put upon the Queen's head, the Dean of Canterbury—[The speaker here suddenly paused, to correct his accidental mistake, and the audience burst into loud applause,

in recognition of the fact that Dr. Farrar himself had just been appointed Dean of Canterbury]—a very much greater person than the Dean of Canterbury (laughter), the Dean of Westminster (laughter), advanced to the Communion table, and, taking from it a Bible, he handed that Bible to the Archbishop of Canterbury, and the Archbishop of Canterbury put it into the hands of the young Queen Victoria, with the words, "We here present to your Majesty the most valuable thing in all the world." Well, then, I say that we have, in consequence of that open Bible,—we in England have the freest religion in all the world, and, please God, we will stand fast in the liberty with which God has made us free. [Great applause, evoked by the emphatic manner in which these words were spoken.] With our open Bible before us, we will never again be entangled with the yoke of bondage. [Renewed loud applause.]

But now, in one concluding word, let me say that, having received as we have such inestimable privileges, have we any right to keep them to ourselves? We have no more right to do so than we have to keep bread from starving populations! Why is it God has caused the white sails of our vessels to dot every ocean in the globe? Why is every sea furrowed with the keels of our merchantmen, which have been called "the fittest avenue to our palace-front"? Why has He given us that gigantic force of expanded vapour which we have made our slave? Why has He enabled us to seize the lightning by its wing of fire to flash our humblest messages through the hearts of mountaintops and under oceans? It was not for no purpose that God has given us such powers as these. We are not intended to

be the accumulators of the world's riches, nor the carriers of its burdens, nor the manufacturers of its goods; we are not to be the beasts of burden of the world,—but we are to be the evangelists of Christ. Our greatness, depend upon it, does not depend upon our coal, or our iron, or our gold, or our vast factories, or our flaming furnaces, or our mighty ships, or our victorious armies. But our force—the grandeur of the British nation lies in the faithfulness and the righteousness of its sons; and if they be faithful and righteous, they will not neglect the last command received from their Saviour, Christ—they will carry it out, and they will know that God's voice has called them, and that His finger has beckoned them. If we neglect the duty laid upon us, the problems of the future will become more and more conflicting. The lamp of our Church will be removed from the seven golden candlesticks, and our cities—like the seven cities of Asia—will be cities whose sites are ruins and devastation. Let us bear in mind what history tells of Tyre and of Venice. And the late Lord Beaconsfield warned us that in our case, as in other nations, our glory might fade as the Tyrian dyes, and might crumble as the Venetian palaces. But, if we do our duty, that shall never be. We shall then dismiss all the dismal prophecies and anticipations of future peril, as though they were but the idle wind; we shall continue to receive the blessing of God in carrying out His commands; we shall be heirs of the splendid promise that our light and our strength shall go on increasing, that "Thy righteousness shall go before thee, and the glory of the Lord shall be thy reward."

*Extracts from Archdeacon Warren's Speech.*

I am here to-night, as a humble representative of our Japan Mission, to tell you something of what God has been doing in that far-off land. And as I do so, I would quote the opening words of the Psalm we sang in the service last night, and ask you to join in singing praises unto the Lord for His goodness unto us: "O sing unto the Lord a new song, for He hath done marvellous things." When we think, first of all, of the changed conditions of missionary work in Japan to-day, as compared with, let us say, five-and-twenty years ago—the sending forth of the first missionary of this Society to Japan was indeed a venture of faith, for at that time the profession of Christianity was punishable with imprisonment, and even death; and, even twenty-five years ago, a provincial governor near the great city where I have lived for more

than twenty years, in reply to a question put to him, positively stated, in his official capacity, that if a Japanese should sell a copy of the English Bible, knowing it to be an English Bible, he would expose himself to punishment for the crime; if we remember, again, that at that time a Japanese employed by one of our American missionary brethren to copy a translation of the Gospel according to St. Mark, was taken prisoner in the dead of night, and hurried off to prison, and was never again permitted to come forth as a free man, but ended his days, truly a martyr for Christ,—I say, when we remember these things, and then contrast with these the facts that rise before our minds as we contemplate our present position, we may well "sing to the Lord a new song, for He hath done marvellous things." Not only have restrictions

been removed, as they were removed by degrees during the period of toleration about the year 1873, but we have now guaranteed, by the constitution under which Japan is governed, perfect civil and religious liberty to the forty-one millions of that empire. When I tell you that it is no longer a crime to possess the Bible and read it, that we have a beautiful translation of the Holy Scriptures—both of the Old and New Testaments; when I tell you that there are banded together to read that Word, some twelve or fifteen thousand, who join day by day in reading the portion set by the Scripture Reading Union; when I tell you that not only is this done, but that the Bible is to-day being circulated among the soldiers and sailors in Japan,—and not only with the full consent of the authorities, but with their assistance; and when I tell you that the Prime Minister of Japan—who has figured so recently in the peace negotiations, as well as in the conduct of the great war between Japan and China—has received recently from the agents of the Bible Society a copy of the New Testament, and also took a deep interest in what was told him of the work already carried on, and in reply to a question set to him said that even the Emperor himself would gladly receive a copy of the Holy Scriptures if presented to him officially;—when we have these facts before us, we may well “sing to the Lord a new song, for He hath done marvellous things.” Even when I reached Japan, in the year 1873, and began in a humble way missionary work in the year 1875—just twenty years ago—the door was not wide open. I, being the first missionary at Osaka, was naturally anxious to begin missionary work as soon as possible after one had acquired something of that difficult language of our Japanese friends. I found myself in that great city of four hundred thousand souls—that great city of Osaka—which is growing in importance every year, and is fast becoming the Manchester of Japan; its cotton-spinning and other manufactures making it one of the most important centres of the great empire of Japan. I say, when I remember how that, at that time, one wanted to commence missionary work, and it was impossible to get a place in the city where the Gospel might be preached, and we had to commence our operations almost under the British flag; and then contrast with that, the fact that we have to-day perfect liberty to preach and teach the Gospel of our Lord Jesus Christ in town and village, throughout the length and breadth of that empire, with its forty-one millions, we may well sing to the

Lord this new song, “for He hath done marvellous things.” . . .

Just one word of the gift of God to our Mission in Native workers. I am thankful to be able to tell you that we have now nine Native clergymen in our Japan Mission connected with the Church Missionary Society. We have, in addition, about one hundred workers of different kinds, who are, we humbly trust and believe, men consecrated to God, men who have a thorough grip of the blessed truth of the Gospel for their own souls' salvation, and who desire to make it known to others, because they have felt the value of it themselves. Mr. Buncombe, in his address this morning, spoke of the desire of these men for a deepening of the spiritual life. Two years ago, some fifty souls or more gathered together, with several of our foreign missionary brethren, to wait upon the Lord for the deepening of spiritual life, and for power to consecrate ourselves to the service of our Lord. It was my privilege, upon that occasion, to give an address upon our Lord's consecrated life as an example to us, and I shall never forget the evening we spent after that paper was read—the hours spent in prayer to God, and in the outpouring of hearts, seeking a fuller gift of the Holy Ghost for consecration and service. It was far in the night when we reluctantly separated; and after we had separated I well remember hearing voices still praying to God most earnestly for this power for consecrated service. Is it not fitting, then, that we should “sing to the Lord a new song, for He hath done marvellous things”?

I thank God for the labours of other Christian bodies outside our own Church. We have many, many noble men in other bodies. I am a Churchman to the backbone, I wish you to know, and I do not for a moment intend to do other than stand up for the grand old system of our beloved Church of England; but I do love—and God grant that I may ever love—all those who love our Lord Jesus Christ in sincerity! Well, we have our Presbyterian brethren—grand men some of them; we have our Methodist brethren, from the United States; our Congregational brethren, also from the United States; and, as the result of our labours, and theirs, and by the outpouring of God's blessing on what we have done, we can speak of a body of more than forty thousand Protestant Christians in Japan. When you remember that ten years ago there were only some ten thousand—I think rather less than more—and that they have trebled themselves and upwards, during this time, you may well “sing to the Lord a new song.”

*The Rev. A. R. Blacket's Speech.*

Coming from Australia, will you allow me to say how great is the pleasure that I have in meeting you upon this platform? Among the names of English Churchmen, there is no name better known in the Colonies than the name of Archdeacon Farrar. And your utterances, Mr. Chairman, on the subject of Temperance Reform, your utterances in defence of Protestant Truth, your utterances in defence of Evangelical practices, have been read, and reprinted, and read again, and thoroughly appreciated. I feel that the only reason why I am permitted to speak from this platform is because, in the Providence of God, I have been called upon to offer myself as a missionary to a non-Christian land. And, coming sixteen thousand miles to London, it does the heart of myself and those who travelled with me, much good to have the hearty welcome we receive at the hands of our English fellow-Christians. You, at any rate, justify the step that we have taken in relinquishing happy work in the Colonies, in view of taking up Mission work abroad. One incident only will I name to you to-night, but that just seems to me to embody the reason why a man no longer young may listen to the call of God to go forth abroad. A week or two before I sailed from Melbourne, I was called by an expatriation to visit her husband, who was seriously ill. And after my visit to the dying man, his wife met me outside, and accompanied me to the door, and said, "I am glad you have been to see my husband. I know he will not recover, but he is perfectly satisfied and prepared, for oftentimes during the

paroxysms of pain I hear him, in the lonely hours of night, praying to and praising God. It will be hard for me to lose him, but I am happy, because I know that my husband is safe." She accompanied me to the step of the verandah, and just as she was bidding me farewell, she alluded to my anticipated departure, and expressed doubt as to whether it was a right step to take. And I turned, and said to her, "Now, what was it that you just said to me there? In yonder room—and you can hear his groans now—is your dying husband. And you are satisfied, you are happy, in the prospect of his death—because you know that it is well with his soul. You, a loving wife, soon to become a widow, and yet happy, because he is in Christ! Had I not better go and tell some of your sisters in China, or India, or Persia, so that, when their turn comes to lose their husbands, they may be happy, because they know that their dear ones are with Christ?" Dear sisters—wives and mothers—you, of all, should be most anxious that men and women should go abroad to tell your sisters in foreign lands of the peace that can satisfy even the heart of the widow or the motherless woman. Think of what the widow in India suffers, think of a widow in some African country, where the grave of the husband must be filled with the living forms of those he left behind him; and I say to you, what I said to that woman in Australia, Had not some one better go and tell our brothers and sisters abroad, of the peace of God that illumines the bed of death?

*THE EVENING MEETING IN THE LOWER EXETER HALL.*

The Lower Hall was well filled, and there were some standing round the doors. The speaking was good, the Chairman kept all well to time, and the hearers were responsive. After the opening hymn, the Rev. H. P. Grubb read the portion of Scripture and prayed. The Chairman, Mr. H. R. Arbuthnot, then referred briefly to the leading features of the Report, which, though they forbade any spirit of boasting, called forth much thankfulness; he felt that while we humbly acknowledge how imperfectly we have done our part towards evangelizing the world, we must resolve, God helping us, not to rest content with what has been done. The Report was "spoken" by the Rev. P. Ireland Jones, and the Chairman then briefly introduced the Rev. E. T. Higgins, who first went forth to Ceylon in 1851, and was now within one week to return thither. Mr. Higgins referred to Buddhism and nominal Christianity as having been two main obstacles to the progress of the Gospel in Ceylon, and sketched briefly the origin of the Kandyan Itinerancy and the Tamil Cooly Mission; contemplating them, he said, as they now are with the affectionate memories of a nurse who looks upon some stalwart man whom she has tended in infant days. From the ripe experience of a veteran he addressed some words of

wise counsel to younger workers on the spirit in which all missionary work should be carried on by sowers and reapers. The Meeting gave a hearty welcome to the Rev. A. R. Blacket of Melbourne, who, before going to the platform in the Large Hall, brought good tidings of the progress of the several Colonial Missionary Associations, and spoke of the claims of much-needing Persia which had summoned him from home work in Melbourne.

After a second hymn and the collection, the Rev. T. Harding of Yoruba earnestly pressed home on all hearts the deep spiritual needs of West Africa, and bade all thank God for signs of progress to encourage amid all the difficulties of a prevailing devil-worship, a trying climate, and the fewness of the European labourers, during fifty years past.

The Rev. C. H. Stileman's address carried away the thoughts of the hearers to Persia and the Bible-lands of the East. He gave a graphic retrospect of the history of the early Christian Church of the third century in those regions, when the Gospel light shone brightly upon those lands, now so dark, when Archbishop Simeon, his clergy and their flocks, laid down their lives in thousands for Christ's sake and the Gospel's. Why, he asked, had that light been quenched? Because there had been no Persian Bible, and advancing Islam from the seventh century had fast barred Persia against the Truth. Brief reference was made to the labours of Henry Martyn, to the long eighty-three years after his death during which missionary labours were so intermittent, to present efforts, to the recently completed revision of the Persian Bible by Dr. Bruce, and to the 800,000 adherents of the sect of the Babis. Mr. Stileman then closed with a strong appeal based on personal conviction, that men, having but one candle of life, should let it burn out for God where men are dying in darkness rather than in lands flooded with light.

The Rev. H. Newton, one of the C.M.S. "missionary missionaries," followed at once with quiet and earnest words of personal application, reminding those present of the overflow meetings, made up of thousands all over England and the world, who, though not within the walls of Exeter Hall, were there in spirit, in loving interest and prayer. He summed up the lessons of the evening, with remembrance of the example of Christ, gathering the thoughts which he would leave with the Meeting under the three-fold invitation from our Lord, "Come unto Me," "Come ye apart with Me," "Come ye after Me." The response of hearts to such an invitation would bring the glad blessing of personal holiness, and abundant fruit-bearing on behalf of others. As Mr. Newton closed, the hearers were ready for the brief prayer which followed, and with the Benediction at 9 p.m., the gathering in the Lower Hall broke up, after a Meeting which from first to last had been of sustained interest and true missionary warmth.

---

#### MR WIGRAM'S BREAKFAST.

On the Thursday morning (May 2nd), on the invitation of the Rev. F. E. Wigram, the Hon. District Secretaries met the Committee of the Society and other friends at breakfast in the Lower Exeter Hall. After breakfast, prayer was offered by the Bishop of Sierra Leone, and Mr. Wigram welcomed his guests, urging the need of reinforcements. The Rev. W. E. Burroughs (Central Secretary) gave the opening address, and was followed by the Rev. H. Sutton, Sir T. Fowell Buxton, the Rev. J. Barton, the Ven. Archdeacon Favell, the Rev. A. R. Blacket, the Rev. G. F. Head, the Rev. J. B. Whiting, the Rev. A. J. Robinson, and Sir J. H. Kennaway.

---



## SOME THOUGHTS AFTER THE ANNIVERSARY.



WRITING immediately after the Anniversary, one is tempted to comment on the proceedings, pointing out the features of interest and distributing words of commendation among the speakers. But such a course would be stale and unprofitable in an article which will only be read after the interval of a month. It would be easy to enlarge on the unprecedented crowds at St. Bride's, and the wonderful impressiveness of the service—more marked, as it seemed to us, than ever; on the grand sermon, delivered with a vigour and animation that many a younger man might envy; on the success, in one form or another, of every one of the eight meetings of Tuesday; on the keen appreciation with which the Committee's brief "General Review" was followed sentence by sentence, and accompanied by a running fire of audible expressions of interest and thankfulness; on the enthusiastic reception of the Archbishop of Dublin, when the audience rose *en masse*, literally *shouted* their approbation of his noble stand for Protestant liberty, and waved hats and handkerchiefs while he stood trembling with emotion—a scene quite unprecedented at C.M.S. meetings; on the enthusiasm evoked by Bishop Ingham's energetic closing speech, which quite revived an assembly that had been glancing pretty frequently at the clock, already pointing to the hour of two; or on the splendid eloquence of Dr. Farrar at the Evening Meeting. But it is sufficient just to recall these features in these few lines. It will be more profitable to ask, What is to be the issue of it all? Are we only to remember that the Ninety-Sixth Anniversary was what is called a successful one? Is nothing to come of it? Let us point out a few of the utterances from pulpit and platform which we think ought to bear definite fruit.

1. Taking Bishop Westcott's Sermon first, we especially note that he in very striking fashion emphasized the grand principle which was the keynote of the Committee's "General Review" to be read next day. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," was the text of the Review. Although, said the Bishop, the Church of God is to be His fellow-worker, by whose agency His will is to be revealed to the world, yet "self is lost in a divine co-operation. . . . Our work, while it is in one sense, through that glad self-surrender which is our only freedom, our own work, is in its origin and strength the work of the Triune God, Father, Son, and Holy Spirit." And again, the Bishop referred to the prominent position of the Holy Ghost in the Acts, the "representative missionary record," and affirmed that "the present and constant action of the Holy Spirit is alone sufficient to guide and to sustain the missionary, and to give effect sooner or later to his labours." Let it also be observed that Dr. Westcott connected the gift of the Spirit with the Ascension of the Risen Lord. The word Incarnation occurred once in the Sermon, but it was not the subject of the Sermon. Rather, the Sermon proclaimed the "Gospel of the Resurrection"—a Resurrection following on the Passion, wherein peace was made "by the blood of the Cross." "We have failed," then said the Bishop, "to realize adequately the majesty of the Ascended Son of Man. . . . We have lingered at the Cross, and not followed the Lord through the rent veil into the Holiest, to the very

presence of the Father, His Father and our Father, in order to claim in Him the power which He has gained for us, and to use it after His example." What is that power? What but the power of the Spirit, to be "claimed" from Him who purchased it for us?—the power to which the Committee again and again refer in the Review, telling of its triumphs in the mission-field during the past year, and affirming the need of it both in the Christian communities abroad and in the Church at home.

2. In another important matter, the Sermon virtually endorses the Review. Neither contemplates the rapid extension of Christianity to the whole human race. The Review adopts a phrase used lately by more than one great writer on Missions, that in this dispensation we are bringing, not the world to Christ, but Christ to the world; and it speaks of the Ecclesia, the elect Church of God, being called out of a world of darkness. This was not intended to commit the Society to a particular view of unfulfilled prophecy, however true many of us may believe it to be. The purpose was a practical one. If the present dispensation (whatever we may include in this term) is an elective one, then the apparently slow progress of the Gospel, especially in Moslem lands, does not shake our faith; then the yearly increase of the Heathen populations by millions, while the converts from Heathenism are only increasing by thousands, does not fill us with despair; and then we can honestly take the Scriptural attitude of expectation of the Lord coming (to use the Archbishop of Canterbury's phrase) "at any time." This view does not limit the world-wide purpose of redemption. That purpose shall surely be fulfilled, and, if it is not fulfilled before the Advent, must necessarily be fulfilled afterwards; but we do not presume to map out times and seasons, or plans and methods; nor do we lay down the law as to what God's world-wide purpose may comprise. Now Bishop Westcott, though he too refrains from advocating a particular view of the mysterious future, does, in the spirit of the Review, encourage us amid the temptations to depression above alluded to, when he says that "God works still, as He worked in old times, not only slowly, but by a few, by a remnant"; and, in another part of the Sermon, "We are tempted to believe that . . . the truth which we declare must at once be welcomed by those who share the nature of the men who killed the Prince of Life. Do we not practically forget that 'the servant is not greater than his lord'? If men kept not Christ's word, how will they keep ours? There must still be the deaf ear, and the hard heart, and the pitiless will." "If," he says, "we are saddened by what appears to be loss and waste infinite, depths of consolation lie in the apostolic words which describe Christians as 'a kind of first-fruits' of the creatures of the 'Father of lights.'" "A kind of first-fruits," he goes on; "we take the phrase to our hearts. The Will of God for the world remains unchanged, and it is our privilege to serve it." Precisely so: our hearts need not sink because the "first-fruits"—the "Church of the first-born"—the Ecclesia—are but a remnant after all. If not in this "age" or *æon*, then in another, in some way and at some time—we do not dogmatize,—the grand promise shall be fulfilled, that "the earth shall be

filled with the knowledge of the glory of the Lord, as the waters cover the sea." As the fine hymn sung at the Anglican Missionary Conference last year expresses it,—

"God is working His purpose out, as year succeeds to year;  
God is working His purpose out, and the time is drawing near;  
Nearer and nearer draws the time, the time that shall surely be,  
When the earth shall be filled with the glory of God, as the waters cover the sea."

3. Once more, both Bishop Westcott and Dr. Farrar emphatically affirmed the uniqueness of the Gospel; and the testimony of men of their type is especially valuable in these days of "Parliaments of Religion," when Buddhists and Moslems, devotees of Krishna and Taoist necromancers, are set upon a platform alongside those who profess to believe in the one only "Name, given among men, whereby we must be saved." "We have committed to us," says the Bishop, "a new thing in the earth, a revelation absolutely unique, essentially different in kind from all other religions. The 'repentance' which we preach is not simply genuine sorrow for the past, but a complete revolution in our natural view of God and self and the world. The 'remission of sins' which we offer in Christ's Name is no simple act of sovereign mercy. . . . We set forth Christ Himself, in His self-sacrificing love, as 'the image of the invisible God,' through Whom it was the good pleasure of the Father 'to reconcile all things unto Himself,' 'having made peace by the blood of His Cross.'" So said Dr. Farrar:—

"The uniqueness and the universality of Christ's claim to the allegiance of all mankind, is illustrated most of all by the spread of Missions. Meeting the needs of all, and alone able to meet their needs; healing the sorrows of all, and alone able to heal their sorrows; forgiving the sins of all, and alone able to forgive their sins—*He* proclaims Himself, by that mighty power, not only the Son of Man, but also the Son of God. And He has, as it were, ascended to Heaven, and taken His seat at the right hand of God—not only in the presence of His few poor Galilean disciples, but before the face of all the world.

"Millions at this moment are ready to die for Christ. A dead Socrates, a dead Marcus Aurelius, a dead Francis of Assisi can do nothing for the world; but though Christ died—yea, rather, He rose again, and He has proclaimed His universal dominion. Confucius owns many followers over a vast space of the world's surface, but he appeals to the Chinese alone; Mohammed has many adherents, but he appeals only to Turks and Arabians and certain Eastern peoples; but Christ appeals to every man who is born into the world. The old man dies in the peace of Christ, and the little Christian child, on its death-bed, whispers the same holy Name. If we take the very foremost men in genius whom this world has ever produced—a Dante, a Milton, a Newton—we find them weeping over the records of that life which was given for man. But none the less, when that story of Christ's love is told to the very humblest and meanest of mankind, it comes home to their hearts; and I was told by the late saintly Bishop of Moosonee, who was my friend and my guest, that if at this day you were to go down the bleak shores of Hudson's Bay, there—among those poor, I had almost said degraded—at any rate, those poor, once savage Indians and Eskimo—you would find the Bible in almost every wigwam, and you would find in many of those poor, converted savages, a humble student of the life of Christ in the Word of God. Therefore, our commission is plain, and our duty is positive—to obey that last Divine command, by extending the area of Christianity, by carrying further the victories of Christianity, and by proclaiming to the remotest nations of the world the Name of their Saviour Christ."

If these three teachings should sink into the hearts of hearers and

readers—(1) that all power at home and abroad is “by the Spirit,” and to be “claimed” from the Ascended Lord; (2) that a true reading of Scripture removes all despondency because progress is slow and saved souls are few; (3) that the Gospel is for all mankind, and entirely outside any comparison with other “religions,”—then the Sermon will not have been preached, the Review read, the speeches delivered, in vain.

4. Another phrase in the General Review has excited some attention; though it is not new, but has been used in our own pages more than once or twice latterly. This is the phrase “a new missionary crusade.” The President quoted it, and endorsed it, in his opening speech. The principal organ of Evangelical opinion makes it the text of its leading article on the Anniversary. That article, indeed, points out that the circumstances of the present time differ widely from those of the early years of the century, when Pratt and Marsh and Bickersteth and Legh Richmond and Haldane Stewart preached the “missionary crusade” up and down the land. This is of course true. Those despised Evangelical fathers had a hard task indeed. There were important towns—Manchester for one—into which they could not at first get an entrance at all. On the other hand, there were many places where keenest interest was excited in Missions as the fulfilment of the Lord’s command, but where a missionary society now is looked upon only as one of a hundred charities, and as the most objectionable of them all, because it takes money “out of the parish.” When Mr. Hole’s truly wonderful History of the early years of C.M.S. is published in full (our pages have only had brief extracts), it will be seen, we are persuaded, with surprise, how the very novelty of the “crusade” preached by Pratt and his comrades gave it a power which is often conspicuous by its absence in modern missionary meetings.

Our advantages now for carrying on such a “crusade” are no doubt very different from what they were in early days. The area in which it can be preached is far greater; the godly praying people ready to be aroused by it are far more numerous; there are more men capable of preaching it; and they have much more to say. But, proportionately to the needs of the now open Heathen World and the possibilities of work there, such a “crusade” is quite as much required now as then. So long as the only demand about missionary meetings is that they shall be “interesting”; so long as humorous descriptions of Chinese or Japanese manners and customs please audiences that ought to be on their knees in deep conviction of sin for their neglect of the last words of the Lord who died for them; so long as a “good” collection, say 20% from five hundred people, is the acme of success; so long as great Yorkshire and Midland towns with every Evangelical privilege are content to contribute two or three hundred pounds apiece to the Evangelization of the World, while spending more than that on church ornamentation and music, and thousands on philanthropic institutions of all kinds in their midst;—so long will a “new missionary crusade” be called for. We do not believe that our own eyes, the eyes even of us in Salisbury Square, are half open yet; at least we have found ourselves obliged

to open them much wider than ten years ago, when we thought we saw plainly enough; but we do see this, that a real revolution is wanted in the minds and thoughts of even very prominent and popular missionary advocates. It is sometimes said that C.M.S. gets larger meetings than some other societies because what is far distant excites keener interest than what is near. It seems incredible that a remark so exactly the opposite of the fact should be made! The certain and inevitable tendency of the human mind is the other way! If one clergyman were alone in the town of Sheffield, all England would ring with the scandal; but precisely parallel cases are at this moment to be seen in all parts of the mission-field. No, not precisely parallel; for, to say the least, a large proportion of the population of Sheffield would, even in such spiritual destitution as the hypothesis involves, know something of the Gospel, and have Bibles, and could read them; whereas in the corresponding districts in Heathendom there would be thousands who had never yet heard of Christ at all. If a royal proclamation were issued from Buckingham Palace, it might conceivably be necessary to repeat it over and over again to the people of Middlesex, for fear they should forget it, or because they were not prompt to obey it; but this necessity would be universally regarded as secondary to the necessity of at least letting the people of Devonshire or Norfolk or Durham hear it once! But the lesson suggested by an illustration of this kind is precisely the lesson which thousands of our inner circle of Christian people, which hundreds of Evangelical clergymen, have yet to learn. To them the "new crusade" should be first directed.

But this "crusade" must not consist in the mere delivery of eloquent missionary sermons and interesting missionary speeches. Here applies the motto of the General Review, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." We were not present at the Evening Meeting of the C.E.Z.M.S. on the Friday of the week; but we have been assured by good judges that one of the addresses given that night was filled with a real power beyond all the speeches at all the C.M.S. meetings. These could be listened to with pleasure, and applauded with heartiness. That one convicted the conscience and stirred the heart. The impulse derived from it was not to applaud it, or to say, "What a splendid speech!"—but to face the question, "Why should not I go to the Heathen myself?" When Peter the Hermit preached the first crusade, it would have been poor comfort to him to have won rapturous applause and to have been accorded thanks by acclamation. What he wanted was men to go to the Holy Land. If he had not got them, his appeals, in his own eyes, would have been a miserable failure. Or, to come nearer home, what does the mission-preacher at a Parochial Mission look for? Would he be content with a vote of thanks for his "interesting addresses"? His eight or ten days' work usually closes, indeed, with a "thanksgiving service"; but the thanksgiving is to God, and it is offered for souls turned from sin to righteousness. Of course the "missionary crusade" which we want to see carried on is not a general Mission, primarily to the unconverted. It is a "Mission" to Christians, and especially to Christian workers, regarding one special Christian duty;

but its purpose is equally definite, and its failure is equally complete if there are no definite results.

This analogy may be carried further. Our older readers will remember that some years before Parochial Missions began to be undertaken, about 1870, "Special Services" for non-church-goers had been held in many places, notably at Birmingham, under Dr. Miller. In like manner, the "Missionary Missions" now projected were preceded by the February Simultaneous Meetings. Those Meetings had a direct spiritual purpose, and they undoubtedly familiarized men with the idea of missionary meetings which should be something more than "interesting," in which complimentary speeches and votes of thanks would be *felt* to be out of place, in which the speeches *naturally* led up to prayer rather than to applause—(not that applause is wrong, but that the highest kind of speech is that which makes it seem incongruous),—and in which the collection (if any) was not the consummation of all things. But the February Simultaneous Meetings were like the old Special Services. While general good effects were expected—and assuredly were produced,—there was no idea of the definite individual ingathering at which, like the Parochial Mission, the Missionary Mission will aim. We do not for a moment forget that most blessed results upon individuals have often been achieved at ordinary missionary meetings, just as the corresponding personal fruit in the conversion of souls is often gathered in regular pastoral ministrations. The Parochial Missioner is generally a reaper rather than a sower, reaping fruit from seed long sown by the parochial clergy and workers; and so at a "Missionary Mission" the speediest results will probably be the bringing to a point the half-formed aspirations and resolves of previous months and years. But not this only. There are few parishes where Parochial Missions have been held where you will not see some earnest Church worker who, before that memorable week, had been living wholly without God in the world; and so we believe that the "Missionary Mission" will be used of God to open blind eyes to the solemn duty of obeying the Lord's command to evangelize the world, and to fire cold hearts with a holy enthusiasm in taking a share in the work.

Is such a "crusade" needed? Is there a single reader of the *Intelligencer* who will say No to this question? E. S.

## THE REPORT OF THE ROYAL COMMISSION ON OPIUM.

### A BRIEF REVIEW.



THE Report of the Royal Commission on Opium has been issued, and has been widely commented upon in the press. It consists of a large pamphlet of 179 pages, ninety-seven of these being occupied by the Report of the Majority of the Commissioners, and the remainder being filled with "annexures," including Mr. Wilson's full and able "dissent" from the Report. We observe with concern that, out of ninety-seven large

pages, only five and a half are devoted to the subject of China ; and with equally significant silence, the *Times* of May 6th gives a column and a half to the subject of the Commission, and has not a word to say about China. We revert to this phenomenon below.

The Report will be received with due respect as commanded by the Queen, and now humbly presented for Her Majesty's approval. Whether it be, as Mr. Wilson fears, "more of the character of an elaborate defence of the opium-trade of the East India Company and of the present Government of India, than of a judicial pronouncement on the immediate question submitted," we do not here pause to consider ; but we cannot help being struck by the earnestness of its tone, and the moderation of its language when combating the anti-opiumist views. Nevertheless the Report, pro-opiumist throughout, contains points of such grave inconsistency and uncertainty, as to require the most careful re-sifting, if not re-hearing, before it can be regarded as finally laying the great spectre of moral wrong and injustice which has so long distressed the minds of friends and foes alike. To a few of these I draw attention in this brief article. I take as my text a paragraph from one of the leading weekly Church newspapers, regretting the conclusions of the Commission, but regarding them as inevitable for those who have followed the evidence, and summing up thus :—"So long as the use of opium in moderation, rather as food and medicine than in excess as a stimulant, prevails so extensively ; so long as medical opinion, European and Native, backed so largely by civil opinion, European and Native, supports this use of the drug ; and finally, so long as our action is hampered by the insobriety of our own people at home and in India, so long we can hope for no change. In regard to the importation into China, we are more hopeful that some amelioration of the evil may yet be won."

We cannot but regard this paragraph as unintentionally misleading. With the lament over the prevalence of insobriety amongst so many bearing the Christian name, and the hampering effect of this disgrace on the Christian action of England, we fully sympathize. But the remaining sentences are obscure, and scarcely justified by the evidence. We would ask :—

(1) *Where* does the use of opium in moderation prevail so extensively? Is it in India, or in China? We might summarize the subject thus : "The *moderate* use of opium in India is not *extensive*. The *extensive* use of opium in China is not *moderate*." The evidence, when carefully examined, tends to show that there are vast tracts in India where a mere fraction of the population are consumers of opium. In such cities as Calcutta, and such districts as Assam, 4 per cent. and 2 per cent. respectively of the population appear to be opium-consumers ; but in the province of Madras only one in every 521, and in Tippera one in every 8588 are supplied with opium. The Native troops do *not*, as had been alleged, use opium largely. Sir Robert Low stated that the highest number of opium-consumers in any regiment under his command was twenty ; in the Ghoorka regiment only two, and in another regiment not one, used opium. The analogy between the use of opium in India and the use of alcohol in England is fallacious.

Or does the writer whom I am criticizing refer to China? And be it remembered that Indian-grown opium exported to China, as compared with that consumed in India, stands in the proportion of nine to one. Most assuredly the use of opium in moderation, as food or medicine, and not as a stimulant, does *not* prevail extensively in China. It is esteemed, however used, a vice and a harmful luxury by the vast majority of the Chinese, and by the large preponderance of independent European and American witnesses. As to the prevalence of the habit, Professor Legge's estimate of 40,000,000 smokers implies that one-tenth of the whole population are affected by the habit. As to the effect of the habit, take this independent testimony from the Pekin correspondent of the *North China Herald*, quoted in the *Globe*, May 8th, 1895: "The opium habit, it is feared, has been playing havoc with the Chinese generals and soldiery during the past thirty years. *Very serious physical and mental degeneration is widely admitted.*" The comparison of the opium habit in China with the use of alcohol in England is fallacious. What should we think if we were told that the alcohol habit was playing havoc with the generals and rank and file of the British army?

(2) I ask, secondly, *how long* has "medical opinion, both European and Native, largely backed by civil opinion, European and Native, supported this moderate use of the drug as food and medicine"?

In India, roughly speaking, fifty-seven medical men (including forty-four on the Government staff, whose evidence, however unjustly, yet inevitably, comes with a certain amount of reserve to the public eye) are in favour of the habit; whilst fifty-one, including twenty Government officials, fourteen missionary doctors, and seventeen independent witnesses, oppose it; and twenty-two are neutral. So that even in India, the question is hardly decided by a clear majority of medical votes. But this aspect of the debate demands close attention. In Section ix. of the Report, *General Conclusions*, page 93, the Commissioners remark that "judgment on the question as to the baneful effects of opium must mainly turn on medical evidence." And they sum up that evidence thus: "To the unscientific, the effect of the evidence may, perhaps, be most clearly conveyed by saying that the temperate use of opium in India should be viewed in the same light as the temperate use of alcohol in England." All very well this for the *unscientific*! But the Commissioners were nervously aware that there was a *scientific* conscience to be satisfied as well; and they asked once and again (page 111), "why it was that, notwithstanding all this evidence in favour of opium in malaria, medical men in India did not prescribe opium for the cure and prevention of malarial fevers?" (It is notorious that they do not do so.) The answer is that "it could not be so used without the most serious risk of narcotic poisoning." This admission will, we imagine, strike both the scientific and unscientific mind as a wonderful thing: that the poor people of India (and, as we are asked to believe, of China too) can take opium safely as food and medicine and useful stimulant, but that the combined medical skill of Europe and America cannot, dare not, prescribe it, as they would prescribe quinine, and recommend moderate doses of



alcohol, without fear and trembling and the gravest distrust. There must be something inconsistent here.

Then once again, on page 19, one or two "general observations" are added to a long paragraph (No. 69) bearing on the harmlessness of moderate opium consumption. (We may remark in passing that the common expression, opium *eating*, is a mistake. Opium is not eaten, in India or in China; it is either smoked or swallowed, not masticated.) "Persons addicted to the opium habit," observe the Commissioners, "except in the *strictest moderation*, are unable to continue their labours efficiently without their periodic dose; and it is generally admitted that the habit, once acquired, is difficult to abandon, if it has been carried to *any excess*." The *strictest moderation*! I fear that we know little of this in China. But we know much of its paralyzing and demoralizing effect on the smokers; and of the riveted chains by which the opium *habitué* is held fast. The medical evidence in China is thus analyzed by Mr. Rowntree: Ten vote in favour of opium, if used in moderation; thirty-seven against its use in any degree; five think it may be used as a prophylactic; thirty-one deny such a use. And as to the "civil backing," we find that the total number of "civil" witnesses examined was 131, including consuls (34), Chinese (16), commercial men (37), and missionaries (who as compared with "the faculty" are, I presume, "civilians") (44). Of these 55 regarded opium as harmless; and 119 condemned it as injurious.

There is one more point in the Report to which I draw special attention in conclusion; and it is a point which must justify the frequent attention drawn to the subject in these columns. Paragraphs 76—78 are devoted with great earnestness to the consideration of the allegation that the connection of the Government of India with the manufacture and sale of opium hinders the progress of Christianity in India. And witnesses of high authority, including the Bishops of Calcutta and Lucknow, Mr. James Monro, and Dr. Martyn Clark, are quoted as doubting or denying any such injurious effect. But the Commission is significantly silent as to the effect on the spread of Christianity in China of governmental action in the growth and preparation of opium expressly for the Chinese market. We were wrong, perhaps, in finding fault last month with the almost exclusive attention given to the *Indian* question in the terms of the opium inquiry, because the question of the effect of opium in India had been, unwisely, we venture to think, pushed to the front by some zealous anti-opiumist advocates. But China remains, as of old, in the forefront of the dispute. We had, before India's opium habit was mentioned, and we have still, a clear case to urge, and to urge persistently. Our treatment of China in the past with reference to the opium-trade was unworthy of a Christian nation, and that action *has* "hindered the progress of Christianity in China." The idea of the "forcing" opium upon China acts like a red flag trailed across the pathway for some warm temperaments; so we will avoid it for the nonce, and assert that the Indian trade largely stimulated the use of opium in China, and that in the teeth of China's governmental remonstrance and

G G

entreaty, oft-repeated and in vain; till remonstrance and entreaty passed into reckless violence and unjustifiable arrogance, and war was the result.

The stain of those proceedings has not yet been washed out, though, like some old and familiar deformity, it excites less notice as years roll on. But is it quite too late to hope for some realization of the halting cheer with which the writer I am criticizing closes his summary, "that in regard to the importation into China we are more hopeful that some amelioration of the evil may yet be won"? There seems to us no such hope if this Report be accepted as a final Report. But if the evidence, as well as the conclusions of the Committee, be carefully sifted and weighed, we are convinced that Christian philanthropists will see reason to support with prayerful hope and sympathy the courageous action of Sir Joseph Pease in once more asking the British Parliament to move in this matter. If not, it may be for ever too late to purge the Christian name from complicity in an unchristian policy. The trade in opium between India and China will die slowly and piecemeal. Excluded already from Manchuria, Indian opium will ere long be shut out from all the land. Japan will not touch it; China will not want it; and too late, the Indian Government, faced now by the pleasant fancy of a harmless and nutritious article of food and medicine, will stand aghast at the prospect of the demoralization of her own people as the only way in which to prop up her failing revenue.

ARTHUR E. MOULE.

## BISHOP TUCKER'S VISIT TO TAVETA AND TAITA.

### LETTER FROM THE BISHOP.

*Frere Town, March 22nd, 1895.*



HAVE already expressed the deep disappointment which I have felt at my inability to visit sooner that most interesting field of work—Taveta. But let me now say with what great pleasure I found myself in the middle of the month of February sufficiently free from engagements at the coast to undertake the long-looked-for journey and pay the long-promised visit.

Before describing what I saw of the work and its present circumstances and prospects, it will be well perhaps to call to mind the circumstances under which it was instituted, and how it suddenly passed from a tentative to a permanent stage. In 1891, Mr. Steggall, who had been labouring with much patience and devotion at Moschi in Chagga, found himself able from time to time to pay short visits to the people living in the great forest of Taveta. He was able personally to influence several Taveta boys, who ultimately became more or less attached to him, and who eventually paid somewhat lengthened visits to their friend living on the slopes of Kilimanjaro. One of these Taveta young men is known now to not a few of our Christian friends at home as Yohana. He accompanied Mr. Steggall to England during his recent visit, and I believe won the hearts of many by his simplicity and earnestness.

It will be in the recollection of many how, in the summer of 1892, the Germans on Kilimanjaro found themselves defeated and defied by the people

of Moschi. They were unable to approach even the borders of the state. In the meanwhile, the English missionaries (Mr. Steggall had been joined by Mr. McGregor) were free to come and go as they pleased. They were known and understood by the people. This position of affairs was intolerable to German pride. Consequently we were compelled to consider an ultimatum presented to us in a way unparalleled in the history of any civilized nation in its dealings with missionaries and their Native converts. The German authorities, without any beating about the bush whatsoever, simply said to us, "If you do not come out of Moschi and abandon your work there, we will make war among the people. Give them up and we shall not consider it necessary to order the advance of our troops." Of course there was only one possible course open to us, and that was to retire. This we did, as I was very careful to inform the British Consul-General, simply and solely to save the Wa-Moschi, whom we loved, from fire and sword. Thus it came about that our work at Moschi came to an end, and thus a retreat was made to the forests of Taveta, thirty miles away and in British territory. This was in July, 1892. In the same month regular work at Taveta was commenced by Messrs. Steggall and McGregor. How has it prospered? Let me in a few words as possible try to tell what I was privileged to see during my recent visit of its progress.

On February 19th, in company with Mr. Wray, I started from Rabai at 6 a.m. for the first camping-ground on the road. Our start was not a very happy one. The men with the loads failed to travel as quickly as we anticipated. The result was that we were obliged to wait several hours before our food supplies arrived. In the meanwhile I was seized with an attack of fever, which prostrated me considerably: however, in a few hours it passed off. A sleepless night followed. In anything but a fit state, I started for the second day's march, but found myself obliged to take refuge on the donkey's back. Fever again came on, and the result was another restless night. Then an interval of a day; followed by a third attack of fever on the fourth day. When this last attack came on, we were nearly half-way across the waterless plain of Taro. Things seemed to promise so badly that I decided to march back, some three hours, to the last place where water had been found. This was done: the journey was hot and trying, but it was a great relief to be once more close to water. Here we determined to rest a day. On Friday, February 22nd, I decided to resume the march. Maungu was reached in due course, but no water was found in sufficient quantity to enable us to camp. We were obliged to march on. Teita was then reached, and a day's rest indulged in. Then away through the forest to Matate we journeyed, and over the mountain path to Bura. We were now within three days of Taveta. So far the journey had been one of extensive toil and difficulty owing to sickness and consequent weakness. *But the thing had to be done.* There could be no standing still, owing to our limited food supplies for our porters, and our inability to buy on the road. Perhaps the hardest part of the journey to Taveta is across the Seringete plain. Usually there is entire absence of water, and there must in consequence be a continuous march of eight hours, a camp without water, and a further march, on the second day, of a similiar character to the first. To my great relief all this was got over without any very special difficulty, and on Saturday morning, March 2nd, we arrived at Larpesu [Lanjoro], where Mr. McGregor met us. The same afternoon Taveta was reached, and our long, weary, and toilsome journey was at an end.

When Mr. Steggall, in 1892, removed to Taveta, his first work was to look out a site for the Mission settlement. After some little delay, an admirable

site was selected just outside the forest, and in close proximity to the river. This piece of land has, with the consent of the governing chiefs of Taveta, been secured to us by the I.B.E.A. Company, and is now C.M.S. property. The name given to it is Mahoo, i.e. Happy Land; and to very many young men and boys it is proving a veritable happy land. It was to Happy Land that I and Mr. Wray were welcomed by Mr. Steggall and his fellow-labourers on Saturday, March 2nd. I was surprised and delighted with what I saw around me. Here were banana plantations on every hand; each tree apparently in full bearing, and in a most luxuriant condition of growth. The secret of this apparent abundance is found in the system of irrigation which, with great perseverance and labour, has been worked out by the boys living on the Mission station. Under Mr. Steggall's direction, a canal some three miles long has been dug, and the waters of the River Lumi have been made available for the cultivation of a large tract of land. I find that there are now some forty-six boys under Christian instruction at Mahoo: these all live upon the station, and maintain themselves entirely by their own labour. A certain proportion of time each day is allotted to general education in school, which each boy attends. Four days a week, cultivation, and building, and manual labour of some kind or other for the general good, is undertaken regularly. Each boy, moreover, has allotted to him a small garden, or *shamba*, some 40 yards by 20. The produce of this piece of land is his own property, and he is allowed one day in the week for work upon it. In addition to all this each boy is required from time to time, when extra work is in hand, to bring building materials, wood, rope, or grass in quantities proportioned to his strength. With the exception of four boys who are specially engaged in teaching, each lad is also required in turn to assist in cooking for a fortnight or a month at a time. Thus the work of the station is carried on, and the whole made self-supporting.

A temporary chapel has been built at Mahoo by the boys, and here at 6.15 every morning they assemble for prayers, which are usually read by Mr. Steggall. Each evening at six o'clock there is a somewhat similar service, prayers, two hymns, and a lesson from Holy Scripture, usually read by one of the elder boys. The whole service is in the language of Taveta. On Sundays the boys attend the service at the church in the forest, near the river. This church was also built by "the Happy-landers," and a very admirable building it is. Everything connected with the service is exceedingly well arranged. Nothing could be more decently or reverently done. Our only regret is that the church is not built of more substantial materials than those supplied by the palm and banana trees. But everything must have a beginning, and no doubt the more substantial church will come in due course.

But now to give a rough sketch of the events connected with my visit. On Sunday, March 3rd, the day after our arrival, we all (i.e. the Europeans together with Yohana and my head-man) met in the boys' chapel for a very happy and solemn service of Holy Communion. This was at seven o'clock. At 9.30 the usual morning service was held in the church at Taveta; about 114 persons were present. When we remember that only three years ago the work was commenced, I think that we have great cause to be thankful for so large a congregation. I spoke to the people, with Yohana as my interpreter. At 3 p.m. there was an address given by Mr. McGregor to the people (Heathen) assembled at the market-place. At four o'clock the evening service was held in the church. At 7.30 the boys met in the schoolroom at Mahoo for hymn-singing. This was closed by a few short prayers. Such was the Sunday engagements. On Tuesday I held a confirmation, when eleven males and one female (Yohana's mother) received the laying-on of hands. This was indeed

a notable event in the history of the Church of Taveta. There are now thirteen communicants, and the number will, I doubt not, soon grow. On Wednesday, March 6th, I arranged to meet the Taveta elders under the great shauri-tree. These elders are the rulers of the Native community. They are elected by the people, and seem to be trusted by them. Of course they are pure Heathen. On reaching the place of rendezvous I found nearly 200 men gathered together. These might be divided into three classes: first, there were the elected elders who form the council of the state; then there was a large body of the married men; and lastly, there were the young warriors with their spears and grease. The scene of the gathering was a very romantic one. A large tree, with wide-spreading branches, afforded delightful shade; the grass around was of a bright, fresh green, and when lit up by the sunlight glinting through the thick foliage, was almost of living gold. We were in the very heart of the Taveta forest; the River Lumi flowed close by. Such was the scene which greeted me as, accompanied by Messrs. Steggall, McGregor, Verbi, and Wray, I arrived at the place of conference. After the usual greetings, and the lapse of a short space of time to allow stragglers to come in, I stood up to address the gathering. Yohana acted as my interpreter. I expressed the great pleasure which I felt at meeting the representatives of the Taveta nation, and reminded my hearers that that was my second visit to the forest. I also expressed my thankfulness that many were attending the teaching of the Word of God; at the same time I spoke of a certain amount of disappointment which I felt on account of the many that were holding back, and who refused to listen to the preaching of the Gospel. I then referred to the fact that reinforcements were coming to the Mission, and that English ladies would be of the number. I wished to know whether, on the arrival of the ladies, they would send their daughters to be taught, and whether permission would be given to their wives to receive instruction. I reminded them that our message was from God, and that it could not be rejected without guilt and future punishment. I also spoke of this God's great love—how that every blessing came from Him, and how the crowning act of love was the gift of the Saviour the Lord Jesus Christ. At the conclusion of my address there was a brief pause, and then it was intimated to me that the assembly would consider my words and afterwards return me an answer. It was interesting to notice how each man seemed to take his proper place. First of all, the twelve chief councillors rose up and slowly walked away to a neighbouring tree, where they consulted together; then the married men moved off to another spot some distance away; and lastly the young warriors took up their position under some trees in our front. In about a quarter of an hour, the seniors, having apparently made up their mind, were joined by the married men, and a further conference took place. While this was going on the young warriors were seen to be in motion, and in a little time were observed to take regular order. Then it was apparent that they were about to give us their war song and dance; this they did. There was a certain melody in the former, but not much grace in the latter. With uplifted spears they advanced slowly, shouting and leaping. This went on for some time until they apparently received a message from their elders, with an intimation that the council had made up its mind, and was returning to give an answer to my address. The dance and song then came to an end, and every one took his proper place once more beneath the shauri-tree. Then the spokesman rose up and delivered an address which was supposed to embody the result of the conference and to be an answer to my speech. He commenced by saying that they were glad to see me, and to hear that more missionaries were coming to Taveta. They excused themselves for not having attended more to the

teaching of the Word of God, and pleaded the necessities of cultivation and work as the reason why they did not attend our services in larger numbers. They were glad to hear that English ladies were coming, and they promised to send their children to be taught. They would also allow their wives to receive instruction. But there was one matter in which they were somewhat exercised in mind. Suppose their wives should run away from them and take refuge at the Mission station, would they be sent back and not harboured? On this matter I had no difficulty in setting their minds at rest. I told them in reply that the object of our teaching was to make them better men, their wives better women and better wives, their children better children and obedient to their parents. I said if their wives became Christians there would be no question of sending them back when they ran away, because then there would be no wish to run away from their husbands and their duty. This concluded our conference, and with salutations on both sides we separated.

I felt very thankful for this meeting with the representatives of the Waveta, and earnestly hope that it may bear fruit in the not-distant future.

On Friday evening at 7.30 the Christian boys met in the schoolroom for their weekly prayer-meeting. It was deeply touching to hear these young lads pleading with God, apparently with great earnestness, for blessing on their own souls and on those of others. This meeting for prayer is usually used by Mr. Steggall as an opportunity for imparting Scriptural instruction, and with a special view to the service of Holy Communion on the Sunday following.

On Sunday, March 10th, my work in Taveta came to an end. At the morning service Yohana was solemnly set apart as a lay reader. I had previously given him a written examination in Scripture knowledge and found him to be well instructed. His earnestness and zeal are beyond all question, and it was with the utmost confidence that I licensed him for his work. We have now, I am thankful to say, in the diocese eighteen licensed lay readers: twelve in Uganda, five at Rabai, and one at Taveta. Of these only one is supported by the C.M.S.

On Monday, March 11th, Mr. Wray and I, after a very happy visit of some nine days, said "good-bye" to our dear friends and brethren at Taveta, and once more took to the road. We had been greatly refreshed by our visit, and felt more than repaid by all that we had seen for the toil and weariness of the journey. God has greatly blessed the labour of His servants, and it was with a heart full of thankfulness and praise that I brought my second visit to Taveta to a close. I am sure both Mr. Steggall and Mr. McGregor would unite earnestly in saying, "Not unto us, O Lord, not unto us, but unto Thy Name be the glory."

The object of my journey was to visit not merely Taveta but Teita, and to see what prospects there might be of re-opening our work in the latter place. On the way back to the coast I determined, if possible, to stay a few days at the scene of Mr. Wray's former labours. It was a stormy afternoon when we left Taveta, and at night the thunder rolled and the lightning flashed continuously for several hours: very little rain fell, however, and the men happily escaped a drenching. We, of course, were in our tents. An early start was made by moonlight, and eight hours of marching were accomplished before we camped for the night. On the third day we reached Matate, and determined to branch off from the main road and visit a place called Mlieni, which was said to be a promising field for missionary work. I found that while the valley was very fertile and delightful in its beauty, the population was too

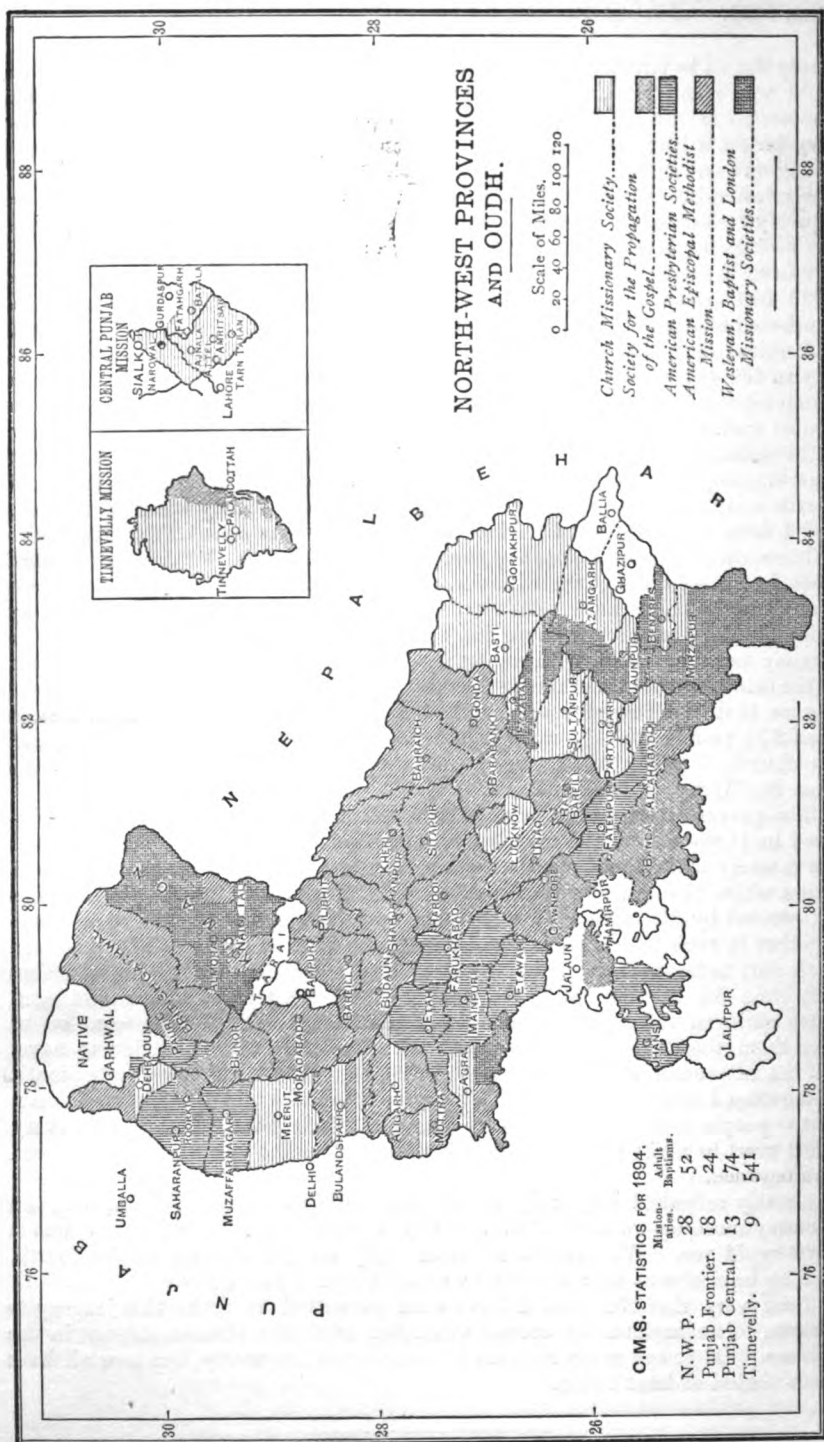
scanty for us to entertain the idea of planting a Mission in their midst. The night was spent here, and at early dawn we commenced our march to Teita. The ascent to the mission-house from the plain below is very steep. I was very far from being in a climbing condition. My donkey, however, was a very strong one, and bore me very bravely up sheer parts of the ascent of 1200 feet. The mission-house is situated in a scene of exquisite beauty. On one side lies a lovely valley, highly cultivated, and watered by several streams running down the undulating hills which shut the valley in. On the other side of our lookout from the door of the mission-house, over vast forests and plains, some 1200 feet below, in one direction lies the grand mountain of Kisigau; in another the Matate ranges of hills, rising to an elevation of some 7000 feet, and quite hiding a view of snow-clad Kilimanjaro. Occasionally, more especially in the early morning, the clouds roll down upon the mountain and the mission-house is wrapt in mist. The air is delightfully bracing. At night you almost wish for a fire. Such is the scene of Mr. Wray's work for very nearly eight years. We were warmly welcomed by the people. It was evident that a great change has come over them since the days when Messrs. Wray and Morris were almost besieged in their house. It was Friday when we arrived, and I determined to stay till Monday. Saturday was spent in visiting the villages—which lie very close together—about the Mission. Within ten minutes' walk I counted sixty of their houses. On the opposite side of the valley there seemed to be many more. In visiting we told the people that the next day being Sunday there would be service, and that we hoped they would come. On Sunday morning a man, with my frying-pan in one hand and my walking-stick in the other, was sent round to let the people know by a vigorous beating of the former that the time for service had arrived. To my great surprise more than 200 people quickly came together. The service was in the open-air, as the church, built by the Natives some two years ago, on the occasion of a visit from Mr. Wray, had fallen down.

The prayers were in Ki-Teita, in which language Mr. Wray is a master—indeed he is the only white man who understands the language. So perfect is his mastery of it, that the report was spread abroad some time ago that there was a white Mteita living on the mountain. I spoke to the people and was interpreted by Mr. Wray. I told them how glad I was to see them come together in such large numbers, and that I took it as an evidence of a desire on their part to know more of the things of God. I added that I hoped before very long the Mission might be re-opened, when I trusted they would send their children to be taught, and also come themselves. I then went on to give them the Gospel message and to tell them of Jesus the mighty to save. In the afternoon a second service was held, but with fewer attendants. Altogether I was greatly cheered by my visit to Teita and the apparent desire of the people to be taught. I have come away feeling very strongly that every effort must be made to carry on the work which for the last five years has been in abeyance.

Greatly refreshed physically by the rest and bracing air of Teita, early on Monday morning we started on our way to the coast. Our journey was a very rapid one. We arrived at Rabai early on the morning of the fourth, having been absent from the coast exactly a month and a day.

I am very thankful that I have been permitted to make this journey to Taveta. It completes my second visitation of all the Mission stations in the diocese. Of course many stations I have visited frequently, but now all have been visited at least twice.

---





## UNEVANGELIZED MILLIONS IN THE NORTH INDIA MISSION.



**H**AVING read with great interest and sympathy the account of the needs and opportunities beyond the frontier of India, described in the *Intelligencer* for April, I think the Society should be reminded of the state of the North India Mission, lest in their enthusiasm for the more romantic work they forget the needs of the humdrum work among far greater multitudes living in the plains.

There are at the present time millions of people in North India committed entirely to the care of the C.M.S., to whom the Gospel is not preached at all. I do not refer to those districts where there is no Mission work, as Lalitpore and Ballia; or those where it is preached to part of the population by other societies; but to those only in which all the work that is done is done by the C.M.S., and no other society is working. They are:—

1. *Gorakhpore*, with a population of 2,994,057. There are here two missionaries, of whom one, the Rev. J. P. Ellwood, is chairman of the Native Church Council, and has besides to pastor the three Christian congregations, as well as to hold one service on Sunday for the English residents of the town, who would otherwise be without a minister. He has also the care of orphanages for boys and girls. The other missionary, the Rev. T. F. Robathan, has charge of the Anglo-Vernacular High School with its several branches, and helps Mr. Ellwood in his pastoral work. It is evidently quite impossible for either of them to attempt to preach in the villages, where over 2½ millions of the people live.

2. *Basti*, the district between Gorakhpore and Faizabad. Its population

### NOTE IN EXPLANATION OF THE MAP.

The Map shows:—(1) The extended area over which the C.M.S. Missions are scattered in N.W.P.

(2) The contrast between the large districts of N.W.P., and their few workers, and the small districts of Tinnevely and Central Punjab, and their many workers, e.g.:—

Districts.	Population.	Missionaries.
Gorakhpore and Basti . . . . .	4,779,901	2
Central Punjab . . . . .	2,500,000	13
Sultanpore and Partabgarh . . . . .	1,986,746	None resident
Tinnevely . . . . .	1,916,095	9

(3) The large area worked by the American Episcopal Methodists referred to in the Bishop's letter.

Population of the district from north-west to south-east:—

Dehra Doon . . . . .	168,135	Mainpuri . . . . .	762,163	Faizabad . . . . .	1,216,959
British Garhwal . . . . .	407,818	Farrukhabad . . . . .	858,687	Basti . . . . .	1,785,844
Kumaon . . . . .	563,181	Hardoi . . . . .	1,113,211	Banda . . . . .	705,823
Saharanpore . . . . .	1,001,280	Sitapore . . . . .	1,075,413	Allahabad . . . . .	1,548,737
Muzaffarnagar . . . . .	772,874	Bahraich . . . . .	1,000,432	Partabgarh . . . . .	910,895
Bijnor . . . . .	794,070	Etawah . . . . .	727,629	Jaunpore . . . . .	1,264,949
Meerut . . . . .	1,391,458	Jalaun . . . . .	396,361	Azamgarh . . . . .	1,728,625
Bulandshahr . . . . .	949,914	Cawnpore . . . . .	1,209,695	Gorakhpore . . . . .	2,994,057
Moradabad . . . . .	1,179,398	Unao . . . . .	453,686	Mirzapore . . . . .	1,161,508
Muttra . . . . .	713,421	Lucknow . . . . .	774,163	Benares . . . . .	921,943
Aligarh . . . . .	1,043,172	Barabanki . . . . .	1,130,906	Ghazipore . . . . .	1,077,909
Budaun . . . . .	925,698	Gonda . . . . .	1,459,229	Ballia . . . . .	942,465
Bareilly . . . . .	1,040,691	Lalitpore . . . . .	274,200		
Pilibhit . . . . .	485,866	Jhansi . . . . .	409,419	Tinnevely . . . . .	1,916,095
Agra . . . . .	1,003,796	Hamirpore . . . . .	513,720	Amritsar . . . . .	992,697
Etah . . . . .	702,063	Fatehpore . . . . .	699,157	Sialkot (half) . . . . .	559,923
Shahjahanpore . . . . .	918,551	Rae Bareilly . . . . .	1,036,521	Gurdaspore (half) . . . . .	471,961
Kheri . . . . .	903,615	Sultanpore . . . . .	1,075,851		

is 1,785,844. There is here a C.M.S. High School. It is visited from Gorakhpore. (The Salvation Army have tried to carry on work here, but their officers have always left before learning the language.)

3. *Azamgarh*, south of Gorakhpore. Its population is 1,728,625. About three-quarters of this district is worked by the C.M.S., the Wesleyans working one-quarter. It is visited from Benares.

4. *Sultanpore*, with a population of 1,075,851. It is visited from Faizabad.

5. *Partabgarh*, with a population of 910,895. It is visited from Allahabad.

The four last-named districts are really not worked at all, as only the chief town in each case is visited, and that only once a month at the most, so that the villagers, who constitute by far the larger part of the population, have no opportunity of even hearing the Name of Christ. The only light anywhere near these people is that of the C.M.S., which is shining so dimly as only to make the darkness visible in one town in each district. As the Bishop of Lucknow says, "Vast rural districts are completely unevangelized."

Is not the mere statement of these facts an irresistible appeal to all to offer for this work? The Committee have no men to send, but if they clearly make known the need, the responsibility rests not with them, but with every member of the Society, with every Christian, to whom the news shall come.

The chief towns of all these districts should be occupied and made centres of work; but more important even than this at the present time, or rather as a step towards this, is the formation of a strong rural Mission.

It is more important because the villagers of India are far more ready to receive Christ than the people living in large towns. This fact is impressed upon us by the state of the Missions in every part of the country. The Tinnevely, Telugu, and Travancore and Cochin Missions prove it. The much newer Mission in the Punjab strikingly enforces it. This year's Report states that the number of Christians has risen from 593 in 1873 to 4648 in 1894. This increase has been almost wholly in the Central Punjab round Amritsar, where there are 4030 Christians, yet there were only thirteen missionaries in the Central Punjab, while there were eighteen in the frontier stations. Can any more striking proof of the effectiveness of a strong rural Mission be conceived?

Besides the above-mentioned places, the work in the rural districts round Benares, Meerut, Aligarh, Muttra, to say nothing of that in the Central Provinces, all needs strengthening.

Who will volunteer? Young clergy and laymen are needed for Bands of Associated Evangelists; others to work as ordinary missionaries; and ladies to undertake work in the larger villages as they do in the Central Punjab.

A. I. BIRKETT.

---

#### LETTER FROM THE BISHOP OF LUCKNOW.

*Allahabad, March 6th, 1895.*

At the last meeting of the Allahabad Corresponding Committee, I brought forward a suggestion which was adopted by the Committee, that the Parent Committee should be applied to to establish a rural Mission in these provinces. My reasons for doing so were as follows:—

1. There are vast rural districts in this diocese which are completely unevangelized at present; and for which, if any one, the Church of England, and the C.M.S. in particular, is responsible. For example, take Gorakhpur,

a district containing 4576 square miles, and with a population of 2,994,057. The only Mission working in this district is the C.M.S., and that almost exclusively in the city of Gorakhpur, and Christian villages near it. Or take Azamgarh, a district containing 2148 square miles, and with a population of 1,728,625. Here also no Mission but the C.M.S. is working, and that only in the city of Azamgarh, and with only the feeblest staff—no European at all. These are but examples, and more could be given. There is a loud and urgent cry for work in such districts which the C.M.S. has as yet not taken heed to.

2. Experience shows that there is a good promise of success in such districts in the North-West Provinces if properly worked, i.e. if the missionaries and their staff live among the country people, and do not merely live in towns and occasionally go out itinerating in the country. When I was at Moradabad a few weeks ago, the judge of the district gave me interesting statistics of the work of the American Methodist Mission in those parts. Converts are being gathered into the Christian flock literally by thousands every year, and according to him (and he speaks as a Churchman and an outsider), they make very fair Christians, and no one is baptized until he has been an inquirer for six months. The figures below will show you the number of their members and probationers in the North-West Provinces and Oudh—nearly all from rural districts :—

District.	Probationers.	Full Members.	Local Preachers.
Bareilly . . . .	1333	1246	29
Budaon . . . .	4942	2231	13
Gonda . . . .	594	305	16
Kumaon . . . .	470	436	—
Moradabad . . . .	5952	2422	30
Oudh . . . .	1348	713	50
Philibhit . . . .	4113	1732	22
Sambha . . . .	2452	2662	22

I know of no reason why (humanly speaking) the peasants of Gorakhpur and Azamgarh should not be equally accessible to the Gospel. Possibly the American methods are open to criticism; but the broad results are, I believe, fairly satisfactory; and the methods, if defective, are probably improvable, and if a similar work were set afoot by the C.M.S., things which may seem to us mistakes could be avoided, while the general scheme of a crusade in a rural district of defined extent could be adopted.

3. Thirdly, I believe that the reflex influence of a vigorous rural Mission undertaken by the C.M.S. in these provinces would be excellent upon the existing Missions of the Society. One cannot but be conscious that many of our town Missions are rather in a rut. We want to be brought into close contact with new work and new workers, starting unhampered by old traditions and the mistakes of predecessors which cannot be shaken off. I believe, if the Society were to start a well-manned and vigorous rural Mission—with both men and women workers—and both English and Hindustani—say in the Gorakhpur district, allowing the workers to live out among the people, and instructing them to keep unhampered by any institutions, except rural schools and dispensaries, it would have a very happy and quickening effect upon the whole work in these provinces. I trust that the Parent Committee will consider this proposition seriously, and will be guided to a right decision. It has not been made hurriedly.

A. LUCKNOW.

## AN INDIAN PASTOR'S PAROCHIAL REPORT.

ANNUAL LETTER OF THE REV. W. D. CLARKE, ZION CHURCH, CHINTADREPETTAH, MADRAS.\*

*Chintadrepetta, Nov. 29th, 1894.*

MUST begin my second Annual Letter with an expression of deep thankfulness to Almighty God for the many mercies vouchsafed to me during the last twelve months. The year under review was one of quiet and peace, and I am thankful to be able to report that there has been steady growth in many directions.

It is now eighteen months since I took charge of the Southern Pastorate, Madras, and when I look back over that period and think of God's goodness to me and mine, I feel with the Psalmist, "That there is no lack to those that fear Him."

May 20th, 1894, will be a memorable day in the history of my life, being the day on which I received the holy office of priest from the hands of our good Bishop at Ootacamund. I can never forget the solemnity which characterised the Ordination Service, and may God grant that I may have grace "to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

In reviewing my work in the pastorate for the last twelve months, I cannot help noticing that it is a varied record of joy and sorrow, but bearing throughout the impress of God's loving hand. There has been much sickness throughout the year all over Madras, and the Southern Pastorate, like other congregations in the city, lost several of its prominent and useful members. Of the eighteen members who have been called home this year, I may make special reference to four of them.

One of them was Mr. S. Rhenius Pillai, who was occupying a high position in Government service, and was also a leading member of this congregation. He was himself the son of an S.P.G. clergyman, and his wife was the daughter of one of the C.M.S. clergymen in Tinnevely. He passed away in his forty-sixth year, after a short illness of about fifteen days. His death is memorable as having taken place on Christmas Day.

Another one was Jervaratnam Bhushanam—a young man of twenty-three years, the eldest son of the late Rev. Mr. Bhushanam, of the C.M.S., Masulipatam. He was the only son of the family, and therefore his death was a serious loss to the poor widowed mother and her two daughters.

The third one was Joanna Saththianadhan, the youngest daughter of the late Rev. W. T. Saththianadhan.

The fourth was Krupabai Saththianadhan, the wife of Mr. S. Saththianadhan. The last two following each other in close succession, with a short interval of four days, passed away in the prime of life and in the midst of usefulness, leaving a large circle of friends and relatives to mourn their loss. The former was a life member of the Gleaners' Association, and the latter was well known as the first Native lady novelist in India.† It is noteworthy that most of the persons that passed away this year were young men and women—persons who were likely to have been most useful in their day and generation. The shock caused by these unexpected deaths has made the congregation to realise more forcibly than ever the shortness and the uncertainty of life, and the necessity for working while it is day, "for the night cometh, wherein no man can work."

In reviewing my work for the year I am thankful to be able to report also that there has been, on the whole, considerable progress in the two congregations comprising this pastorate—Zion Church and Trinity Chapel. The number of baptized members, including children, is nearly 776, of whom forty-four were baptized during the year; of these ten are accessions from Hinduism. The aggregate income of the pastorate amounted to Rs. 1703:8:2. Many members contribute liberally, with a view to secure the self-support and independence of their Church. Besides the ordinary Sunday collections and monthly subscriptions, special collections were made with a view to help the Bible Society, Religious Tract and Book Society, the Mission for the Jews, the

---

\* Mr. Clarke is a son-in-law of the late Rev. W. T. Saththianadhan.

Preachers' Association in connexion with the Southern Pastorate, &c. It was once the complaint that Indian Christians were forward in receiving but backward in giving towards missionary objects.

One or two cases may be cited in the way of showing how liberally and cheerfully the members pay special thank-offerings. Two women belonging to my congregation, as a mark of gratitude for the mercies received, offered Rs. 35 for covering the floor of the chancel of the Zion Church with a carpet. It was found that another Rs. 13 would be required to procure anything like a decent covering, and when I announced this to the congregation, two others paid enough and more in a fortnight's time, and the carpet has now been bought. A third has paid Rs. 15 and a fourth Rs. 10 as special thankofferings.

The Ingathering Service which was held last Easter Monday was, strictly speaking, a grand thankoffering service. All the members of the congregation, both rich and poor, were requested to bring to this annual service free-will offerings in token of their gratitude for the mercies they have received from the hand of God.

Easter Monday was set apart as a day most appropriate for a service of this kind. Words cannot express the readiness and cheerfulness with which all the members responded to this appeal. All sorts and varieties of articles, such as sheep, turkeys, fowls, ducks, cotton, linen and woollen goods, fancy articles, brass vessels, jewels, vegetables of all sorts, books and refreshments were brought. These were all arranged in a large shamiana which was erected in the church compound. A short thanksgiving service was held in Zion Church, after which the congregation moved to the shamiana, where all the articles were exhibited, and afterwards sold by auction to the members and friends assembled under it. This was the second service of the kind in the pastorate, and I am glad to say that it proved a grand success. Rs. 220 were realised from the sale of the offerings as against Rs. 120 in the previous year. It is proposed, God willing, to hold these services every year, and to utilise the money in supplying the wants of Zion Church.

In connexion with both congrega-

tions, divine services, prayer-meetings, missionary meetings, Bible-classes, mothers' meetings, devotional and revival meetings have been regularly held throughout the year. Different means are used to reach different classes of people in the congregation, and the one object we have in conducting these meetings is the deepening of the spiritual life of all the members. Cottage prayer-meetings are held in different parts of Madras almost every day in the week for the benefit of families living far away from Zion Church, and the members of which cannot therefore attend the week-day services held every morning in Zion Church. In this connexion, it must be remembered that the families belonging to the Southern Pastorate, unlike other congregations, are scattered far and wide all over Madras, and it is almost impossible to get them all together as often as one could wish. The cottage prayer-meetings are therefore calculated to meet this difficulty. Two or three families meet together in one of their houses, where a short prayer-meeting is held, in which the male members are asked to lead in prayer and give short addresses; a collection is also taken at the close of every meeting.

Three important branch associations are worked with success and efficiency in connexion with this pastorate.

*Juvenile Association.*—This Association was started twenty-five years ago, for the benefit of the juvenile members of the congregation. There are about 100 young people connected with this Association who help the pastorate with their prayers and liberal contributions. The income of the Association this year amounted to Rs. 138, out of which the sum of Rs. 100 has been paid to the pastorate fund. The Association has its own weekly and monthly Bible-readings and prayer-meetings. The last anniversary meeting was held in Zion Church, on February 26th, with the Rev. E. Sell, B.D., our popular Secretary, in the chair, and the members had the rare privilege of hearing an address from the Rev. Martin Hall, of the Children's Special Service Mission.

*Chintadrepetta Christian Association.*—This is the fourteenth year of its existence. The Lord Bishop of Madras is its patron, the Rev. H. D. Goldsmith, of

the C.M.S. Divinity School, its president, and Mr. S. Sathianadhan its vice-president, and several chaplains and missionaries are its vice-patrons and members. This institution is a source of Christian influence in this locality, and a means of blessing to many. The devotional and revival meetings conducted in the lecture-hall once a month are solely intended for the spiritual edification of the members of the Southern Pastorate. Debates, lectures, and social meetings are intended for all classes of people, Indian Christians, Eurasians, Hindus, and Mohammedans. The lecture meetings are, as a rule, attended by the educated high-caste Hindus, to whom the Gospel is preached by means of lectures in English. A temperance branch has also been working in connexion with this Association. The evil of intemperance still continues to be a gigantic one, and we have to fight against this enemy here in India as systematically and strenuously as anywhere else. I am thankful to be able to report that God has crowned this our effort also with a great measure of success.

*The Preachers' Association.*—This Association was originally started, like many other movements in this pastorate, by the late Rev. W. T. Sathianadhan on a small scale, with the view of encouraging voluntary Gospel-preaching in the congregation. But it has now grown in importance and usefulness to such an extent that it is now looked upon as the only institution of the kind in all Madras, in which voluntary effort to preach the Gospel to non-Christians is so successfully encouraged.

Before closing this subject, let me refer to the words of the late Rev. W. T. Sathianadhan with which he encouraged the members of this Association when he last met them at Pallavaram:—

"I am glad to be here with you; it may be my last privilege; life is so uncertain; it is a privilege indeed to spend it for my Master's glory. I am thankful to see that the evangelization of India is being so vigorously pushed on by her own sons. When I was in England in 1878, and attended some of the missionary meetings, I was much struck with the fiery spirit with which they

were conducted. I felt then that I was living the life of heaven on earth, and was wondering whether Native Christians in India would ever attain to that pitch of religious zeal and devotion. I am now convinced that India is having its own missionaries, with whose help alone this great empire has been brought to our blessed Lord and Saviour Jesus Christ."

A short visit of about a week in February last from the Rev. E. N. Thwaites and the Rev. Martin Hall has been to us a source of great encouragement and refreshment. Five services were held in Zion Church, at which both of them spoke. On Sunday, February 25th, Mr. Thwaites preached a most powerful sermon to a very large congregation, and when at its close the preacher asked if any one in the church was anxious to accept Christ as his Saviour, and if he would signify it by standing up for a minute, not less than forty-two stood up one after another and signified that they were determined to live for Christ. On Monday evening, Mr. Hall addressed two children's meetings; one of them was the largest children's gathering we ever had, about 560 children having been present; and the other was the Anniversary Meeting of the Gleaners' Union. On Wednesday, the 28th, a prayer-meeting was held in Zion Church, at which both Mr. Thwaites and Mr. Hall addressed all church-workers. Missionaries, pastors, catechists, and teachers from all denominations were present. Every Mission agent connected with our Madras Native Church Council attended this last meeting. The power with which the Special Missioners spoke was eminently calculated to touch the hearts of all hearers, and to induce many a servant of God to consecrate his life afresh for the service of the Master. Periodical visits from men like them would, I am sure, have the effect of stirring up the Indian Church to greater activity and zeal in the Master's cause. I earnestly hope and pray that God will, in His own good time, so touch the hearts of some of His devoted servants in England, as in the case of Messrs. Thwaites and Hall, that they may say, like Isaiah of old, "Here am I, send me."

## THE FIRST LADIES FOR UGANDA.



At the C.M.S. Anniversary meetings on April 30th, and to known friends afterwards, a handbill was circulated announcing that on Thursday, May 16th, farewell would be said to the new party destined for Uganda, among whom for the first time were the names of ladies. The intimation was enough. No other means of advertisement were employed, or needed.

For the first time the C.M.S. engaged Queen's Hall, Langham Place, which, although its actual seating capacity falls a little short of Exeter Hall, is so conveniently constructed as to make hearing possible to nearly every one. It has other advantages on which it is unnecessary here to dwell. But large as the hall was, the simple announcement had sufficed to fill it.

There were none of the usual elements of a meeting, even of a dismissal meeting. Rather, from the subdued and reverent demeanour of that vast assemblage you would have supposed we were in church. On the right of the platform (looking towards it, i.e. on the left of the chair) were the ladies of the contingent, Misses E. E. Browne, E. L. Pilgrim, M. S. Thomsett, E. M. Furley, and J. E. Chadwick, seated in the order named. On the other side, observing the same order, were the Revs. Martin J. Hall and T. R. Buckley, Messrs. J. B. Purvis, A. Wilson, and F. H. Wright. Behind them, as at the evening meeting of the Anniversary and other gatherings, a choir of ladies sang hymns during the time of waiting. The chair was taken by Sir John Kennaway, and those who took part in the proceedings were chiefly those who had some close connection with the work. The Rev. R. Lang, who after the opening hymn read a portion of Scripture and offered prayer, was formerly African Secretary of the C.M.S. The Rev. F. Baylis read the Instructions as the present African Secretary. The Rev. C. G. Baskerville has given a son to the Uganda Mission. The late Treasurer, Sir T. F. Buxton, has, through the British East Africa Company as well as through the C.M.S., very close ties with Uganda.

The passage which Mr. Lang chose, the latter part of Isa. xl., was peculiarly appropriate to the occasion, and will doubtless be borne in mind during the long and weary march of 800 miles.

It is needless to reproduce here the kindly words in which the President, Sir John Kennaway, before he had to go off to the House of Commons, expressed our heartfelt wishes and prayers for the welfare of the party, or the items of personal description with which Mr. Stock introduced each member of it. In the course of his remarks the latter quoted a letter from Alexander Mackay, which he truly characterized as prescient, a letter written in 1887. It ran as follows:—

"You ask me about the women. Most of those who determined to cast in their lot with Christ's people are married women, some coming for instruction with children in their arms. Both Mr. Ashe and myself were very guarded in receiving any younger ones even as pupils.

"As usual, in Africa, the women have all the heaviest work to do. In Buganda they alone do all the cultivation of the soil, besides cooking, &c. Several of those whom we taught showed real earnestness and diligence, becoming good, fluent readers, even of Kiswahili, a language considerably different from their own, while they stood firm in the sorest days of persecution. This was almost to be expected, for the women throughout the country are the most earnest followers of the Heathen religion, much more so than the men, and often, very often, I sighed to think that no systematic effort could be made by one or two male teachers, like Mr. Ashe and myself, to reach the hearts of the women of Buganda. Our best efforts could only affect but a portion of one-half of the

population, leaving almost untouched the great mass of the real upholders of the power of demon-worship in the country.

"But the day will surely speedily come when some of the Christian ladies of England will take pity on their black sisters in Central Africa, and we shall have as a powerful adjunct to our work a missionary agency corresponding to the Zenana Mission in India. Here is a vast sphere for usefulness. Some one must be bold enough to take the initiative. Many will doubtless find the courage to follow."

Mr. Stock also read a letter from Samwili Mukassa to Miss Stock, which showed with what eagerness the coming of the ladies was desired by the Christian leaders in Uganda.

The Instructions to the ladies followed. One was struck with the insight into character and minute attention to detail which these Instructions displayed, as well as the way in which all matters, great and small, were put upon the ground of devotion to Christ.

Miss Furlay, who is in some degree to be the leader of the band, spoke for her sisters. It is the first time that a lady has spoken at a dismissal, or at any mixed C.M.S. meeting, other than the smaller gatherings of the Gleaners' Union; always excepting Mrs. Bishop's great speech a year and a half ago. The C.M.S. in this development is following the example of its younger sister the C.E.Z.M.S. In both cases the speaker has been a lady who has already been in the field, and not a new recruit. Miss Furlay has had experience of Africa. After this, the Rev. W. E. Burroughs commended the little band in prayer to God.

Then came the Instructions to the men, in which the same keen discrimination was shown as before. Not only were their several functions indicated in a general way, but such topics as their attitude towards each other and the heads of the Mission, the mean between carping criticism and thoughtless acquiescence to be observed in their communications with home, and, in particular, the relation of industrial work to Mission work proper, were carefully stated. Three of the five men responded to the Instructions, the Rev. T. R. Buckley, Mr. Wright, and the Rev. Martin J. Hall. The latter reminded the audience how often people readily promised prayer, and a twelvemonth afterwards had forgotten all about it. The ministry of intercession was for those who stayed behind, therefore "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Naturally, as one whose work has been so much among children, he looked forward to work among the children as the next development of the Mission. Lastly he reminded us of the special uncertainties of the journey. "It is useless to deny the fact," said he, "that we carry our lives in our hands. But let no one say, even if some of us should never reach Uganda, that their lives have been lost. I know of four men now in the field who are out there as the direct result of one life laid down on the shores of Africa almost before his work was begun."

Sir T. Fowell Buxton had taken the chair when Sir John Kennaway was obliged to leave. He now announced the receipt of a telegram from the Bishop of Colombo to the President, "Much sympathy and prayer." Another came from Salisbury, "Salisbury Gleaners praying, send Isaiah xlii. 16."

The address to the outgoing missionaries was by the Rev. C. G. Baskerville, who took "Your feet shod" (Eph. vi. 15) as his text. It blended shrewd, homely advice with a lofty standard of confidence in God. The closing prayer was offered by the Rev. G. Karney.

J. D. M.



## EDITORIAL NOTES.



RIENDS all round the world will be grieved to hear that Mr. Wigram is ordered away for six months' complete rest. To us, however, this is a matter for thankfulness rather than for sorrow. It had become a grave question in his own mind whether it would be possible for him to continue in office with such frequent failures of health as he has had lately; and the present decision that he is to be entirely relieved of responsibility for six months is based on a medical opinion that this will give him a reasonable hope that he may be entirely restored, and perhaps be permitted to labour with us for some years to come. Many earnest prayers, we are sure, will be offered for him, that God will graciously give him back to us.

Mr. Baring-Gould will take Mr. Wigram's place during his absence, and will be assisted in his own foreign department by Mr. Furness Smith, and in more general matters by the Rev. H. E. Perkins, who has kindly offered to come to our aid, and who has been appointed by the Committee an Honorary Assistant Secretary *pro tem*. Mr. Wilkinson's time is more and more absorbed by the candidates.

AFTER the *Intelligencer* went to press last month, the Committee resolved to nominate Colonel Robert Williams for appointment by the Annual Meeting as Treasurer of the Society, in succession to Sir T. Fowell Buxton, and the nomination, as our readers know, was duly confirmed. It was in 1874 that Mr. Robert Williams, jun. (as he was then), joined the Committee, and he was for some years a regular member; while as one of the banking firm of Williams Deacon and Co., he was, like his revered father, closely linked with the Society in its financial concerns. The title of Colonel, which the Queen's commission gives him as commanding a Volunteer regiment, should not hide the fact that in the new Treasurer we have a City man of the highest standing. In Dorsetshire, Colonel Williams has been a leading supporter of C.M.S. interests, and his hospitable house, Bridehead, is open every year for the annual gathering of Hon. District Secretaries.

Just a fortnight after his election as Treasurer of the Society, Colonel Williams was elected M.P. for West Dorset. Next day he appeared at the Valedictory Meeting for the Uganda party, and from thence he proceeded to the House of Commons with Sir J. Kennaway, by whom, and by Mr. J. K. Wingfield Digby (member for North Dorset), he was formally introduced. Thus the C.M.S. Treasurer entered on his Parliamentary career under the wing of the C.M.S. President and one of the C.M.S. Vice-Presidents.

PERHAPS C.M.S. friends generally have not noticed a feature in the short Report, or "General Review," read at the Annual Meeting, which is new in the past two years. We think that never until last year was the (approximate) number of baptisms of converts during the year mentioned by the Committee. We have always shrunk from laying stress upon results which can be tabulated in figures; and we can never forget that the work is not, in the balances of the sanctuary, measured by statistical results at all. The division of the missionary army in Persia is in its appointed place, and therefore as pleasing to our Divine Commander, as the division in Tinnevely or the division in Fuh-Kien or the division in Uganda. Nevertheless, two years ago, a clerical friend in the country wrote and pointed out that the Report was wont to report upon everything except the thing for which the Society exists, namely, the gathering of souls into the fold of Christ!—and he urged that there

H h

would be no undue exaltation of statistics in giving year by year the number of converts baptized. We yielded to his argument, and the number has been given last year and this year. Only approximately, however, because the returns were not all in, and some of them were imperfect. For instance, some did not distinguish between baptisms of adult converts and the baptisms of the children of Christian parents. The latter are by no means to be thought little of. Christian families in the midst of Heathendom are a result of the work for which we ought to thank God; and nowhere is the blessed and Scriptural ordinance of infant baptism more valued than in the Native Christian communities. Still the baptisms of those who have turned from dumb idols to serve the living God, or given up the false prophet of Mecca to accept the True Prophet of Nazareth, should be kept separate, as the most direct tokens of God's blessing on our Missions. The total of 4200 mentioned in the "General Review," which is much higher than in any former year, is short of the truth. It now appears that the adult baptisms in Uganda were, not 800 as first reported, but over 1000; and some Mission stations where we know there have been baptisms have not sent returns. So there is abundant cause for thanksgiving; and for prayer on behalf of this great company of new converts.

---

SOME few features of the Anniversary gatherings, not noticed in the reports of them in the earlier pages of this number, may be mentioned here. First, there was a significant change in the programme of the service at St. Bride's, at the last moment. On the paper of canticles and hymns distributed in the church, Isaiah lx. was (in accordance with immemorial practice) announced as the First Lesson, and Luke v. 1—11 as the (specially selected) Second Lesson. But when the Rev. G. Tonge, Secretary of the C.E.Z.M.S., who had been asked to read the Second Lesson, proceeded to the lectern, he gave out the passage regularly appointed for April 29th in the Calendar, Col. i. 21 to ii. 7. Why, we thought, is that? The very fact that this passage was unexpected secured the closer attention to it, and, as it was read, its singular appropriateness to a missionary service became apparent. Moral: When choosing a Proper Lesson for such an occasion—or, may we add? a text for a missionary sermon—look first at what the Prayer-book appoints for the day. Fresh lines of thought may not infrequently be discovered in this way. Still the question remained, why did Mr. Tonge read this passage? Was it by accident, he not having observed that another was announced on the paper? Or did he change it deliberately? When Bishop Westcott gave out his text, the problem was solved. *He* had looked forward, weeks before (for this sermon was long in preparation), had noticed what the Second Lesson would be, and had chosen his text from it. It certainly will now never lose its missionary force for those who noted this incident.

---

ANOTHER thing to be noted was the unusual circumstance of four speakers at the Annual Meeting not having been announced in the programme. The six whose names were in the programme, it should be observed, comprised a Bishop (the Archbishop of Dublin), a home clergyman (Mr. Moule), a layman (Chancellor Smith), and three representatives of the mission-field, viz. Mr. Perkins for India, Mr. Buncombe for Japan, and Mr. Baring-Gould on his recent tour, specially in China. But Mr. Moule and Mr. Baring-Gould were both prevented by illness from being present. To fill the former's place, and urge the claims of the whole world on our home sympathies and efforts, Mr. Head was invited, only two days before the Meeting; and he spoke with much acceptance. To plead for China, Archdeacon Moule was naturally

thought of, but he was not well enough; and his brother the Bishop was speaking at St. James's Hall. The Bishop of Sierra Leone, however, having just arrived in England unexpectedly, consented to be the last speaker instead. China's loss, therefore, was Africa's gain; and those who left the Meeting before the end (not many, it is true) missed a scene of enthusiasm only less striking than that when the Archbishop of Dublin spoke at the beginning. We do not remember any last speaker rousing and holding an annual meeting so effectively as Bishop Ingham did. It was a sight to see people who had been *standing* over three hours listening and applauding as if they knew not what it is to be tired.

But the speaker was not the sixth but the eighth speaker; for two extra ones had been put in between the first and second Resolutions. The Bishop of Salisbury had landed from New Zealand only twenty-four hours before, and his Dorsetshire friend and neighbour (and now also M.P.), Colonel Robert Williams of Bridehead, the new Treasurer of the Society, came and suggested that he should be invited to tell what he had seen at the Antipodes. It was Bishop Wordsworth's first appearance at Exeter Hall, and his very thoughtful address, with its excellent points, will repay perusal. Then, when the first Resolution had been formally put and adopted, Colonel Williams himself was called on to acknowledge his appointment as Treasurer; and his speech, though only two minutes long, was by no means the least effective of the day.

No sooner was the Anniversary over, than we in Salisbury Square entered upon an annual task which always makes us realize the contrast between the crowds that throng Exeter Hall and the few, the very few, who give themselves to the work itself. This task is the location of the men so far known as probably to go out in the ensuing autumn. As on the one hand we think of the vacant posts, the solitary toilers longing for comrades, the opportunities of development and extension missed, the appeals from villages and towns and tribes and nations disregarded, and then on the other hand look at the scanty list of volunteers, our hearts are ready to sink. We know that the majority of the brethren who have earnestly appealed for reinforcements must be disappointed; and the hard problem to solve is, Upon the whole, which of the calls is the most urgent? Even if we can decide this point, it does not at all follow that we can supply the need; for the individual capacities and characters of the men must be considered, and it may be that for this or that particular post not one appears to be specially qualified. In nothing do the Committee and Secretaries need more guidance, and therefore more prayerful remembrance, than in this matter of location.

On another page we give a list of what appear to the Foreign Secretaries to be the most urgent wants at the present time. The total number is 83; and the number of new men expecting to go out in the autumn is 25, so far. But it is not too late to add largely to the latter number. If only offers of service to enable us to cover the majority of the requirements this year would come in during the next two months, how we should praise the Lord!

It will be noticed that we have no "Mission Field" pages this month. For one thing, the Anniversary occupies half the number. There is however little news of such importance that it ought to appear at once. A mail has come from East Africa bringing several letters from Uganda. We learn that Mr. Fletcher was superintending the erection of a two-storied house of twelve rooms for the expected lady missionaries. The workmen were being paid for their labour—a thing almost unknown in Uganda. Archdeacon Walker says that one of the workmen was saving all that he could of his pay

of forty shells a day to purchase a New Testament, which costs 400 shells. Mr. Roscoe mentions that one of the women, Juliya Nalwoga, now prepares the final classes of women for baptism. About twenty other women can prepare candidates. We learn from Bishop Tucker that it was probable that Messrs. Pilkington and Baskerville would leave Uganda in April for furlough in England.

Just as we go to press, letters have arrived from Nassa, announcing the arrival there, on January 17th, of Messrs. Pike, Blackledge, Lewin, and Lloyd, about whom we had been getting anxious. It will be remembered that they travelled by the old southern route; and famine and sickness caused the death or desertion of many of the porters. Messrs. Pike, Lewin, and Lloyd had suffered more or less from illness. In the first week of February, Mr. Gordon, who had come from Uganda with canoes for the party, left with Mr. Pike and Mr. Lewin; and the others were to follow across the Lake as soon as possible.

THE Valedictory Meeting for the Uganda party is described on another page. We are glad to say that two offers from medical men were received after our last number went to press. One was from a man of considerable and specially valuable experience, who saw the request in the *C.M. Gleaner* on May 3rd, and offered at once to sail on the 18th, having long desired to consecrate his skill to the Lord's service abroad; and it was a great disappointment that circumstances made it impossible to accept his proposal. Meanwhile, a younger man, Mr. Peter Rattray, L.R.C.P. & S. Edin., had offered to accompany the party to Uganda, though not to stay there; and he was engaged accordingly, and has sailed with them. Dr. Baxter, we believe, is also preparing to go up-country with them if necessary; and the final arrangement will be settled by Bishop Tucker.

The party sailed on May 18th in the Union s.s. *Guelph* for the Cape.

Five of the ten have been adopted by local bodies as their "own missionaries," and will be supported by them, viz. the Rev. Martin Hall by friends in the County of Durham; the Rev. T. R. Buckley by the Gleaners of Harold's Cross, Dublin; Miss Furley by the Gleaners of St. Luke's, South Kensington; Miss Chadwick by friends at Streatham; and Miss Browne by the Girls' Friendly Society in the Diocese of Meath.

WE did not print last month the names of the new Honorary Governors for Life, selected for their "essential services to the Society," because it is not usual to make them known before the Annual Meeting. The list is limited to one hundred. There were seven vacancies, viz. two by death, and five by appointment to the office of Vice-President. It proved a very difficult task to choose the seven who were to be preferred before many others who also have rendered "essential services." Ultimately the following were nominated:—The Rev. W. Gray, on his retirement from the Secretaryship; the Rev. C. G. Baskerville, whose work at Birmingham and at Walthamstow has been most fruitful, and who has given a son to Uganda; the Rev. T. J. Clarke, who has been for many years Hon. Sec. of the York Association, and who has given three or four children to the Society's Missions; the Rev. R. J. Lyon, of Wickwar, a very old friend in the West; the Rev. W. G. Mallett, formerly a missionary in India, and for many years Hon. Sec. of the Devon and Exeter Association; Colonel Urmston, a veteran friend, and now most active in promoting C.M.S. interests in Kent; and Mr. W. Watts Moses, who has been instrumental in largely developing the missionary interest in Sunderland.

At the same time, the Committee nominated two ladies to be Honorary Life Members, viz. Miss Hookey, of Blackheath, for many services rendered of

which we must not write, but which have been very "essential" indeed; and Miss Schröder, the highly-valued Principal of "The Willows," the Training Home for Lady Missionaries at Stoke Newington.

AMONG old friends of the Society recently deceased should be mentioned the Rev. Albany R. Lloyd, who had been local secretary and treasurer at Hengood in the Diocese of St. Asaph for more than forty years.

THE Committee have accepted offers of service from the Rev. Harry Fenn Rowlands, B.A. Oxon, Curate of St. Thomas's, Birmingham; Mr. Harry White; the Misses Kate Farler, Amelia L. Leybourn, Christine Carleton, Edith Brooks, and Emily Sandle Fox; and Mrs. Kate Pickthall. The following Islington students, to be ordained at Trinity, have also been accepted as missionaries:—Messrs. Francis Edgar Bland, Herbert Kitley, James Alfred Cutten, Harry Woodward, and Robert Hack.

EIGHT men from the C.M. College entered for the Oxford and Cambridge Preliminary Theological Examination, of whom six (Messrs. Bland, Cutten, Devereux, Hack, Kitley, and Pargiter) were placed in the first class, and two (Messrs. Le Feuvre and Woodward) in the second. Asterisks for special distinction in Hebrew and the Septuagint were gained by Messrs. Cutten and Woodward.

THE Principal of the Church Missionary College, Upper Street, Islington, will be glad to hear of Mission Work or Holiday Tutorships for a number of students during August and September.

#### REINFORCEMENTS URGENTLY NEEDED.

WE give below a list, supplied to us by the Foreign Secretaries, of the most urgent requirements in the C.M.S. Missions at present. The men preparing to go out in the ensuing autumn, and who are not yet located, are of course available towards meeting some of these needs; but they will only provide for a few. The list might be indefinitely extended. For instance, Uganda is omitted, because this year's party has just gone; but any number of men could be employed there. It will be observed that the Africa and China Secretaries have been more modest than the India Secretary in their demands. Indeed forty-two men are asked for India, against forty-one for all the rest of the world. Women are not included in this list:—

<i>Sierra Leone Mission</i>	Sanctioned extension	Two laymen.
<i>Yoruba Mission—</i>		
Lagos	{ Pastoral charge of Christ Church, &c., with perhaps educational work	Clergyman.
<i>Niger Mission—</i>		
Brass		Clergyman.
Soudan		{ Two clergymen and two laymen.
<i>E. E. Africa Mission (ex- cluding Uganda)</i>	{ Twomissionaries, oneschoolmaster, one industrial agent, and one printer.	{ Two clergymen and three laymen.
<i>Egypt Mission—</i>		
Old Cairo	Missionary and doctor	{ Clergyman and lay- man.
<i>Palestine Mission</i>	Missionary and two doctors	{ Clergyman and two laymen, or three laymen.
<i>Persia and Baghdad Mission—</i>		
Julfa	Medical man	Layman.
Baghdad	Medical man	Layman.

**Bengal Mission—**

Calcutta . . .	{	Educational Missionary . . .	Clergyman.
		For Divinity School . . .	Clergyman.
		For Associated Evangelist Band . . .	Clergyman and layman.
Shikarpur . . .		For Associated Evangelist Band . . .	Clergyman and layman.
Bhagulpur . . .		Evangelistic Missionary . . .	Clergyman.

**North-West Provinces Mission—**

Lucknow . . .		For Associated Evangelist Band . . .	Clergyman and layman.
Gorakhpur . . .		For new Associated Evangelist Band . . .	Clergyman and three laymen.
Bhil Mission . . .		For Associated Evangelist Band . . .	Clergyman and layman.

**Central Provinces Mission—**

		For new Associated Evangelist Band . . .	Clergyman and three laymen.
Gond Mission . . .		For Associated Evangelist Band . . .	Clergyman and layman.

**Punjab and Sindh Mission—**

Lahore . . .		Divinity School and Hostel . . .	Clergyman.
Amritsar . . .		Educational Missionary . . .	Clergyman or layman.
Amritsar . . .		Evangelistic Missionary . . .	Clergyman.
Amritsar District work . . .		Evangelistic Missionaries . . .	Clergyman and two laymen.
Clarkabad . . .		Agricultural Settlement and Orphanage . . .	Layman.
Peshawur and Frontier . . .		Evangelistic Missionaries . . .	Two clergymen.
		Educational Missionary . . .	Clergyman or layman.

**Western India Mission—**

Bombay . . .		Mohammedan Mission . . .	Clergyman.
Junir . . .		For Associated Evangelist Band . . .	Clergyman and two laymen.

**South India Mission—**

Koi Mission . . .		Evangelistic Missionary . . .	Clergyman.
Masulipatam . . .		Evangelistic Missionary . . .	Clergyman.
		Educational Missionary . . .	Clergyman or layman.

**Travancore and Cochin Mission—**

		Educational Missionary . . .	Clergyman or layman.
		Evangelistic Missionary . . .	Clergyman.

**Ceylon Mission—**

Kandy . . .		Vice-Principal for College . . .	Clergyman.
		Leader of Evangelistic Band . . .	Clergyman.

**South China Mission—**

Pakhoi . . .		Scholastic . . .	Clergyman.
Lo-nguong and Ning-taik . . .		. . . . .	Clergyman.
Fuh-ning . . .		. . . . .	Clergyman.
Nang-wa . . .		Medical man . . .	Layman.
Kien-yang . . .		Medical man . . .	Layman.
		Itinerating chiefly . . .	Clergyman.

**Mid China Mission—**

Chekian . . .		. . . . .	Three clergymen.
Si-chuen . . .		. . . . .	Clergyman.
		Medical man . . .	Layman.

**Japan Mission—**

Main Island . . .		. . . . .	Four clergymen.
Kiu-shiu Diocese . . .		. . . . .	Clergyman.

**North-West America Mission—**

Selkirk Diocese . . .		. . . . .	Clergyman.
-----------------------	--	-----------	------------

**North Pacific Mission—**

		For new Evangelistic work . . .	Two clergymen.
--	--	---------------------------------	----------------

## HOME DEPARTMENT.

## YOUNGER CLERGY FEDERATION.



THE C.M.S. Younger Clergy Federation, of which notices have appeared from time to time in these pages, made its first public appearance at this year's C.M.S. Anniversary. The present affords a suitable opportunity for explaining its origin and objects. It had been felt for some time past that the Younger Clergy Unions throughout the country needed to be brought into closer touch with each other. Accordingly a Conference was summoned in January last by the Committee of the London Y.C.U. to consider what means should be taken to consolidate and extend the work of these Younger Clergy Unions. To this Conference nine Y.C.U.'s sent delegates. It was attended also by a number of clergy from the country, by some of the Association Secretaries, and by some of the Secretaries of the Parent Society. The number present in all was over forty. The Conference came to the conclusion that some sort of federation was desirable, and passed a number of resolutions on the subject, to be sent down to the various Y.C.U.'s for approval. When—as happened in the course of time—all the Y.C.U.'s in active working gave in their adhesion to the scheme, the Federation became an accomplished fact. Its purpose, as already conceived, is a very useful one. It will act as an intelligence department, collecting information about the various Unions and placing it at the disposal of each. It will endeavour to infuse new life into the Unions. It will afford an agency for encouraging the growth of new Unions. It will organize gatherings of Younger Clergy at suitable centres. Speaking generally, it will foster the work of Foreign Missions among the Younger Clergy. In the few months during which it has existed the Federation has already done solid work. A little manual on the formation and working of Younger Clergy Unions has been compiled and published. One Union, that at Exeter, was assisted to organize itself. Another has been formed at Cambridge under the auspices of the Federation. Two other Unions, at Dublin and at the Three Towns (Plymouth, Devonport, and Stonehouse), have also been formed since January, and have doubtless owed something, though less than the other two, to the existence of the Federation. The Federation is assisting the formation of Unions in other places also. A great step has been taken in the choice of the Rev. W. J. L. Sheppard as Secretary. Being one of the newly-appointed Deputation staff, Mr. Sheppard will be able to visit the Unions, and generally to make work among the Younger Clergy one of the great functions of his office. In his hands the Federation, so auspiciously begun, is sure to make headway and to find fresh openings for usefulness. Amongst other new plans is that of finding some means of uniting the clerical friends of the C.M.S. who are scattered about in places where no Y.C.U. can very well be formed; and the drawing up of an accurate list of all the C.M. Unions, whether County Unions or Prayer Unions, to which clergy are eligible.

The first public appearance of the Federation was by a Conference of Clergy which it organized on the afternoon of the Anniversary at Sion College. There were about a hundred clergy present. The chair was taken by Bishop Royston, who is President of the Liverpool Y.C.U. After a hymn and prayer, offered by the Rev. E. A. B. Sanders, President of the London Y.C.U., Bishop Royston welcomed those present in a cordial speech, in which he pointed out the spheres of influence open to the clergy. The Rev. J. D. Mullins, Hon. Sec. of the Federation *pro tem.*, then explained in some detail the history and plans of the Federation. The meeting was then thrown

open to hear reports of work and discuss suggestions. The Rev. C. D. Gordon (Hon. Sec. Nottingham Y.C.U.) gave a brief account of the Nottingham Union, mentioning especially the work of the members at the recent successful Missionary Exhibition, and in organizing simultaneous Wednesday evening missionary sermons without collections. He bore witness that the effect of joining the Federation had been to increase the attendance at the meetings of their Union. The Rev. C. Lea Wilson, Vicar of Old Radford, Nottingham, corroborated the last speaker, and spoke warmly of Mr. Gordon's own exertions. The Rev. James Henry (Birmingham Y.C.U.) said the Birmingham Union was getting stronger every day, and had received a great stimulus through the formation of the Federation. He hoped arrangements might be made for the interchange of visits between the different Unions. The Rev. H. P. Grubb set before the meeting several plans for the work of the Younger Clergy. They might train candidates for missionary work. Two classes for such training had already been formed, and were being conducted, the one by a member of the London, the other by a member of the Sheffield Union. The Younger Clergy had also special facilities for obtaining an entrance into schools, not merely elementary schools, but private and middle-class schools, which should be done by personal interview rather than by letter. The missionary subject had not yet penetrated into the public schools. Speaking generally, the Younger Clergy Union in any given town should ask the question, "What part of work for Foreign Missions is not worked in this town?" and should endeavour to remedy the defect. It should be the head and front of missionary work in its neighbourhood. The Younger Clergy might also do something for Foreign Missions in connection with the Scholboys' Camps now springing up. The Federation would try to bring together the Younger Clergy in various parts of the country. There was special reason for action now, in view of the approaching Centenary. The Rev. G. N. H. Tredennick (Birmingham) described an interesting work of the kind suggested by Mr. Grubb, and called the "Foreign Missions Ready Band." He supported the suggestion as to work in middle-class schools. The Rev. H. W. Brownrigg (Belfast Y.C.U.) described the work of their Union, which meets for breakfast, followed by a paper and discussion on missionary work. The Union had imposed the penalty of expulsion on any member absent more than three times consecutively from its meetings, and has limited the number of members to thirty, a rule which has had the effect of making membership a coveted privilege. He reported that the missionary spirit in Belfast was increasing very rapidly. The Rev. F. H. Greenhalgh (Hon. Sec. Huddersfield Y.C.U.) gave a brief sketch of the work of his Union and of the difficulties with which it had to contend. He had been able to organize upwards of fifty lantern lectures and other missionary addresses during the winter. He found some people who wanted to use C.M.S. lantern slides to advocate the claims of other societies. The Rev. G. C. Martin (Liverpool Y.C.U.) gave Bishop Royston all the credit for the success of the Liverpool Union. The Rev. W. E. Burroughs was then called upon to say a few words in conclusion, and dwelt with great solemnity upon the value of work for and interest in Foreign Missions as an antidote to ministerial depression. It was an eloquent and valuable little speech. The closing prayer was offered by the Rev. J. M. West, Vicar of Haslemere, one of the founders of the first C.M.S. Younger Clergy Union. This tentative Conference must be pronounced to have successfully accomplished two objects: it brought together a large number of clergy for the discussion of practical work for Foreign Missions, and it elicited several valuable hints as to methods.



Next morning a number of delegates from the various Unions, including Canon Davenport Kelly, President of the Manchester Y.C.U., met to consider and revise the draft constitution of the Federation. Representatives of nine Unions were present, and one other Union sent its recommendations by letter. The Rev. E. A. B. Sanders, President of the London Y.C.U., took the chair. A great deal of business was got through, much of which is only of interest to the members of the Federation. The following resolutions may be quoted as an indication of the character of the Federation:—

1. "That the existing C.M.S. Younger Clergy Unions, and any similar Unions which may hereafter be formed, be invited to join a Federation, to be called the C.M.S. Younger Clergy Federation, for the interchange of intelligence and other mutual assistance; such Unions to preserve entire independence of action."

2. "That a C.M.S. Younger Clergy Union be defined for this purpose as a Union of Clergy (i.) which is connected with the C.M.S., and (ii.) whose executive officers (i.e. its Secretary and Committee), whether benefited or unbenefited, are by its rules bound to be of not more than twenty years' standing in Holy Orders."

The business of the Federation will be transacted by a Committee of Delegates; the Secretaries of the C.M.S. and the Metropolitan Association Secretary are *ex officio* members.

It is well to say that the London Union, to whose initiation the formation of the Federation is due, has scrupulously avoided even the appearance of claiming precedence over the provincial Unions; and that the Federation has shown its complete confidence in the permanent officials of the C.M.S.

Now that the Federation is fairly afloat, one is led to recur in thought to the unobtrusive beginning of the Gleaners' Union. May the hand of the Lord be upon the newer organization in blessing as full and gracious as that accorded to the latter.

J. D. M.

#### NOTES AND COMMENTS.

THE honour of possessing the most flourishing C.M.S. organization for children probably belongs to Margate, where during thirty-one years a grand total of 4048*l.* has been raised by means of the annual sale of work and special collecting-cards which are issued in connection with it. The first sale, which was held in 1865, was almost an experiment. The children were asked, before the Christmas holidays, to bring on their return some article to decorate a tree which was to be exhibited after the February meeting; the intention being that the sale of the articles should be substituted for a collection. The following year the effort was repeated on a larger scale; and from time to time various devices have been utilized, such as a ship, lighthouse, Chinese pagoda, Japanese tea-garden, Eiffel Tower, &c., &c. Collecting-cards are taken by the boys and girls before the Christmas holidays, so that they may, with their parents' consent, gather small sums for the expenses of the sale.

This appears to be the specially distinctive feature of the Margate Juvenile Association, a most interesting account of which recently appeared in the *East Kent C.M. Gleaner*, but, of course, a great deal of work is done in other ways as well.

One of the chief causes of the undue multiplication of speakers at meetings, to which reference was made last month, is the independent action of local Secretaries, who, having obtained from headquarters a certain number of missionaries, proceed, without the knowledge of the Association Secretaries, to invite others to take part in the anniversary. Of course they are perfectly within their rights in doing this, but it is, to say the least of it, very doubtful

whether they are wise. We know of several instances in which those who have accepted such invitations at the cost of considerable inconvenience, have bitterly regretted having done so when they found how little real need there was of their services. Perhaps, as was pointed out the other day, it is easier to see the evil of multiplying speakers in the case of other towns, than it is to avoid the temptation in respect to one's own anniversary. A fuller confidence in the Association Secretary would tend to avoid such a disaster as that town A should have four men, two of whom it does not really need, while town B, of equal importance, experiences the greatest difficulty in finding even one good deputation. We know that some local Secretaries exercise a good deal of self-denial in this matter; we know also that many do not.

University extension lectures are a common feature of the intellectual advancement of the day. Would it not be possible in some towns to have what would literally be extension and expansion lectures, in that they would concern the expansion of sympathy and the extension of Christian effort? The idea would be to get some one to give a course of lectures, either on Foreign Missions in general, or on C.M.S. work, or on missionary enterprise in some particular field, and to have an examination at the end of the course. There are one or two lectureships in connection with the Society, but they exist for the exposition of various Heathen religions, and the addresses, though most interesting as a rule, can scarcely be termed popular. Details of this other plan might be worked out in accordance with local requirements. In some cases a fee might be charged; in others the lantern might be useful; in all it would probably be well to issue some sort of certificate to all who should gain a certain (not a low) proportion of marks in the examination.

C. D. S.

#### CHURCH MISSIONARY HOUSE.

THE Ladies' C.M. Union for London held their monthly meeting on April 18th, when an address was given by the Ven. Archdeacon Moule of Mid China.

On the invitation of the Ladies' C.M. Union for London, a large number of members of the Nurses' Union visited the C.M. House on May 17th. After partaking of tea and coffee, and inspecting a collection of Native curiosities and idols in the Library, a meeting was held in the large Committee Room, at which Mr. Eugene Stock, Editorial Secretary, and Dr. H. Lankester, Secretary to the Medical Mission Auxiliary, spoke.

The Annual Meeting of the Medical Mission Auxiliary will be held at St. James's Hall on July 3rd, at 3.30 p.m. The chair will be taken by C. E. Tritton, Esq., M.P., and among the speakers will be the Rev. B. Baring-Gould and A. C. Lankester, Esq., M.B., of Amritsar. We are sure our friends will do their utmost to make this meeting a success.

#### YOUNGER CLERGY UNIONS.

A MEETING of the Dublin C.M. Younger Clergy Union was held on Monday morning, April 29th. There were nineteen members present. A devotional paper was read by the Rev. T. A. MacMurrough-Murphy, and a paper on the Palestine Mission was contributed by the Rev. G. Dougherty; this paper was followed by an interesting discussion, and then several members joined in prayer for Mission work generally. In response to an earnest letter from the Rev. A. J. Shields to the secretary, in which he strongly urged the necessity of the "Union" doing something more than eating (we meet for breakfast) and praying, nearly all the members present made themselves responsible for lectures, on

various parts of the mission-field, when called on for such by the Association Secretary. C. D.

The usual monthly meeting of the Belfast Y.C.U. was held on Thursday morning, May 2nd. There were seventeen members and two visitors present. After the devotional meeting, the Rev. R. H. S. Cooper read an admirable paper on the late Bishop French. A Sub-Committee was appointed to make arrangements for meetings, during the summer months, at seaside towns, or other suitable places in the country.

The first meeting of the Cambridge C.M.S. Younger Clergy Union was held at Trinity Vicarage on Friday, May 3rd, the Rev. O. J. Procter being in the chair. A most stirring and instructive address was given by the Rev. C. H. Stileman on C.M.S. work in Persia. At the close of the meeting an opportunity was given for asking questions, and proved a most profitable time. The Cambridge Union now numbers eighteen members.

The meeting for May of the Nottingham Junior Clergy Church Missionary Union was held on the 3rd, at the house of the Rev. J. Smaridge, at Attenboro'. The Bible-reading was given by the Rev. F. H. Roughton, and the Rev. J. Smaridge read a paper on "The Bengal and Calcutta Mission."

The Annual Meeting of the Huddersfield Junior Clergy Union was held on May 13th in the Parochial Hall, the Rev. Canon Bardsley in the chair. The Rev. T. H. Greenhalgh, honorary secretary, presented the report, which showed that during the year the members have been responsible for twenty-two sermons, fifteen addresses to children, sixteen lantern lectures, and one address to communicants, or a total of fifty-four.

The first quarterly meeting of the Exeter Y.C.U. was held on April 19th, in the Church House. There were ten members present. After a hymn and prayer there was a short business meeting, when it was decided amongst other things—(1) To form a scheme for distributing the periodicals kindly supplied free from headquarters. (2) That all members be urged to offer personal help "in stimulating parochial interest and in developing new work in connection with C.M.S." Five members present promised to read papers when called upon to do so. The Rev. W. H. Finney, M.A., then read a very careful and interestingly instructive paper on "The Missionary Outlook." This was followed by a short discussion, and the meeting was closed with prayer. G. F. S.

A member of the London Y.C.U., the Rev. C. H. Coles, who went out last autumn to become Warden of the Theological College at Kingston, Jamaica, has not abated his love for the Union or for the C.M.S. because of his transplantation. He has just started a "Jamaica Church Missionary Union," which, although not "Church Missionary" in the sense of being C.M.S., is as closely on C.M.S. lines as the local circumstances will allow. It proposes to hold monthly meetings, to form a missionary library, to enrol a band of speakers for meetings, and to promote regular and definite intercessory prayer. They use the C.M.S. Cycle at their daily intercessory service. Formal affiliation of this interesting Union with ourselves may not be practicable, but every member of a Y.C.U. will feel sympathy with Mr. Coles in his efforts. He asks our prayers.

The Liverpool Y.C.U., in view of the local C.M.S. Anniversary, has sent round to its members a circular suggesting that they should make definite efforts to increase its success; for instance: (1) To pray, and get others, especially invalids, to pray for the meetings; (2) To preach missionary sermons on the previous Sunday; (3) To announce the Anniversary in the parish magazine and at parochial gatherings; (4) To suspend engagements that would clash with the Annual Meeting; and (5) In special cases to organize vehicular conveyance.

The Birmingham "Foreign Missions Ready Band" was referred to by the

Rev. G. N. H. Tredennick, Christ Church, Sparkbrook, at the Federation Conference, as being a type of work suitable for members of Y.C.U.'s to organize. He informs us that its objects are: (1) To unite in prayer and systematic Bible study all who have the desire to engage in foreign missionary work, that they may be "ready" when God calls them; (2) To provide definite training during their waiting time for such as are within a measurable distance of going out; (3) To band together as associates all whose way is at present closed. There is a Committee of Reference, before three members of which any candidates for membership or associateship have to be examined as to their fitness. Lectures and meetings for the study of the Bible, Prayer-book, &c., are organized. The Band was formed in 1893 by the Rev. E. J. Jones, a Western India missionary then at home, assisted by the Rev. F. E. Walton. Already the organization has borne fruit: about a dozen members have offered themselves to the C.M.S., half of whom have been accepted.

#### LOCAL ASSOCIATIONS AND UNIONS.

**T**HE Spring Meeting of the Surrey C.M. Union was held at Redhill on April 24th, preceded by a prayer-meeting in St. Matthew's Schools the evening before, when an address was given by the Rev. A. Champion, Rector of Horne. At noon there was service in St. Matthew's Church with the Holy Communion, the preacher being the Rev. A. J. Robinson of Holy Trinity, Marylebone. At 3.15 a public meeting was held in the Market Hall. General Brownlow, one of the C.M.S. Committee, took the chair; addresses were given by the Rev. Dr. Bruce, late of the Persia Mission, and the Rev. E. N. Thwaites of Salisbury. Archdeacon Hamilton reported that the Rev. A. J. Hall, of the North Pacific Mission, had been allotted to Surrey as the County Missionary. The evening meeting was presided over by Mr. E. C. P. Hull, a Vice-President of the Surrey C.M.S. Union, the speakers being the same as in the afternoon meeting. Many of the local clergy were present, and the collections amounted to 12*l.* 13*s.* for the General Fund of the Society.

C. F. F.

The Spring Meeting of the Suffolk C.M.U. was held at Ipswich on Thursday, April 18th, under the presidency of the Rev. W. Salter Price. The Rev. J. B. Pelham gave a helpful exposition of Exod. xxxv. 20—30, and the Rev. Dr. Bruce gave a very interesting address on "Missionary work in Mohammedan lands."

W. S. K.

The Second Annual Gathering of South London Gleaners was held in the Brixton Hall on Thursday, April 25th, when 600 Gleaners from Brixton, Clapham, Kennington, Lambeth, and Tulse Hill met together. Tea was served in the smaller hall at 7 p.m., and a very pleasant hour previous to the meeting was spent in social intercourse among the members of several local branches united. The Vicar of Holy Trinity, Tulse Hill, the Rev. E. L. Roxby, on taking the chair at 8 p.m. was well supported by the local clergy, and in his opening remarks reminded those present that the object of the gathering was not for the purpose of imparting information, but for deepening in all Christ's people a keener sense of their individual responsibilities with regard to the Heathen. Archdeacon A. E. Moule then spoke of the great needs of China, and the very many difficulties attending the work there. The Rev. Evan H. Hopkins gave a deeply solemn address to Gleaners as workers, on "The secret of success in service." The whole gathering was of a very solemn character and in every way a great success, and we believe the outcome will be increased zeal and earnestness in all the local branches that combined in the effort.

E. R. C.

The Annual Meetings of the Reading Association were held on May 11th and 13th, in beautiful weather and with encouraging attendances. The juvenile meeting on the 11th was addressed by the Rev. W. A. Roberts, M.A., of Western India, who also spoke on the 13th, with Mr. Eugene Stock as the second Deputation. At the afternoon meeting General Hatt-Noble presided; Mr. Roberts described the work of a district in India, as illustrated in his own sphere with its five centres and forty out-stations; and Mr. Stock contrasted the numbers attending the huge May Meetings with the little handful of workers and the crying needs of the foreign fields. At the close of the meeting a pleasant opportunity of con-

verse was provided by Mr. Alfred Sutton's kind invitation to tea. The evening meeting was a memorable gathering. Mr. H. R. Arbuthnot, in the chair, gave some warm words of encouragement on the year's report. Mr. Roberts described in detail the work of an Indian station in its various branches, with his own centre of Nasik as example. Mr. Stock followed with a sketch of the Uganda Mission, from its first suggestion in Mr. Stanley's letter, down to the despatch of the ten missionaries who were shortly leaving England; and closed with a solemn call that each Christian should seek to know God's own message and work for Him in connection with the Mission cause. The local report recorded a total from Reading of 1360*l.*, and from the Berks Auxiliary of 2043*l.*, for the year 1894.

H. B.

The Anniversary Meetings of the Newcastle Association were held on April 22nd, being preceded by sermons in a large number of churches on the 21st. In the afternoon the meeting was held at the Jesmond Parish Hall, and in the evening at the Church Institute. The Rev. E. S. Savage presided over the afternoon meeting, and the Rev. R. Nicholson presented the report, which showed that the sum of 476*l.* had been contributed to the Society. Addresses were delivered by the Rev. J. Williams, from Japan, and the Rev. T. C. Chapman.

The chair was taken at the evening meeting by Captain Norman, R.N., and the Revs. J. Williams and T. C. Chapman again addressed the meeting, and the Rev. H. T. Robson, formerly of East Africa, also spoke.

The Annual Meeting of the Cork Association was held in the Central Hall on May 8th, the Lord Bishop of Cork in the chair. The Rev. E. Gibbings, in the absence of the Rev. F. W. Ainley, read the annual report, and pointed out that although the Irish Auxiliary had increased its contributions by 2700*l.*, the Cork Association had hardly contributed to that increase. The financial statement showed that 770*l.* had been remitted to the Society during the past year. The Bishop, in the course of his address, referred to the growth of the work in Uganda, and also to the party about to start for that country, four of whom come from Ireland. The Rev. Canon Bruce moved the adoption of the first resolution, and the Rev. Dr. Bruce, late of Persia, seconded it, and gave an interesting address on the work in Persia. The Rev. H. E. Eardley, of Tunbridge Wells, proposed the second resolution, which was seconded by Colonel Hall. The meeting was closed by his Lordship pronouncing the Benediction.

The Annual Meetings of the C.E.Z.M.S. were this year held at the Queen's Hall, Langham Place, and St. Martin's Town Hall, and were highly successful. At the former, the chair was taken at 2.30 by Sir O. U. Aitchison, and addresses given by the Rev. B. Baring-Gould, the Rev. C. H. Bradburn, and Miss Swainson. The Evening Meeting at the latter hall was presided over by Major-General Brownlow, and the speakers were the Rev. L. Lloyd, the Rev. Martin J. Hall, and Miss A. Boileau.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Ninety-sixth Anniversary of the Society; prayer that definite spiritual results may follow. (Pp. 405, 412, 465-6, 471.)

Continued prayer that the Society may be ready to occupy the openings which the issues of the recent war in the East may have developed. (P. 431.)

Thanksgiving for the completion of Bishop Tucker's second visitation; prayer for the Taveta and Taita people. (P. 450.)

Prayer for the unevangelized millions in the North India Mission. (P. 457.)

Thanksgiving for the Uganda reinforcement; prayer for journeying mercies, especially for the ladies. (Pp. 463, 468.)

Thanksgiving for the large number of adult baptisms during the year; prayer in behalf of the new converts. (P. 465.)

Prayer for Mr. Wigram's speedy restoration to health. (P. 465.)

Prayer for offers of service to enable the Committee to meet the requirements of the field, and for guidance in the location of men. (Pp. 467-9.)

Prayer that great blessing may result from the Bishop of Sierra Leone's visit to the West Indies. (P. 479.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 23rd, 1895.*—On the recommendation of the Ladies' Candidates Committee, Miss Christine Carleton, Miss Amelia L. Leybourn, and Miss Kate Farler, were accepted as Missionaries of the Society.

Miss Minna Searle, whose acceptance as a Missionary by the C.M. Association for the Colony of Victoria had been recorded, was appointed to the South China Mission.

A letter was read from the Rev. E. N. Thwaites, Rector of Fisherton, Salisbury, making certain proposals for sending out a party of missionaries for winter work in India, without financial responsibility to the Society. The Committee expressed their thankfulness to God that it had pleased Him to lay upon Mr. Thwaites' heart the needs of India, and expressed a general approval of his plan, provided the right men could be found.

An offer of service from the Rev. Harry Fenn Rowlands, B.A. Oxon., Curate of St. Thomas's, Birmingham, was accepted.

The Committee took leave of the Ven. Archdeacon Warren, returning in the autumn to Japan, and of the Rev. W. J. Richards and Mr. J. Jackson, proceeding respectively to Travancore and Bombay. The Instructions of the Committee to Messrs. Richards and Jackson were read by the Rev. P. Ireland Jones (in the case of Archdeacon Warren the Instructions being deferred); the Missionaries having spoken were addressed by the Rev. G. Karney, by whom they were also commended in prayer to the protection of Almighty God.

The Committee had interviews with the Rev. E. Sell, Secretary of the Madras Corresponding Committee, and with the Rev. E. T. Butler, of Krishnagar Normal School, who had returned on furlough. Mr. Sell spoke hopefully of the progress of the Christian Church in South India, and of the supply of well-trained men for the ministry. The Christian community was increasingly making its influence felt in social and other questions. Mr. Butler referred to the growth of the Krishnagar Normal School during the last five years, the number of students under training having risen from nine to twenty-three. Cheering tidings of spiritual work among the Nuddea village Christians led him to hope that in this way the difficult question of self-support would find its best solution.

The Rev. A. R. Blacket, late Incumbent of St. Matthew's, Prahran, Melbourne, who had given up his parish to join the Society's Persia Mission as a Missionary of the Victoria Church Missionary Association, and had just arrived in England, was introduced to the Committee and warmly welcomed by them. Mr. Blacket expressed the happiness which he and Mrs. Blacket and their young daughter had found in responding to what they believed was a distinct call from God.

A report was presented from the Ecclesiastical Sub-Committee upon the draft constitution of the Niger Delta Pastorate, submitted by Bishop Tugwell, on behalf of the Revision Committee of the pastorate, and also upon a memorandum thereon prepared by Chancellor P. V. Smith, and a report was presented from the Africa Group Committee upon the same subject. It was resolved to forward an amended form of the draft constitution, and the memorandum, to Bishop Tugwell, with the intimation that if the draft so amended be approved by the Revision Committee of the Niger Delta Pastorate, the Committee are prepared also to approve it, and to recommend it to the Archbishop of Canterbury for approval.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, South China, and Japan, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), April 25th.*—It was resolved that Colonel Robert Williams be nominated to the General Meeting of the Society for the office of Treasurer, in succession to Sir T. Fowell Buxton. Colonel Williams was also at the same time appointed a Vice-President.

A Sub-Committee which had been appointed to confer with trustees of funds raised for a steam-vessel on the Victoria Nyanza, reported that they had considered the proposed heads of agreement between the trustees and Messrs. Price, Boustead and Co., and recommended that certain sums received by this Society towards the expenses of such a steamer, amounting to 461*l.*, be handed over to

the trustees upon the completion of the agreement. The Committee adopted this recommendation.

The Annual Report Sub-Committee presented the General Review of the Year to be read at the Annual Meeting, and also the Abstract of the Home and Foreign Work of the Society, which were amended and adopted.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Bishops of Bath and Wells, Clogher, Cork, Killaloe, Limerick, and Tuam.

*General Committee, May 14th.*—A letter was read from the Honorary Clerical Secretary, addressed to the President, asking the Committee to grant him on medical grounds six months' leave of absence. It was resolved unanimously, "That this Committee desire to express their sincere sympathy with the Rev. F. E. Wigram on account of the state of his health, that they cordially approve of his taking six months' leave of absence, and earnestly trust that it may please God so to bless the means used that he may be enabled to resume his duties in this House in the enjoyment of full health and strength."

The Committee thankfully accepted the offer of the Rev. H. E. Perkins to undertake temporary duties in the House, in the Honorary Clerical Secretary's Department, and appointed him, *pro tem.*, Honorary Assistant Secretary.

The Bishop of Sierra Leone being present, explained the special circumstances under which he proposed to pay a visit to the West Indies. He stated that the urgent need for workers in West Africa, and the inadequate supply which he can calculate upon as coming from England, induced him to plan a visit to the West Indies in the hope that he might arouse a desire in the hearts of some of the Christian Africans now resident there to take part in the evangelization of portions of West Africa. The Bishop had been encouraged in his scheme by the Governor of Sierra Leone, Colonel Cardew, and also by the Bishop of Jamaica, who stated that the Church in that island was in great need of an outlet for its missionary enthusiasm. It was at the invitation of the Diocesan Conference of Jamaica that Bishop Ingham undertook to make this visit of inquiry. It was resolved, "That the Committee having heard from the Bishop of Sierra Leone of the invitation from the Diocesan Conference of Jamaica, and of his plans for visiting the West Indies, will follow with prayerful interest and sympathy the effort about to be made by the Bishop to call forth offers of service on the part of Christian Africans now resident in the West Indies for the extension of the Redeemer's Kingdom in West Africa."

The Committee took leave of Mr. and Mrs. Leonard Vale, proceeding to Taveta, East Africa. Their Instructions were read by the Rev. F. Baylis, and they were addressed by the Chairman and the Rev. J. Wilkinson, by whom they were commended in prayer to the favour and protection of Almighty God.

The Committees of Correspondence, Patronage, Funds and Home Organization, Finance, and Estimates were appointed for the year; also several Sub-Committees.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Niger.*—On Sunday, March 17th, 1895, at Lagos, by Bishop Oluwole, the Rev. A. C. Strong (Native), to Priest's Orders.

*North-West Provinces.*—On Sunday, March 31st, at All Saints' Cathedral, Allahabad, the Rev. H. W. V. Birney and the Rev. B. Tobit (Native), to Priests' Orders.

*South China.*—On Sunday, March 17th, at Foochow, by the Rt. Rev. Bishop Burdon, Li Sie Mi (Native), of Ping Ang, to Deacon's Orders, and the Revs. Ting, and Yek Sieu Mi, of Hokchiang, and Ling Seng Mi, of Kucheng (Natives), to Priests' Orders.

### DEPARTURES.

*Eastern Equatorial Africa.*—The Revs. M. J. Hall and T. R. Buckley, Dr. P. Rattray, Messrs. F. H. Wright, A. Wilson, and J. B. Purvis, and the Misses E. M. Furley, M. S. Thomsett, E. E. Browne, E. L. Pilgrim, and J. E. Chadwick, for Uganda; and Mr. and Mrs. L. J. Vale, for Taveta, left Southampton for Mombasa, *via* the Cape of Good Hope, on May 18th.

*Western India.*—Mr. and Mrs. J. Jackson left London for Bombay on May 2nd.

*Travancore and Cochin.*—The Rev. W. J. and Mrs. Richards left London for Cochin, *via* Madras, on May 4th.

## ARRIVALS.

*Niger*.—Miss M. Taylor left Akassa on March 27th, and arrived at Liverpool on April 24th.

*Eastern Equatorial Africa*.—Miss Lilian Hill left Mombasa on March 16th, and arrived at Plymouth on April 17th.

*Persia*.—Mrs. Sutton left Baghdad on February 17th, and arrived in England on April 12th.

*North-West Provinces*.—The Rev. J. M. and Mrs. Paterson left Calcutta on April 1st, and arrived in London on May 6th.

*Punjab and Sindh*.—Mrs. Wade left Karachi on April 13th, and arrived in London on May 8th.—Miss Irene V. Petrie left Bombay on April 16th, and arrived in London on May 8th.—The Rev. T. Holden left Bombay on April 20th, and arrived in England on May 9th.—The Rev. F. and Mrs. Lawrence left Bombay on April 20th, and arrived in London on May 10th.

*South India*.—The Rev. H. W. and Mrs. Eales left Madras on March 16th, and arrived at Plymouth on April 17th.—The Rev. E. S. and Mrs. Carr left Madras on April 5th, and arrived in London on May 6th.

*Travancore and Cochin*.—The Rev. A. J. and Mrs. French-Adams left Bombay on February 26th, and arrived in London on April 25th.

*Ceylon*.—The Rev. J. D. and Mrs. Simmons left Colombo on April 17th, and arrived at Dover on May 9th.

*South China*.—The Rev. J. S. and Mrs. Collins and the Rev. J. Martin left Foochow on March 29th, and arrived at Southampton on May 10th.—Mrs. Grundy left Hong Kong on April 6th, and arrived at Southampton on May 10th.

## MARRIAGES.

*Mid China*.—On October 3rd, 1894, Mr. A. A. Phillips to Miss Carrie L. Kelly.

*South India*.—On April 2nd, 1895, at Palamcottah, by the Rev. T. Walker, the Rev. F. N. Askwith, to Emily Benigna, third daughter of the Rev. J. Sheldon, Rector of Atlow, Derbyshire, late C.M.S. missionary at Karachi.

## PUBLICATION NOTICES.

**The Story of the Year 1894-5.** This is now ready. *Price 1s. post free.* Further particulars are given on page 2 of the wrapper of this number of the *Intelligencer*. Secretaries of Associations and Gleaners' Unions, and other friends who will undertake the sale of copies, can obtain them "on sale or return" on the usual terms.

**Extracts from Annual Letters of Missionaries, 1894-5.** The following additional Parts are now ready:—

Part V.—Containing Letters from the West Africa, Yoruba, Niger, and Eastern Equatorial Africa Missions.

Part VI.—Containing Letters from the Palestine and Bengal Missions.

*Price 3d. each Part, post free.*

N.B.—Under this heading in last month's *Intelligencer*, Part II. should read Part III.

**Abstract of the Annual Report for 1894-5.** A copy is presented with this number. Copies for general circulation can be obtained *free of charge*.

**What does it all mean?** A Tract on Foreign Missions for Working Men, by H. P. G., written in the form of a dialogue between two Working Men. This Tract was published in 1890, but has been out of print for some time. It has now been reprinted in response to numerous requests, and copies can be obtained *free of charge*.

**Hymns for Meetings.** (1) Sheets E, F, G, and H can now be obtained in a wrapper, with the selection of Prayers as stitched up with sheets A, B, C, and D. *Price one penny; or 6s. per 100, plus postage, direct from C.M. House.* (2) A new 8pp. Hymn Sheet, containing a selection of 24 Hymns from other C.M.S. Hymn Sheets, has been prepared for use more particularly during Missionary Missions, and at large Anniversary gatherings, &c. *Price 1s. 6d. net per 100, post free.* The names of the Tunes to which the Hymns may be sung are given, but no music is printed.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."

\* \* We would mention, for the information of friends, that the following Missionary Magazines in the Braille Type for the Blind can be obtained from Miss Lamb, Clapham Vicarage, Lancaster:—*Gospel Light in Heathen Darkness*, price 6d. per quarter; and *The King's Messengers*, price 4d. per month, post free. These magazines are not kept at the C.M. House.



THE  
CHURCH MISSIONARY INTELLIGENCER.

---

MR. CURZON'S "PROBLEMS OF THE FAR EAST."\*

**T**HE obligation under which the pen of Mr. Curzon has laid the intelligence of our people at this time is not inconsiderable. It is not given to all to be travellers. It is not bestowed upon all travellers to possess that indispensable insight without which multitudes of wealthy wanderers over the earth's surface contrive to come and go without definite appreciation of the physical or social phenomena presented to their view. But the third class, that of those who voyage and, along with critical perception of that which they observe, enjoy facility of graceful and lucid expression, is more limited still than either of the other two. It is to these last, these comparatively few in number, that we owe so much of acquaintance with the outer kingdoms, and it is among these most singular and conspicuous few that Mr. Curzon takes such distinct and honourable place.

For brief and bright and comprehensive glance at the spirit of three Eastern monarchies the volume in our hands is in most respects all that may be desired. But even as we read, the characters of our contemplation seem to change and fade and pass. The persons and the times of our vision seem as we gaze upon them to assume new shapes, and issue in new and unexpected combinations of colour. So swift has been the wing and wheel of events, that the dream has faded in the telling, and the gorgeous panorama of the distant East has moved upon its mysterious machinery more rapidly than the tongue of its interpreter might follow. But yesterday Mr. Curzon has given us Corea; to-day that Corea is no more. Yesterday he displayed to us China; to-day the China of yesterday is gone, and gone for ever. He offered to us what might have been not inaccurately termed the New Japan. But the New Japan of Mr. Curzon is an old Japan to-day. She has changed China for ever, and in changing China, Japan has herself been altered to another. She has terminated the old traditions of that ancient people; in so doing, she has inaugurated a new era for herself, and taken a new step of national departure. From infancy to childhood her step was precocious in its swiftness. She has sprung at a bound from childhood into man.

But here is there not time for the critical review of a great historic crisis in the life of two great peoples. Not that such crises are empty of interest to the view of the Christian. In the great events which follow upon the stage of the world he is profoundly interested. For in truth history is not secular. If in the view of science each single

---

\* *Problems of the Far East*, by the Hon. G. N. Curzon, M.P. London: Longmans, Green, and Co., 1894.

and most minute particle in the universe affects and influences all others within the same unbounded expanse, and there be no exception to the law, much more does the mind which is Christian rejoice that the highest problems of reflection and the most attractive themes of contemplation circle round and centre in the growth and development of the Kingdom of Christ, and that all transpiring events are consciously or unconsciously combining to its sublime consummation. Of most singular interest to the Christian, therefore, are the circumstances of those kingdoms of the East which seem to occupy at the present time the foremost place in public thought.

We shall return to such reflections later on, and meanwhile will take occasion to indicate some defects in the handling of his subject upon the part of Mr. Curzon which only intervene between our cordial and unaffected commendation of his work as all that could be desired for such a description of the three kingdoms of China, Corea, and Japan.

The strictures which we would present to Mr. Curzon, if he will do us the honour of perusing these pages, are conceived, it will, we hope, be admitted, in nothing of a spirit of contention. We have expressed our most unfeigned admiration of this work of Mr. Curzon's, and it needs no reminding on our part of the powerful handling of the problems of the nearer East which Mr. Curzon has made most peculiarly his own, and which no living Englishman will count himself to safely investigate without due attention to our author's utterance. But Mr. Curzon in his present book has treated problems far more intricate and, in our view at least, far more important than those of the Eastern Question. He has been intrepid to penetrate the phenomena and the characteristics of a kingdom more exalted in its conception and more durable in its continuance than even the ancient existence of the Sinim land which stands like Petra,—

“A rose-red city, half as old as time.”

It is just in this department that the defects of Mr. Curzon's pen appear. He has counted most rightly that the delineation of the characteristics of the secular kingdoms of the East demand judicious balance and most cautious inquiry; he has hardly credited the phenomena of the higher Kingdom with inviting at least as substantial equipment for their investigation.

Not that there is necessity to intercept all criticism of Missions by the pronouncement that because they are Missions they occupy, in all their phenomena, a territory so spiritual and mysterious as to be inaccessible to the secular intelligence. A very ordinary and commonplace acquaintance with history will supply material for dealing with some of Mr. Curzon's unintentional misconceptions. He opines, for instance, that the influence of 1300 Protestant missionaries upon China should have been vastly greater than it is; and in one place he writes as if the period of the labour of these 1300 had extended over half a century. Yet from another passage it is evident that he is aware that the great majority are recruits of the last few years. Mr. Curzon is incapable of wilful misrepresentation, but a careless representation may be at least as detrimental, and is

much to be deprecated in view of the gravity of the issue under consideration.

But when we contrast the character of China's inaccessibility, the solidarity of its conservative reserve, with the penetrability of the Roman Empire; when we consider the holocausts of martyrdom on Roman altars, dating far down in Christian times, and when, with recollections of these, we receive the expression of Mr. Curzon's opinion that the isolated murder of two or three Swedish missionaries must be construed as serious indication of failure in the Mission advance in China,—we are compelled to the reflection that the problems of Missions do really deserve more serious historic competence than is mostly meted out to their investigation.

On points of very ordinary Biblical criticism Mr. Curzon's expressions are little, if any, more accurate, and indicate an exceedingly superficial apprehension of the Christian issues. We call the more particular attention to this because his inadequate apprehension of these issues affects the entire tenour of Mr. Curzon's treatment of Missions.

When Mr. Curzon reasons that "the selection of a single passage\* from the preaching of the founder of one faith as the sanction of a movement against all other faiths is a dangerous experiment," he appears to have failed to grasp the very essential and primary characteristic of the Christian faith, to wit, that it is expansive in its character, that it is predicted and intended to subdue all opposition to itself. When Mr. Curzon discerns this principle of expansion as emergent only in the single text which he finds cited by the missionary in the justification of missionary activity, Mr. Curzon appears not to have read the large and conspicuous intimations of the universality of the Kingdom which sparkle in the pages of the Old Testament; he appears to have failed to observe the other declarations of our Lord touching the necessity of the same propagation of the faith; he likewise ignores the eminent activities of the Apostolic and sub-Apostolic ages recorded alike in the pages of inspired and uninspired narration, forming, too, the concurrent and continued interpretation of the Divine instructions. Instituting the comparison, as he does, between, in his view, the equal importance of the universal and permanent spirit of Christianity and the local and temporary direction respecting the fleeing of the persecuted disciples from one city to another, Mr. Curzon thus mingles the main with the minor features of Christianity, confuses the local with the universal command, and confounds the temporal with the permanent obligations of the Christian Creed.

It is just here that the simple representative of the propagation of Christianity is right in taking his stand upon the primary command of the Founder of his faith, and it is just here that Mr. Curzon, with all his splendid equipment of culture, is absolutely wrong.

The long series of inferences and consequences which result inevitably to the mind of the least lettered advocate of Missions in China from

---

\* St. Matt. xxviii. 19.

his consideration of his original commission are of colour and shape absolutely opposite to the inferences and consequences which follow in the mind of Mr. Curzon from the position which he has in error assumed.

To the propagator of Christianity there will be no validity whatever in objections which are based upon the real or supposed misconception regarding his mission in the minds of the ignorant Heathen. That danger may result to his property or to his life, or that he may seem to conflict in his Christian teaching with time-honoured institutions of Paganism and appear to imperil the ancient structures of superstition, however hallowed and venerated they may be, by his doctrine, is matter with which he has naught to do. The terms of his mandate are imperative. He will most earnestly seek to understand the language of his commission, but he will not dare to falsify or to tamper with the statements which he is charged to communicate on behalf of his Royal Master. He will seek by all means to preserve the purity of his message from all taint of personal bias or of prejudiced bitterness, but loyalty to his King will not suffer him for a single moment to abate even the most unpalatable conditions of his message, much less to substitute his own improvements in the language of his commission.

A momentary glance at such considerations will indicate how naturally and how necessarily the acceptance of the original command of the Founder of Christianity releases the Christian missionary from anxiety as to real or imaginary difficulties, which are predicted to arise from his obedience to that command. That such difficulties will arise he is not unprepared by the words of his unseen Leader to expect. That grievous opposition may occur, involving even consequences of life and death to him, he has been most plainly warned. Nor will he be staggered by the spectacle of the propagation of false faiths or perverted forms of Christianity itself, which, employing methods of earthly policy, for a season prosper, and not improbably perish ultimately by the same methods with which they first gained ground. That grievous scandal and offence to the view of the world; and in the sight of an uncritical Christendom, may occur from this, he will not, if he be acquainted with the annals of his faith or be even conversant with the pages of his own Bible, be seriously disturbed.

Perhaps not the least serious among the difficulties that the defenders of Missions are invited to deal with are such statements as those of Mr. Curzon, made in all good faith, but with equally inadequate acquaintance with facts, respecting the religious character of the famous Tai'ping Rebellion.

Reading the language of Mr. Curzon the uninformed reader might suppose that Christianity was directly responsible for its initiation and its development. That certain phases of that great movement would not have appeared without the presence of Christianity in China may be readily admitted. But it is the old confusion of the unscientific mind which appears in Mr. Curzon's presentation of the Tai'ping story, where he confounds between the causes and the condi-

tions of that episode. That Christianity is to be credited with assuming arms and engaging in secular crusade for the spiritual conquest of China to Christianity might be readily assumed from Mr. Curzon, but it would be an assumption altogether wide of the truth.

That the Founder of Christianity and the character of the Christian faith must be held responsible for the exhortations of Peter the Hermit, and that all deeds of blood and cruelty incident to the campaigns for the recovery of the Holy Places were sanctified by the dominating idea of the Crusades, would be an altogether unwarrantable supposition. That the Christian scheme must be held responsible for the donation of Ireland by the Pope, or the unnumbered deeds of darkest crime done in its name, is the argument of those who hesitate not to range themselves under the banners of unbelief. Amongst these we are convinced Mr. Curzon does not stand. We are concerned, therefore, not with the motive but with the accuracy of the affirmation.

Our parallel of the Crusades is altogether too favourable to the Tai'ping insurrection. The Eastern question had not in those earlier centuries assumed its present complexion. India was not the fief of England. The centre of political gravity did not reside as near to the longitude of Egypt as at present. The conception of the conquest of Palestine as the land of the Divine Incarnation and the death of the Son of God was, if an error, at least a splendidly unselfish conception.

But the Tai'ping movement was far more practical. It meant the overthrow of the Tartar domination. It meant the restoration of the throne to the original owners of the land and of the power. It was religious in one of its aspects, but it was political in all those wider influences and attractions which drew around it the masses of the Middle Kingdom. The Tai'pings allowed their hair to grow long, and renounced the hated pigtail, the abhorred badge of Tartar supremacy. They loathed the sign of servitude to the foreign dynasty, and symbol and substance of its power they strove to cast off for ever. To describe without qualification the Tai'ping war as Christian in its inception or in its development is to repeat a most misleading and, for the Christian faith, a most damaging misrepresentation, although we acquit Mr. Curzon of unfair intent as fully as we are compelled to credit him with absolute unacquaintance of the inner character of the movement in question.

There are still living in and out of the Mission circle many who were witnesses of that great movement, and the sources of our information are unusually copious and satisfactory. The pedigree of the Tai'ping rebellion is in truth not nearly so respectable as stated by Mr. Curzon. It arose, says Williams in his *Middle Kingdom*, from the distracted state of the country, added to the corruption of its internal administration owing to the war with England and France. Thus on both sides of the house it is of more than doubtful ancestry. It arose on the one hand from the decayed and depraved condition of official existence, from, in fact, the complete absence of even official

purity in its most elementary forms ; a singular comment, by the way, on the affirmed comparative morality of the Chinese. It sprang on the other hand from the at least questionable assault of our own arms and those of the French upon the vast and helpless and, as many believe, the most cruelly injured nation of China. In may be, and has indeed proved, difficult to defend the action of England in that war, but to transfer to the account of Christianity the demerit of the English policy surely indicates defect of equity in the judgment of the historical facts. The same great authority which we have cited informs us that not only did the Tai'ping leader promulgate decrees purporting to have descended from the Heavenly Father and Jesus Christ the Elder Brother, but that one of the principal leaders actually announced himself to be the Holy Ghost ! Surely this is not the language of the children of the Christian faith.

A not inconsiderable portion of the difficulties attending the Christian enterprise in China, as for example those incident upon the divisions of Christians in doctrine, are so familiar to those interested in Missions as to hardly invite serious reply. We acknowledge to some sense of nausea at their reiteration. It is not given to all to place them as strongly in position as it is to Mr. Curzon ; but like the gold and silver plate of the Æginetans, carried from house to house for the persuasion of the embassy of the wealth of their island, so too the old argument of the divisions of Christendom appears to do duty in almost every writer who finds occasion to treat the subject of Christian Missions. The old horse is trotted out, and under Mr. Curzon's skilful lash exhibits some of the ancient fire and spirit of its youth ; but on the whole there is a painful familiarity in the exhibition. It will be enough to reiterate an obviously simple reply to the objection in question, that none of the students of Buddhism have ever felt it necessary to treat its sects and divisions as possessing any conclusive force of argument against its claims.

Mr. Curzon, in enumerating the difficulties and objections to missionary work in China, states that he gives the views which he has gathered from many sources in China, and that he does not necessarily signify his adhesion to them, but that he presents them for the purpose of supplying the other side to the Mission question. Upon some of the points which he has enumerated, those that are bound up with the indigenous and ancestral superstitions of the Chinese, he would not naturally assume the office of an expert, but there is a large share of the objections to Mission effort which Mr. Curzon states with such emphasis as clearly to indicate that he has made them his own, and this portion of the objections to Mission effort he is almost as fully competent to decide upon as any foreigner. Indeed we opine that Mr. Curzon, as a gentleman of highest culture, does himself altogether inadequate honour when he catalogues among his open questions the problem of the presentation to the minds of the Chinese of the complete and unexpurgated volume of the Bible. Mr. Curzon's education indicates no evidence of narrowness. He is without doubt in most fields of literature well read. He has had full as ample an opportunity for the consideration of the history of the propagation of

his Christian faith since the era of its Founder as any Chinese expert or any commercial sojourner in the treaty ports of that country. He has, we are convinced, far larger and fuller ability and leisure than most of such residents. Mr. Curzon knows well, and it is for him to encourage the missionary from the stores of his larger research, that the translation of the Scriptures into the languages of all nations has invariably attended the onward development of the Christian faith. To this Bishop Westcott's article on Versions in Smith's *Dictionary of the Bible* is sufficient and conclusive testimony. That Christianity has ever had to resort to the expedient of the expurgation of the Book which Christianity to this day persists in designating the Holy Scriptures, is not within the knowledge of the scholar. This is an objection to Mission methods in China which we are surprised Mr. Curzon was not at once successful in demonstrating the emptiness of to our countrymen in the East. We fear his recital of it rather tenders to confirm than to remove it.

There is yet another in the category of suggested objections to, or as Mr. Curzon would present it, difficulties in the path of, Missions in China: we refer to the actual or imaginary stigma under which they lie in consequence of the application of force by the foreign powers in securing liberty for the preaching of the Christian faith. It is needless for us to complicate the question by the introduction of an inquiry into the merit or demerit of the French missionary securing right of property for his *confrères* by questionable manœuvre.

Now it is just this question that we could have much wished that Mr. Curzon had studied rather at home than in the environment of a society abroad which, to gauge from the sample furnished by Mr. Curzon of their crude and prejudiced objections to the promulgation of the Christian faith, are not critics of absolute reliability. We fear, too, that Mr. Curzon's modesty has induced him to too much deference to the views of those local advisers; indeed to our great detriment, who would unfeignedly rejoice to possess Mr. Curzon's altogether independent and mature judgment upon the high questions which he has introduced. The problems which attend the attitude of the State towards the faith with which it is identified, and which accompany also the action of that State in its relation to foreign powers, are indeed problems worthy of Mr. Curzon's pen. For such, we can scarcely expect an altogether adequate or satisfactory solution at any one time from the comparatively restricted company of our countrymen pursuing the honourable enterprise of their commerce in China. These are considerations which have occupied the intelligence of our people from the hour that we became a people,—have, in fact, constituted the theme of discussion amongst all the peoples of Christendom. These are inquiries and investigations towards whose answer the mind of Europe has made still, after ages of experience, most limited progress.

To offer off-hand solutions to problems of such imperial magnitude is counted well within the competency of some who, to matters of much grave constitutional moment, bring no equipment of any learning

whatever. Such questions are settled in a light-hearted way by a sneer at the "inevitable gun-boat" desiderated continually by the missionary, and the strictures, delivered with much unction of gravity, touching the iniquity of the missionary who embroils his country with the foreign powers.

Underlying all these easy criticisms are the primal problems we have indicated, as to whether the State should or should not maintain an attitude truly and distinctly Christian, a problem indeed which England, after the noble testimony of her Christian existence for centuries, seems constrained to reopen. It is for her in these days to take into grave consideration whether she shall efface the characters engraven on her arms and re-write the authorities on which her laws are based. But after all, it is a question, and one which admits of no reckless response. Out of this inquiry, and abiding in close connection with it, there comes the further debate whether a Christian people which acknowledges the Christian God as the Author of her own greatness, and which owns the Christian faith as the source and secret of her own prosperity, should not, while safeguarding the enterprises of her commerce, also lend countenance and shield to the propagation of the Christian Creed.

These and other difficulties which are affirmed either by our author or by his authorities, will hardly present, as Mr. Curzon appears to believe, "the other side" to the Mission question in China. If the ambassador of the Faith has confidence in his own credentials, he will not for a moment take into consideration the difficulties which may arise out of the ancestral prejudices of the people or the gross superstitions of their Pagan beliefs. He will read rather in them alike the cause and the confirmation of his mandate. The deeper their darkness, the more hostile the attitude of their unbelief, the stronger the incentive to him for the exhibition of the Gospel illumination. Mr. Curzon is too loyal a subject, and has been too exalted a servant of the Crown, to suppose for a moment that there is any other side to loyalty, or any alternative to obedience. He will, we are persuaded, generously concede to the sincere representative of the missionary cause a complete and unqualified submission to the imperial mandate of his heavenly commission.

It is difficult to understand, upon the assumption of the Christianity of our people, what sanctity should invest an enterprise in calico—we will not say opium—and what dishonour should attend an effort in philanthropy. If it be answered that the latter undertaking is counted injurious to the religious convictions of the Natives and provocative of ill-will, can it be affirmed that we are equally sensitive as to any ill-will which may be invited by ruining in China, for the time being, entire branches of thriving industry by the cheaper and more tempting productions of our English looms and forges? We observe no indications of indignation on the part of the foreign press in China respecting the efforts on the part of European peoples to supply the combatants in the late war with every facility for the destruction of the lives and property of their opponents. No serious



objection can be apparently urged against the importation of shrapnel and Maxims, but Bibles are condemned as of highly explosive character and more malignant than melinite.

But the greater question still abides whether as a Christian people, and making our way either into the recesses of savage existence in Africa, or into the even less hopeful society of the mental slavery of China, and believing if we do our faith to be the fountain of all moral and intellectual regeneration, convinced as we should be from experience that man has never found liberty save under the shadow of its branching arms,—the greater question for us remains, Is it not our duty as a nation to protect the advocates of the Christian faith? If at least our position be that the State should be Christian, will not this seem to follow as among the fundamental duties of a Christian State? If we acknowledge Christianity as divinely true, and if we take it as the heritage of our people, we have united to ourselves a principle charged with high energy of propagation and expansion. We shall expect to find in our people the fruits and evidences of that principle of expansion; we shall no less be prepared to come into contact with territories of our common humanity whose savagery and whose helplessness alike appear to await and to invite the exercise of that Christian activity. We shall at least be careful to secure for such representatives of Christianity as much personal security as we claim for the enterprises of our commerce. Or, failing this, we shall at once set about to divest ourselves of the dignity of our Christian name, and dissociate ourselves formally from the designation which the world still persists in attaching to us of "Christian England."

If, indeed, some French missionary has secured by stratagem for a corrupted Christianity what we should by fair dealing have compassed for our purer Creed, the teaching of the incident will be for us rather one of shame and chiding that we have been distanced thus by others. But to argue seriously that Christianity in China has incurred stigma through the enforcement, however adequate, of protection for missionary or convert, is but to hasten to divest ourselves of the one unselfish act to which our people may appeal in the chequered history of their intercourse with a great and suffering race.

It is upon these points, and upon the great, constitutional problems which underlie them, that we should have been much more grateful for Mr. Curzon's own more deliberate and independent judgment. It may be that in the haste of compilation he has not had leisure to apply to the subject such anxious attention as we believe essential to its adequate appreciation. The general tenour of many of Mr. Curzon's own and independent expressions upon Missions leave no doubt as to his substantial confidence in the supremacy and expansiveness of the Christian faith. He bears a name indeed very honourably associated with the enterprises of that expansiveness. We are very grateful for a volume which contains so much that is brightly and happily and powerfully told, and we can but conclude with our best expressions of goodwill to our author at this eventful and felicitous crisis of his life.

GEORGE ENSOR.

## THE ROYAL COMMISSION ON OPIUM.

## AFTER-THOUGHTS.

**T**HE short and sharp debate on the Opium Question in the House of Commons on May 24th, followed by the rejection of Sir Joseph Pease's Motion for the Abandonment of the Trade by a majority of three to one, means probably the postponement of legislative action for some time to come; and it will have the tendency with many persons of persuading them that they may shelve the question indefinitely. It is on this account that we return once again to this unwelcome subject, desiring to emphasize our previous contention that a careful study and analysis of the mass of literature published by the Commission, will show that the conclusions arrived at by the Commissioners, and the recommendations which they have made, are hardly justified by that evidence.

1. First, then, with reference to the arguments used in the recent debate.

In one point we are disposed to agree with Mr. Fowler when, with much warmth and indignation, he attempted to demolish Sir Joseph Pease's argument. Sir Joseph's motion was, we think, premature, though hardly immature. Neither the British public, nor the Government of India, have had time yet to examine and weigh carefully the publications of the Commission; and they can hardly be expected so speedily to denounce the Commission, and to vote in direct opposition to its recommendations.

Yet Sir Joseph Pease's action does but emphasize our contention. It expressed the honest and deliberate opinion of some experts who have been able to examine the opium literature, that the Report and the evidence do not tally.

But we cannot so readily accept Mr. Fowler's further statement. What does he mean by the sentence, "Let us go to India clean-handed. We, a rich nation, raise forty millions sterling of revenue from drink, and it is hardly consistent to deprive the Indian Government of the much smaller sum raised from opium"? This is partly true, partly sophistry. If by "drink" we are to understand "drunkenness," we admit that England's hands need washing indeed! We, in common with the whole body of the thinking public in England, deplore deeply the intemperance which has so long stained the character of Englishmen in the eyes of Asiatics; and very specially is the spirit trade with African races to be denounced in the strongest terms. But it is not true to allege or imply (as Mr. Fowler's words seem to do) that all drink in England is used for drunkenness. Yet thus only can his argument gather force. Because when you come to China, which absorbs nine-tenths of the Indian-grown opium, you find that the *use* of opium as a stimulant or luxury, means to the Chinese moral judgment, its *abuse*; and that the use of opium in that country is on a parallel with drunkenness and not with drink in England.

"*That pernicious luxury*" was the phrase used by Warren Hastings about the opium habit, one hundred years ago; and pernicious luxury it is still in the eyes of all China. So that Mr. Fowler's comparison

of drink with opium is at best a grave exaggeration; not to insist here on the feeble argument involved in his statement, viz. that the existence of one great misdemeanour justifies the refusal of England to amend another. Sir James Lyall, in his exhaustive and interesting historical essay, asserts (vol. vii., p. 24, par. 50) that the English Government is as responsible for the Indo-Chinese opium-trade as the Government of India. So that Mr. Fowler's amended argument would seem to run thus: "We, the Government of England, are earning forty millions from drink; therefore, we must in all consistency earn five or six millions more from opium." A grave *non sequitur* this!

In corroboration of the view which we have given above as to the opinion held by the Chinese on opium-smoking, we may state that we put this question once to a gentleman who had had long experience in China, with exceptional opportunities for studying the subject, especially in official circles. "Have you ever," we asked, "heard a Chinaman defend the use of opium as a stimulant and a luxury?" "Yes," he replied, "I have heard one man do so—I must confess, one only; and he was not an opium-smoker!"

We cannot allow the comparison between the use of opium and the use of alcohol, which pervades the Report of the Commission, to pass without a further protest. Sir George Staunton remarked long ago that "abuse is the main purpose in the use of opium; but in the use of alcohol it is only the exception"; and the following official words stand still in Sir Thomas Wade's able memorandum concerning the revision of the Treaty of Tientsin: "To me it is vain to think otherwise of the use of opium in China than as a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home." Here, be it observed, Sir Thomas Wade compared the use of opium with spirit-drinking, not with other forms of alcohol; and his decision was that it exceeds in pernicious effect even that extreme form of alcoholic stimulant.

As to the other classes in China, possibly Consul Bullock's opinion may have weight, to the effect that missionaries in China, speaking the language, constantly moving about, and always in close contact with the people, are able to give far more trustworthy evidence on such a subject as the opium habit than any other class of persons; and missionaries in China speak with no uncertain voice as to the evil, and the degradation of the habit.

2. But this leads me to notice, secondly, and more in detail, Sir James Lyall's memorandum to which I have alluded above. In one particular Sir James is so seriously misinformed, that though we should not be justified in regarding such a document as vitiated by a single error, yet its occurrence has a tendency to shake our confidence. The writer is comparing the unabstemious people of England and of China, much to the advantage of China, because, says Sir James, "the Chinaman, as a rule, is content with smoking opium, while the Englishman both drinks alcohol and smokes tobacco." Will it surprise Sir James and his readers to be informed that Chinese opium-smokers, "as a rule," *do* smoke tobacco as well; and further that, "as a rule," those opium-smokers alone are able long to withstand its

pernicious effects, who can afford good food and also *alcohol*? So that the amended comparison runs thus: "The Englishman contents himself with alcohol and tobacco; the Chinaman takes alcohol and tobacco in addition to his opium." It is very important to remember that the Chinese do not take to opium from want of other narcotics or stimulants, for both tobacco and alcohol have long been known to them.

But Sir James Lyall is not content with this strange mistake. He proceeds to discredit in the minds of the readers of his brochure the testimony of missionaries in China. We might have passed by without special comment paragraph 55 (page 27), which embodies Sir James Lyall's ideas on this subject, but for the fact that the reluctance of the Commission to consult missionaries in China is, perhaps, accounted for, and some may think justified, by these views. Mr. Gladstone is quoted as having given utterance to the following alarming statement: "Missionaries as a class are not remarkable for calmness combined with comprehensiveness of view." It is sufficient, perhaps, to ask here whether missionaries really possess the monopoly of this sad deficiency.

But Sir James attempts further, and from his own imagination, an explanation of the undoubted fact that the Chinese have taunted Christian missionaries, over and over again, with Christian England's action in the opium-trade as an offence against international morality. Sir James Lyall supposes that thoughtful Chinese, stung by the missionaries' denunciation of their religion, philosophy, and social habits, look about for a retort, and find it in the opium-trade. We are afraid that Sir James admits too much here for his own contention. If it be true that opium is (as its patrons and apologists assert) harmful and a vice only in extreme cases of excessive use, and that it is simply on a par with the legitimate and recognized moderate use of alcohol, why should the Chinese pitch upon *this* trade, and not upon the trade in matches or shirtings (either of which affects their native industries) as a retort? The reason is obvious. The moral sense of the Chinese condemns the use of opium as a luxury, in any form and to any degree, as vicious. And the complicity of a Christian nation with such a trade discredits the religious emissaries of that nation in the eyes of Chinese moralists, *in limine*, and quite apart from denunciations of Chinese religion or philosophy.

Before passing to a third and last consideration, we must admit that the picture, with which in its main features we were not unacquainted, of Chinese arrogance and obstructiveness between 1795 and 1836, is presented in almost startling accuracy of detail by Mr. Dane in his long memoir on the subject which follows Sir James Lyall's treatise; and the narrative impresses us greatly with the patience and endurance of the early pioneers of our Chinese trade. And if we wish to estimate fairly the conduct of Warren Hastings in his first opium adventures direct to China, and the action of the East India Company and of its Select Committee in Canton, we must bear in mind the double phenomenon of Chinese superciliousness and offensive assumption on the one side, and on the other side the general unrest in the East,

when England had to defend herself on the high seas against French, Dutch, and Portuguese privateers, and on the land against Hyder Ali and the Mahrattas.

We have characterized these two elaborate essays (Sir James Lyall's and Mr. Dane's) as exhaustive. We cannot think, however, that much success has attended their attempt to prove that the use of opium otherwise than as a medicine had prevailed to any large extent in China before the advent of the Indo-Chinese opium-trade. If the culture and use of the poppy had been at all general in China in Marco Polo's days, for instance, that great traveller and adventurer would without doubt have described it; but he is absolutely silent on the subject. Moreover, in Szchuen, a poppy-growing province to a small extent in the thirteenth century, the crop had so completely disappeared that in the early days of the nineteenth century, Father Deschamps, who had been more than thirty years in the province, saw the growth of the poppy actually commenced.

But admitting all that can be urged of prior trade to a limited amount, in other European hands; of Chinese familiarity with the drug and liking for it; of official connivance at a contraband trade; and of general corruption and dishonesty amongst the official classes in China; nothing can overcome the fact that the trade *was* contraband; that the Emperor at any rate, and not a few of his high officials, were conspicuously honest in their denunciation of the trade; that in 1729 it was a criminal offence to engage in the trade; that in 1776 the import of Indian opium was officially declared contraband; that in 1799 its use was made punishable by transportation, and soon after by strangling; and that though the East India Company, in London and in Canton, made more than one honest attempt to shake itself free from so undignified a trade, yet that in 1816, when the Chinese once more moved seriously in the matter, the Select Committee of the East India Company in Canton assumed direct responsibility for the clandestine trade both in opium and silver, by refusing to join the Chinese Hong merchants in demanding a bond not to trade in opium or silver from the captains of ships trading with China. And the defence put forward by the Committee in 1819 for this action of theirs, was the very sorry excuse that the Chinese officials were corrupt and dishonest. Neither, finally, can we escape from Mr. Dane's conclusion that the opium-trade was undoubtedly the main cause of the rupture between the two countries in 1840.

3. We turn now finally to the supplementary notes drawn up by the Hon. the Maharaja Bahadur of Durbhanja, K.C.I.E., one of the Royal Commissioners on the Opium Trade. The Maharaja gives a general assent to the majority report; but he embodies in these notes some important considerations of his own, partly in modification of the views taken by the Commissioners; and to two of these we draw special attention.

(1) The Maharaja strongly urges that opium be sold in bottles or phials labelled *poison*, and that the minimum dose likely to be fatal be legibly printed on these labels. And he gives the following reason for this suggestion:—"Opium is, unlike alcohol, a deadly poison, if

taken in excess; and is a dangerous weapon in the hands of ignorant persons." Is it possible to imagine a more complete surrender of the whole position? It is for this that we have been contending year after year. Opium *is* in the hands of vast crowds of "ignorant persons" in China. It is a "deadly poison," and a "most pernicious luxury." Our duty then as Christians is to retire as soon as possible from all complicity with such a trade.

(2) No! says the Maharaja, "the initiative should be taken by the Chinese Government, if the opium-trade between India and China is to be discouraged and suppressed; for no one can be better aware than the Chinese Government of the uses and abuses to which opium is put by their subjects." Is it not sufficient to reply that the Chinese Government, knowing well the abuses of this pernicious luxury, did take the initiative, roughly, violently, yet persistently for long years; sometimes, in Sir James Lyall's words, "the courageous and conservative members of the Council at Peking getting the upper hand and taking the strongest possible measures to suppress and uproot the trade"; sometimes the Emperor's will, and the Council's action, thwarted and stultified by the boldness of contraband traders, and the supineness and corruption of district officials; yet persistently and consistently for sixty years they took the initiative and fought the trade. And more recently, in the year 1869, the Tsungli Yamén, under the Presidency of Prince Kung, writing to Sir Rutherford Alcock with reference to the revision of the Treaty, took the initiative once more and suggested that "if it be desired to remove the very root and to stop the evil of opium at its source, nothing will be effective but a prohibition, to be enforced alike by both parties."\*

Is it too much to hope, then, that Sir James Lyall's original suggestion may be revived and carried into effect, and that a distinct and friendly intimation be conveyed to the Chinese Government by the British Government, with the knowledge and expressed consent of the Indian Viceroy and his Council, as to China's complete freedom of action in this matter; thus taking a very gentle initiative, but depriving the Chinese of all excuse for inaction, not only as regards the Indo-Chinese trade, but also as regards the growth of the poppy and the opium-trade in China itself.

We do not shut our eyes to the grave difficulties which surround the question. We are disposed rather to open our eyes wide with sad wonder at the Nemesis which, for duty delayed in the performance, seems to increase the difficulties of performance.

It cannot be too frequently enunciated that no difficulty is a final excuse for the neglect of moral duty. The poppy cultivation and trade in opium connected with the Native States in India; the danger of smuggling in India and in China, if the trade be again declared contraband; the loss of revenue in both countries; the unwillingness of the people to be taxed further to supply the inevitable deficiency;—all these are familiar difficulties, and some of them intensify with time. Now if there is no *moral* necessity for the suppression of the trade, there is no need to mention difficulties in the path of an unnecessary

---

\* See the *Times*, June 3rd, 1895.

proceeding. But if, on the other hand, Christian law and equity demand our withdrawal from the trade, it is idle to parade difficulties as excuses. They are difficulties in the path of necessary duty; and difficulties for which Christian statesmanship, in dependence on the blessing and guidance of the God of nations, will certainly find a solution.

ARTHUR E. MOULE.

## DIVINE AND HUMAN INTERCESSION.

*An Address at the C.M.S. Clerical Breakfast, April 30th, 1895.*

BY THE RIGHT REV. T. J. WELLAND, D.D.,

*Bishop of Down, Connor, and Dromore.*

**I**N venturing to address you this morning, my dear brethren, in compliance with the invitation given me, I desire to bring before you, and to place in close connection, two passages of Holy Writ—one, the voice of God the Father addressing His Beloved Son; the other, the voice of God the Son addressing His followers and disciples; and both bearing decisively on that grand enterprise to promote which we are here met together. The first is contained in the second Psalm, eighth verse, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." And the other, in the closing words of the ninth chapter of St. Matthew's Gospel, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

### I.

The Book of the Psalms is more often quoted in the New Testament than any other Old Testament book, and the second Psalm most of all. It was wholly predictive when first it was written, but the one half has already been fulfilled; and so, it carries in its bosom a forcible argument for its reception in the second portion as well.

The Psalm opens with a lively description of the blind and fruitless rage of the powers and peoples of the world against the Lord and His Anointed—a description which the early Church of Jerusalem saw to be accurate to the very letter. And this is followed by a representation of the attitude of God towards these rebellious powers; and there is a ring of determined, adamant resolve in the words, "Yet"—in spite of this conspiracy of opposition and its highest efforts,— "Yet, have I set My King upon My holy hill of Zion." And then immediately is heard the voice of Christ responsive to the voice of God: "I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee." We know what a marvellous accomplishment was given to this saying when Christ was raised from the dead by the glory of the Father; and in the Easter joy of this proclamation our Lord triumphantly proceeds with His Father's words: "Ask of Me, and I shall give Thee the Heathen for Thine inheritance."

I shall not offer anything exegetical on this passage except to

observe that when we read further, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel," the context seems to me to render it impossible to understand this of the ruin and destruction of the persons referred to. Christ cannot be thought of here as destroying His own inheritance, and as praying that it may be bestowed upon Him for that terrible purpose. But the word "break" may well be taken as understood by the Septuagint translators, and, what is of more importance, as plainly adopted in the Revelation, as meaning "to shepherdize" (*ποιμαίνειν* to rule, restrict control, and guide for the benefit of the flock itself). It is the same Son of God who there speaks: "To him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." It is a vivid picture of the invincible but beneficent force of the rule of Christ amongst men. Paganism, worldliness, falsehood, and sin have wound their chains of iron round their victims; but the sceptre of iron shall dash these fetters in pieces. Hearts are hard as rock against the truth, but the rod of Divine grace can shatter such stony hardness. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." And thus we have the assured certainty of the overthrow of the evil powers which enslave mankind; and if we have seen the strong man armed keeping his goods in peace, we look forward to the time when the Stronger than he shall come on him and divide his spoils. "All kings shall fall down before Him; all nations shall do Him service."

But the predominant thought I would present in connection with this passage is that of PRAYER. There is here something of the economy of redemption revealed to us. The truth is that all blessings for this sinful world flow to us through the channel of prayer. The sacrifice of atonement is followed by the incense of intercession. The one has been absolutely accomplished; the other is incessantly proceeding. Our High Priest "ever liveth to make intercession for us"; and round the throne of God, which has once for all been sprinkled with the precious blood, arises continually the fragrant cloud of unceasing prayer.

There is something infinitely touching in such a presentation of the manner in which God's grace becomes ours. You observe there is no idea here of an inharmonious difference between the Mediator and Almighty God, as though He was urging a petition upon One reluctant to give it. It is the Heavenly Father who prompts the prayer and makes the consequent promise, "Ask of Me, and I shall give Thee." The idea presented, however in actual reality it may be carried out, is that in the high heavens, whither our exalted Saviour has ascended to the right hand of the Divine Majesty, He ever speaks of those for whom He died; for this sinful and sorrowful world; for the collective needs of nations; for the narrow wants of individuals; in ceaseless providence and pity and love, receiving "gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." It is, I say, most touching for each to think that his name has been heard in the secret place of the Most High, uttered in the ear of the Father



by the well-beloved Son, and so, in consequence, his sin has been forgiven; his soul renewed, and everlasting life imparted to him. And as we have each of us, I trust, personal proof that Christ our Lord has prayed for us, so we cannot doubt but that He has interceded for the nations too. It is indeed strange how lightly some minds appear to take the fact of the existence of Christianity in these Western lands, as though it were only what was to be expected, occurring in the normal course of events; seeing nothing of the strenuous effort, the self-denial, the unstinted love, the martyrdom of missionary endeavour, which brought the Gospel to our shores, and planted it in our land; thinking nothing of the pitying intercession of the Redeemer, and the answering grace of God manifested thereby. From the days when St. Peter, constrained by heavenly admonition, preached the Gospel to the little company gathered in the Roman officer's house, and the Holy Ghost fell on his hearers as on the first disciples; and when the barriers of prejudice were broken down, and fact and truth won their way, and the joyful cry went up, "Then hath God also to the Gentiles granted repentance unto life,"—all down the centuries of the growth of the Christian Church, have we not proof upon proof that this great petition has been offered within the heavenly vail, and the promised inheritance was already passing over to its rightful and expectant Owner? And what splendid illustrations of the same truth we of this later age are privileged to see, in the opening up of Pagan kingdoms to the onward march of the messengers of Christ, the breaking down of old tyrannic Heathen practices and hereditary customs, the drawing of the uttermost parts of the earth ever nearer and nearer to our own doors, and the deliverance of so many thousand souls—thank God for it—from their ignorance, superstition, and sin! Are not all these the results of Christ's intercession on high? and do not the astonishing events which continually light up the story of Missions, as in the past, so also quite as conspicuously in the present, bringing men more closely to the sphere of Christian influence and truth—do not these things sound in our ears as the sweet chime of the golden bells which fringe the robe of our great High Priest as He moves to and fro in the sacred ministrations of the heavenly sanctuary?

What a scene there is here set before us. The Father is in communication with the Son; and we listen with reverence and godly fear, but with hearts throbbing with gratitude and love; for the thought which engages the Divine colloquy (if I may so speak) is the redemption and salvation of mankind. Rebellion against God is to be crushed; Christ shall prevail; and the issue of this victory is not, as the old cry had it, "*Væ Victis*," but pardon and eternal blessing to the vanquished. "Blessed are all they that put their trust in Him."

"Conquering kings their titles take  
From the foes they captive make;  
Jesus, by a nobler deed,  
From the thousands He hath freed."

And what an uplifting and animating view of the progress of events is here given us! We live in an age when men's minds seem to droop and faint as they turn to serious contemplation; when it is made

K K

a matter of question whether it is better to be or not to be; when the most advanced philosophy is the most pessimistic, and the passion of poetry and art are tainted with the savour of death. The more men are without God in the world, the more are they without hope. But they who believe the promises of God look higher and farther; they can pierce the shroud of gloom, and see the heavens opened and Christ seated at the right hand of God; and they know that the effect of that blessed conjunction is the saving of the world. Christ is Heir of the Heathen; He is possessor of the uttermost parts of the earth; and by one means or another, perhaps we cannot tell how, He shall assuredly have the fruition of His own.

## II.

This leads me at once to the second passage I have quoted—Christ's words to His Apostles: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." They are truly remarkable. We ask, Who is this that seeks for prayer? Is it not the same glorious Lord and King of whom we have been speaking, who Himself offers prayer that must be effectual?

For one thing, there is here the genuine utterance of a perfect human heart. The Lord is touched by the sight of the great multitude of neglected souls: they typify to Him the greater multitude of the millions of mankind, wandering as sheep without a shepherd in the wastes of the world. He hears their silent cry for help. He is moved with compassion; and, therefore, naturally—naturally in His case (and we can feel it for ourselves as Christians)—He thinks of prayer, of the help of God, which alone is competent to set right so great a wrong and to comfort such sorely-wounded hearts; and as naturally He seeks the sympathetic aid of others that love Him. "Pray, pray the Lord of the harvest. Cry to the Mighty One for the help that is needed."

Now, can we fail to respond to so pathetic, so urgent a request—the request of the Lord whom we love and adore? Well, let each of us reply for himself *in foro conscientiæ*. Pray, I am sure, we all do; but I often fear this is a topic for prayer lightly dealt with and easily forgotten. It is a duty; we cannot deny that. But I wish to present it to you as the Lord presents it here; not so much by way of command, but as a cry for sympathetic help. He had taught His disciples the directness and the simplicity of prayer, His example wonderfully enforcing the practice, and manifesting the exceeding value He attaches to it. No doubt there is a difference. Christ is the anointed Mediator whom the Father heareth always; His prayer is perfect and cannot fail; while our petitions are feeble and faulty, and only acceptable for Jesus' sake. But here He asks us to join in the requests He makes Himself.

I know of nothing that can put this in a stronger light. Prayer for Missions should proceed, not only from pity for the Heathen—though certainly from that—but also from love to Christ; from sympathy with Him in the desire of His heart; from a loyal readiness to respond to His call. In the propagation of the Gospel, whether at home or

abroad, we not only work *for* our Master, but *with* Him, and the sense of so wonderful a position carries with it encouragement and the promise of success. Pity for the lost and devotion to the Saviour blend together in a perfect union in this sphere of Christian labour. As some one has said, "Prayer is God's breath in man returning to its birth."

It is of great interest to observe here how eagerly our Lord's mind runs on to the final ingathering of souls. This was a Jewish multitude—a people of privilege, and in actual fact, of a large measure of enlightenment; and what He speaks of is not the sowing of the seed, but the reaping of the harvest. Yet I cannot think we are to limit the reference to the lost sheep of the house of Israel. Whatever restrictions ruled for the moment in God's purposes, we know that the Saviour of the world looked far beyond. Was it not the uttermost parts of the earth that were promised Him? Did He not declare that if He were lifted up He would draw *all* men unto Him? Outside those few hundreds then pressing on Him, He saw, as we must believe, the multiplied millions of the human race; and their burden of unutterable woe not only appeals to His love and pity, but makes them fitting recipients, so to say, of His grace. He is a Saviour, and they need—oh! how they need, salvation. Therefore He speaks of them not as a field to be sowed, but as a harvest to be gathered; and it is as *reapers* that the labourers are to be prayed for.

This is, of course, but one aspect of the subject, but it bears its own colouring, the bright hue of hope; for it points to the time when the Redeemer shall see of the travail of His soul and shall be satisfied. It seems to me to point also to the fact that the messengers of the Gospel enter upon a work prepared for them by God. I say again there are other ways in which we may view the matter. The lonely pioneer of Missions, striking the first blow against some ancient fortress of Heathenism, dropping for the first time the seed of living truth amidst thorns and briers of superstition and ignorance, sounding the blessed Name of Jesus for the first time in Pagan ears, is a figure well-known in the history of the Church. And yet we believe his act to have been not a mere voluntary act of human endeavour; but God's time had come, and God's hand had led him forth. We must acknowledge, indeed, that the ripeness of the Heathen world for evangelization had arrived when the light of truth was committed to Christian hands, and the command was given to display it to all the world; and we must bemoan the awful neglect of that command, and the sinful selfishness wherewith the Church confined that lamp of grace under its own bushel. And if the world were ripe then, how much more now? Can we doubt that the harvest sun is shining, and the corn invites the sickle? The cries of the reapers reach us from the distant fields of the world: "The harvest is here: we are gathering it in, but we are miserably few. *Send over—come over—and help us.*"

But again, it must ever be borne in mind that it is not we who send the labourers; it is God. "Pray ye therefore the Lord of the

harvest, that *He* will send forth labourers into His harvest." Christ chose the Twelve, the first of His workmen, "that they might be with Him, and that *He might send them forth* to preach." The impelling motive, the needed ability, the authority and effective power are from God, the Holy Ghost. How plainly does the great missionary book of the New Testament exemplify this! The Holy Ghost, choosing the best they had, said to the Church at Antioch, "Separate *Me* Barnabas and Saul for the work whereunto *I* have called them." "So they, being sent forth *by the Holy Ghost*, departed"; and on their return "they rehearsed all that *God* had done with them, and how *He* had opened the door of faith unto the Gentiles."

This thought both rebukes and encourages. Christian people are instruments of God's purposes in a manner different, perhaps, from all others. Like others they may indeed at times be mere unknowing instruments, as Babylon was in God's hand the hammer of the whole earth; but they are much more than this—they are conscious, willing, co-operative agents; living instruments in whom Christ lives and energizes. Now, it must be confessed that it is sometimes difficult to engage with all your heart and soul, with every power and energy, with earnest zeal, in a work for God without tracing effort and result to oneself—to one's own enthusiasm and zeal and care. Hence a danger of dependence on self; of elation and depression that spring from self; of a glorifying of self. That it is God that sends us, that we are simply His workmen, and it is He that works in us and through us, is a humbling and a wholesome thought. But it certainly stimulates and strengthens. It teaches us to bring our care to Him; to lay our whole case before Him; and to be content with His decision. It is His work; He will watch over it and guard it. Paul may plant and Apollos may water, but God giveth the increase.

There is yet one thought more. We plainly gather that besides prayer there must be labour. We are to pray, but to pray for *labourers*. There is no need here to dwell on this, but it completes the balance of the passage. Pray, but also work. Give heart and emotion and desire and zeal to this sacred cause; but give also effort and pains and thought and toil. The thing is not to be done miraculously; God works by means, and for this great object His Church is the appointed means. If the bringing back to the Lord of His own is to be effected in this dispensation—or so far as it is to be effected—it is we, Christians, who must do it. Could He not achieve the conversion of the world by His own solitary might? Could not Christ pray and gather in the glorious harvest, of Himself alone? Assuredly. How much more wonderful, then, that He should call for our aid, and that we are to pray and we are to work in blessed union with Him!

The Church Missionary Society has been for many long years an agency for the organization of missionary work: it is becoming increasingly—and let us thank God for it—an agency for offering missionary prayer.

Since first the Annual Day of Intercession was observed, what an astonishing increase of missionaries, both men and women, and of

means for their support, has been vouchsafed! At this moment this increase is one of the most marked characteristics of the movement. It shows no signs of diminution. And yet, the need for more labourers is painfully pressing, and the Saviour's cry for prayer must still ring in our ears.

Pray then, and believingly—the promise hangs like a pendant jewel to the command. The Divine Father says to His Son, "Ask, and I shall give Thee"; and the Son says in echoing words to His redeemed, "Ask, and it *shall* be given you."

## THE COLONIAL CHURCH MISSIONARY ASSOCIATIONS.



It is time again to report the progress of the C.M.S. Associations in the Colonies. It is a matter of profound thankfulness that they are going forward steadily, in the true spirit of devotion and large-hearted sympathy; and they deserve to be constantly remembered in England with thanksgiving and prayer.

But first we would refer to one matter not directly connected with the new Associations. We mentioned in the *Intelligencer* of August last that, at the instance of the Bishop of Tasmania, the Bishops in Australasia had issued an appeal for a Self-Denial Week in behalf of the Local Missions carried on within or near the Colonies themselves, viz. to the Australian Aborigines, to the Chinese immigrants, to New Guinea, and to Melanesia. We are glad to see that the New Zealand Church added to these four the Mission to the Maoris, and in a separate circular recognized the work of the C.M.S. among them, and called on New Zealand Churchmen to come to its aid. The Self-Denial Week took place in November, and evoked much interest; but the 10,000*l.* asked for by the Bishop of Tasmania was not obtained. New Zealand did not hold its Week at the same time, and had not done so at the date of our last advices; nor had the Diocese of Ballarat; and the Dioceses of Adelaide and Perth are not mentioned. Without these, the total was something under 4000*l.*, which we cannot think at all creditable to the "self-denial" of Australian Churchmen. The Diocese of Sydney heads the list with 1211*l.*; then Melbourne, with (apparently) a little over 1000*l.*; Brisbane, 485*l.*; Tasmania, 480*l.*; Goulburn, 250*l.*; Grafton and Armidale, 120*l.*; North Queensland, 43*l.*; Riverina, 48*l.*; Bathurst, 21*l.* Certainly Brisbane and Tasmania did better in proportion than Sydney or Melbourne. The latter is particularly disappointing. It ought to have stood far ahead of all others. We are particularly glad to see, from the details given of the Melbourne and Sydney contributions, that most of the parishes which are conspicuous supporters of the C.M. Association have done their full share in this local effort for the Board of Missions. So much for the suggestions freely thrown out that the C.M.S. Deputation had "narrowed" the missionary sympathies of those parishes that received it. In point of fact, it is doubtful whether the Self-Denial Week could ever have done what it has done, had it not been for the general missionary interest and sense of obligation awakened and fostered by the new Associations. The Board of Missions has started an "Australian Missionary Union," somewhat on the lines of the Gleaners' Union, and a magazine entitled *Missionary Notes*, of the same size and shape as the *Gleaner*. But while the localized Australian editions of the *Gleaner* have frequently noticed sympathetically the doings of the Board of Missions, we do not find, so far, any sign of reciprocity in this respect. This, however, will come in time. The large-hearted generosity of

the supporters of the C.M. Associations will conquer in the long run. Meanwhile we for our part wish a hearty God-speed to every effort for fostering the Local Australian Missions.

### I. NEW SOUTH WALES.

This Association has not sent out any clergyman or layman in the past year; but four young men who are studying at Sydney University and elsewhere are understood to be preparing for missionary service. Meanwhile, the Marsden Training Home for Women continues its good work. Of the four ladies whose training had been completed last year, and who had been duly located, the two for China, Miss Oxley and Miss Price, were kept back by order of the Parent Committee, on account of the war. They will, we trust, go forth in the ensuing autumn. The other two, Miss Amy Wilkes and Miss Alice Phillips, who were appointed to the Persia Mission, are now at Baghdad. Miss Wilkes was taken leave of at a crowded meeting in Sydney Chapter House on September 14th, the Primate (who had just returned from England) presiding. The Instructions, which were delivered by the Rev. W. Martin, are admirably drawn. On the 18th, there was a Communion Service in the Cathedral, and on the same day Miss Wilkes sailed for Bombay, where she was to await orders from Bishop Stuart regarding her further journey. Miss Phillips was unable to start at the same time, but she left in February, and, as it had proved impossible to arrange for Miss Wilkes's going forward to Persia until recently, joined her at Bombay in time, and they proceeded together, *via* the Persian Gulf, to Baghdad, where they arrived at the beginning of April. Before leaving Australia, Miss Phillips addressed several interesting gatherings at Sydney, Goulburn, and Melbourne. There are now four new candidates in the Training Home, one of them sent by the New Zealand Association.

The Gleaners' Union Branches, twenty-seven in number, continue to grow and prosper. One of the most interesting is at Paramatta, the scene of Samuel Marsden's labours among the English convicts a century ago. It is a little town with one church, of which Archdeacon Günther is Incumbent. There are eighty Gleaners, and the average attendance at the monthly meetings is forty. They collected 65*l.* last year for the C.M. Association, and 10*l.* for the Local Missions. They circulate monthly sixty copies of the *Gleaner*, thirty-eight of *Awake*, and twenty-six of the *Children's World*. The general Anniversary of the Gleaners' Union for New South Wales was held in the Chapter House at Sydney on November 6th, the Primate presiding. The number of members was reported as 1255. Miss M. Walsh is as untiring as ever as Secretary.

The Annual Meeting of the Association was held on March 26th in the large hall of the Y.M.C.A., which was crowded. The Primate presided, and the chief speaker was Mrs. Robert Clark of the Punjab, who had been visiting Australia and New Zealand. The Report states the year's Income as 1004*l.*, an increase of 222*l.* on the preceding year. "When the Committee foresaw," they say, "that the ordinary income would probably be insufficient to meet the special expenses incidental to sending forth several missionaries during the year, and made this known to the supporters of the C.M.A., a very ready and gracious response immediately followed, quite dispelling all fear of a deficiency, and inspiring thankfulness to Him who had supplied all their need."

### II. VICTORIA.

The Victoria Association has had the great privilege of enrolling one of the most experienced and respected clergymen in Melbourne among its new recruits, the Rev. A. R. Blackett, Incumbent of Prahran. This has already

been reported in the *Intelligencer* (April, p. 307), and Mr. and Mrs. Blackett, with their young daughter, are now in England for a few months before proceeding to Persia. Their going forth has created a profound impression in Melbourne. At first, naturally enough, doubts and questionings prevailed; and, naturally too, there are many who still think Mr. Blackett a wild enthusiast. But he himself is clear that God's call has come to him; and we hear that, after he had been able to explain his position publicly, a great revulsion of feeling took place. His own congregation, who were at first aghast at the idea of losing him, ultimately rallied round him in warm sympathy, and a very remarkable farewell gathering took place in the spacious Sunday-school buildings of the parish, when 900 persons were present, and Archdeacon Henry Langley, who had been his predecessor in the incumbency, presided. Several local meetings in other parishes were also held to take leave of him; but all culminated in a great assembly in Melbourne Town Hall, a magnificent building as large as the Free Trade Hall at Manchester. At this meeting the new Dean of Melbourne, Dr. Vance, a vigorous and liberal High Churchman, presided, and opened the proceedings with a powerful speech. "Some," he said, "might call Mr. Blackett's conduct Quixotic, and say that he was sacrificing service to sentiment, and a higher duty to a lower; but the whole history of the Church and the evangelization of Heathen nations gave a refutation to that idea. The men who had shown the fervour and the faith to make impressions upon the Heathen and Mohammedan populations were bound to be men of special ability and mark—the very men who, if they had remained at home, would have probably won for themselves front places in the Church and in the world. Of such men Mr. Blackett was one." Of this public gathering, and of the private official leave-taking by the Committee and their friends which immediately preceded it, the Rev. E. J. Barnett, Hon. Sec. of the Victoria Association, writes to us:—

"I must send you a few lines to tell you how gracious the Lord has been to us. Many who did not understand the reason for one in Mr. Blackett's position resigning his post to go to the foreign field, and who were much opposed to it, have since changed their views, and now heartily wish him God-speed. The heart of the Church has been moved, and the object lesson will not easily be forgotten.

"The farewell meetings have been splendid. The parochial gatherings are among the best that have been held in the several parishes; and if you had seen the Town Hall meeting, you would have sung your best song of praise. Truly we could exclaim, 'What hath God wrought'; 'He doeth all things well.' When you and our dear brother Stewart were sent us, two and a half years ago, we did not dream how near we were to such abundant blessing. The Lord make us all to abound still more and more. An hour before the time of meeting hundreds of people were crowding round the doors, waiting for them to be opened, and one knew that the spiritual influence on those thousands there assembled must be effective. The speaking was excellent. No one could have been heartier than the Dean of Melbourne, and Mr. Blackett excelled himself.

"There had been a meeting at five o'clock in the Chapter House, when the 'instructions' and 'charge' were given, there being an attendance of about eighty by special invitation—a solemn, telling time."

The Instructions of the Victoria Committee to Mr. Blackett will be read with interest. They were followed by a striking address from the Rev. H. B. Macartney on "Ye have need of patience."

*The Victoria Committee's Instructions to the Rev. A. R. Blackett.*

"BELOVED BROTHER IN THE LORD,—God in His wonderful way is calling you from us, who love you for your works' sake, and because of the indissoluble bond of fellowship which makes us one in Christ Jesus, to be His messenger of the

Gospel of Peace to a people whose one power for propagating their faith is the Sword.

"This is a day of good tidings, and the Committee would borrow words from the thanksgiving song of David, and say: 'Give thanks unto the Lord, call upon His Name. Make known His deeds among the peoples. . . . Declare His glory among the Heathen; His marvellous works among all nations. . . . Let the heavens be glad, and let the earth rejoice, and let men say among the Heathen, 'The Lord reigneth.'" For, as the ark of the covenant of the Lord was a witness for the truth both to Jews and Gentiles, so, we rejoice to think, it is given to you in your body, which is the temple of the Holy Ghost, to witness for the one true God—the Father, Son, and Holy Spirit—among the devotees of the false Arabian prophet in Persia.

"In calling you away from our midst, the Master is taking from us one who by patient work and wise counsel has been foremost in establishing and strengthening our young Missionary Association. We thank God for the past; we thank Him for what we witness to-day: for the answer He has given to the special petition at our first missionary prayer-meeting held in this room less than nine months ago, that He would be pleased to send help to Persia, not merely by the hands of our younger brothers and sisters, but even from among experienced clergymen and doctors—men able in the strength of the Lord to lead an advance guard into the country of the Enemy, and to hold the fortress of truth against the legions of error and darkness. We thank Him humbly for this privilege which He has granted to the young daughter of the beloved Parent Society. We thank Him for the salutary effect that your self-denying love is having, and is destined to have, upon the Church in Victoria; for the many tokens already brought under our notice that others, fired with a like holy zeal for the evangelization of the nations of the world, are practising real self-denial to enable you to be sent forth, since they cannot go themselves.

"You have now reached that time of life when mature judgment, in union with fervent piety, produces decisions for God in a calm confidence which leaves us in no doubt that you will ever swerve from your fixed purpose in thus obeying your Master's last command. Again, your years of faithful service in the sacred ministry of the Church, your experience in the many avenues of Christian work, your hopes, your successes, your disappointments, your discipline through trial, when you learned the deeper meaning of those inspired words, 'The Father of mercies and the God of all comfort,' render unnecessary either a term of probation or warning words upon the need for the maintenance of communion with God in prayer and the written Word. Your faith and love are rooted and grounded in 'Christ, the power of God and the wisdom of God,' and you have proved how true are His words when He said, 'Abide in Me and I in you . . . for apart from Me ye can do nothing.' 'For thus saith the High and Lofty One that inhabiteth eternity, Whose name is Holy: I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

"'Go,' said He, in His later revelation, 'and, lo, I am with you all the days, even unto the end of the age.' In this confidence the Committee, in the name of the Lord Jesus, bid you go.

"You have weighed carefully in the balance the difficulties which you, your beloved wife, and your brave little daughter are called to face—difficulties of travel, difficulties of climate, difficulties of language, difficulties of fanatical and hostile surroundings; but obedience to the Divine call and love to your Saviour have outweighed all these considerations, and the Committee thank God indeed for that He has endued with the same willing mind and devotion the loved ones who accompany you.

"The words given through the Apostle Paul are at this time equally suitable for you who are going, and for us who are sending you (and by 'us' I mean all members of our Association, as well as friends, who, stirred by the love of God, are exhibiting so much practical sympathy just now); these words, I say, we may both adopt: 'The love of Christ constraineth us; because we thus judge, that if one died for all, then all died, and that He died for all that they which live should henceforth live no longer unto themselves, but unto Him that died for



them, and rose again.' 'Here is the new life,' to quote from Instructions delivered to C.M.S. missionaries some time ago. 'And how joyful a life it is! How entirely is selfishness excluded. Viewed as these words set it forth, even the most enlightened and refined self-love scarcely finds a place. . . . The missionary, so far as he is a missionary, has but one object in view—to serve, to please, to glorify the Lord Jesus Christ, and to obey His orders. Obedience, yes, obedience—but not the mere blind obedience of a slave, even a faithful slave. 'I call you not servants,' the Lord says, 'but friends; for the servant knoweth not what his Lord doeth, but all things that I have heard of My Father, I have made known unto you.' His service is perfect freedom. Such is the transcendent joy to which our Lord calls you even while still in this vale of tears.

"For many reasons it has seemed good that, before going to Julfa, to which station you have been appointed, you should return to the home land, and there place yourself under the directions of the C.M.S. Committee until the season arrives for you to proceed to your special field of labour. From them also you will receive more explicit instructions concerning your future work.

"Your Association has full confidence that, in consideration of the responsibility resting upon you, and for the sake of those you love, you will exercise every reasonable care for your health. Further, knowing as you do the importance of correspondence between the missionary and the Committee at home, you will not fail to supply full and regular reports of your work, your difficulties, and your encouragements.

"Finally, beloved brother, for yourself and for your wife who so gladly shares your labours in the Lord, we ask that your experience may be that of the servant who, when bid 'Go and tell,' addresses 'the peoples from far' in these words: 'Hearken . . . the Lord hath called me . . . and He hath made my mouth like a sharp sword, in the shadow of His hand hath He hid me; and He hath made me a polished shaft, in His quiver hath He kept me close; and He said unto me, Thou art My servant, Israel, in whom I will be glorified.'

"And now our earnest and constant prayer for you both, and for the dear little daughter who accompanies you, is this: 'The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever.' Amen."

On March 9th, Mr. and Mrs. Blackett and their young daughter sailed in the P. & O. mail steamer *Rome*. Mr. Barnett writes:—

"On Saturday some 300 friends assembled at the *Rome*, to say a last farewell. We had a short commendatory service in the second saloon, which would not hold all the folk, and every one seemed deeply moved. At last the boat moved off and we were parted, but not disunited; and we return to miss his presence at our meetings, and his counsel and encouragement on every hand. Still we rejoice, and will rejoice!"

Another recruit from Victoria is Mr. R. Maynard, a young man who has been working under Mr. Blackett at Melbourne, and who sailed in March for Aden, to catch the steamer there for Mombasa, the Committee having appointed him to East Africa. A lady from Tasmania, Miss Minna Searle, has also been accepted, and has been appointed to China. Two other ladies are in training.

The Gleaners' Union appears to be more effective as a missionary agency in Victoria even than in New South Wales. In the past year, the Branches have increased from thirty-five to fifty-seven, and the enrolments from 1196 to 1825. A really splendid printed Report has been issued, with detailed reports from thirty-four of the Branches. The skill and industry of Miss K. Macartney are very manifest. The Union has been greatly helped by the energy of Mr. Barnett in taking long journeys on the slow colonial railways to visit distant towns for local meetings. The Anniversary of the Union was celebrated on the same day as in England, November 1st,

in Mr. Blackett's spacious schoolroom at Prahran. There were three meetings: one for prayer, at which the Rev. H. B. Macartney gave an address; a conference, with four papers, two of them by the Rev. W. Carey Ward (an Oxford man, lately appointed by Bishop Goe to an important Melbourne church), and the Rev. W. T. C. Storrs (son and brother of C.M.S. missionaries), who is succeeding Mr. Blackett at Prahran; and a large public meeting. On November 9th, the Prince of Wales's birthday, which is a great popular holiday in Australia, the Melbourne Gleaners had a picnic on "Brighton Beach," a well-known place of resort by the sea; when a prayer-meeting, a missionary conference, and an evangelistic service were held in the open-air.

Melbourne has followed the example of Sydney in having a monthly Missionary Prayer Meeting at the Cathedral Buildings, which is well attended and much valued. It is also about to imitate Sydney in having a Missionary Depôt; and it has started an excellent Missionary Library, which Sydney would no doubt have done ere this, but for the fact that the Hon. Sec. there, Mr. Walsh, has a valuable library of the kind of his own, from which all Gleaners can borrow books.

The Annual Meeting of the Association was held on April 4th, in the Chapter House, Archdeacon Langley presiding. The financial statement showed receipts for the year 487*l.*, of which 300*l.* came from missionary-boxes. The year closed with a small balance, and money was coming in well in the new year. The Annual Report is an extremely interesting and stirring document. We present a few paragraphs from it:—

"On June 16th we enter on our fourth year of ministry,—a ministry in the midst of man's multiplied sicknesses, sins, and sorrows,—a 'working together with Him' who so pitied the world that He gave His only Son 'to deliver us from all evil, to encourage us to all virtue and to shed everywhere the invitations of Divine love.'

"The last twelve months have been full of interest. On March 6th, 1894, the Rev. H. B. Macartney returned from Europe, warm in his admiration of that great community, the Church Missionary Society, which celebrates its ninety-sixth birthday on Friday next, April 12th; which, having its home in England, irradiates in some measure the whole earth; which finds all its health and all its wealth in tenaciously clinging to primitive Christianity; and which with the Bible Society may justly be regarded as the 'King's Own' Regiment in that small but unconquerable band who can never sheath their swords till they achieve the downfall of Satan and Messiah's glory.

"A month later (April 6th) we held our second Annual Meeting, and heard Mr. Blackett say on this very spot: 'The odds are all against us in the battle. The enemy is growing in numbers, is becoming more skilful, is forging fresh weapons.' We then little thought that he would be the very first amongst us to surrender home and people and to bare his bosom to the foe!

"On June 30th we held our first monthly Devotional Meeting in the Cathedral Buildings, and there a definite request went up to the Father of mercies that He would give us for Persia a clergyman and a doctor, and that speedily. The first part of that petition God has marvellously answered; the second is in the Book of His remembrance. These meetings are still largely attended, and are fraught with strength and blessing.

"Monday, October 8th, was a dark day in the annals of Victoria, for in the dead of the night the messenger of death came and inflicted his last sting on our chief Trustee, our Nestor, our 'old man eloquent,' the Very Rev. H. B. Macartney, D.D., first Dean of Melbourne. Could we but see him now, his look alone would be to-night's grandest oration, for he has gazed on God, and God in Christ has gazed on him.

"Our third year has witnessed the addition of three new names to the list of the four who sailed in the second year; and we have now representatives in Japan, China, India, Persia, and Equatorial Africa. . . . Of candidates actually ready

for service there are two. . . . We have, moreover, five new candidates received and in training. The total number of applications since 1892 has been forty-two, of whom (as we have seen) six have left our shores, two are ready to leave, five are preparing to leave, that is, thirteen have been received, while the remaining twenty-nine continue their work for the Master at home. And here we should note with regret that we have sent out no more in our third year than in our second; but if the present disastrous war in the Far East opens out Inland China, a cry will go up from the faithful few who now hold the fort in that ancient Empire—a cry for reinforcements—that will make our ears tingle and test our consecration to the uttermost.

"The Sowers' Band, the last-born babe of the C.M.S., is showing signs of healthy life amongst our little ones. The Secretary, Miss Kate Nicholson, reports that there are groups at work in various parts of the diocese, with a membership of 214, and that there is every prospect of a speedy increase. Children are amongst 'the weak things' that God chooses to overturn the strong. The Band is to celebrate its Anniversary, God willing, about the natal day of our own Association.

"Neither Gleaners nor Sowers can grow rich in Mission grace or knowledge unless their thoughts are fed, as well with the modern as with the ancient 'Acts of the Apostles,' and so we have secured for our localized *C.M. Gleaner*, so ably edited by the Rev. Geo. Sproule, a circulation of over 1000 copies.

"And now we conclude. The offer of salvation which we are commissioned to convey to 'every creature' is as unique as it is sublime. It puts the Lord Jesus on the high pinnacle of glorious power to which He ascended from Olivet, and it puts the sinner, who accepts the offer, on a glorious place beside Him—not only as one redeemed, or even as one adopted, but infinitely more—as one espoused.

"Thou too shalt reign; He will not wear  
His crown of joy alone!  
And earth His royal Bride shall see  
Beside Him on the Throne."

Tasmania, as we have before mentioned, is linked with Victoria in its Association. One of the Victoria missionaries already in the field, Mr. H. C. Tugwell, comes from Hobart; and now there is another, Miss Searle, as above mentioned. A valedictory meeting for her was held at Newtown, near Hobart, on September 11th, and was of a very interesting character. The second Gleaners' Union Anniversary for Tasmania was held on November 13th, and we are very glad to say that Bishop Montgomery presided. The Rev. W. T. C. Storrs had gone over as a deputation from the Victoria Association. The Union is doing good work in Tasmania. Miss K. Dobson, daughter of one of the leading gentlemen in the Colony, is Secretary.

Melbourne is the headquarters of the Australian Branch of the Church of England Zenana Society, and Mr. Macartney is Hon. Secretary. He had in past years sent several ladies to India upon funds raised by himself; and Mrs. Fagg, in Tasmania, had sent out one or two to China. Two of them married C.M.S. missionaries, and are now Mrs. Cain and Mrs. Browne, both in the Telugu Mission; and two or three have died or retired. The remainder were taken over by the C.E.Z.M.S. when its Branch was founded, and others have gone out since, including two in the past year; and there are now seven in India (Telugu Mission) and three in China (Fuh-Kien Mission). Two of the latter are supported by the Y.W.C.A. in Tasmania.

### III. NEW ZEALAND.

We have before mentioned the difficulties experienced by the New Zealand Association at first, owing to its obtaining only the approval of two of the Bishops, viz. Bishop Mules of Nelson (under whose auspices it was started),

and Bishop Stuart of Waiapu (now in Persia). Of course the warm co-operation of the new Bishop of Waiapu (W. L. Williams) was secure; but for the final decision of the others all parties awaited the Triennial Meeting of the Provincial Synod in January last. This important assembly, which meets at different centres from time to time, had been fixed, providentially as the event has proved, to be held on this occasion at Nelson; so that all the Bishops and clergy and lay delegates were actually at the headquarters of the Association, and could inquire concerning it at first hand. All the seven Bishops were present, including the two new ones who had lately gone out from England, viz. Bishop Cyril Wilson of Melanesia, formerly curate to Canon Jacob at Portsea, and himself a Gleaner in this country, and Bishop Wallis of Wellington, who has written to us in the kindest possible tone. It is evident that the influence of these two young members of the Episcopate was thrown in favour of the Association; and we are sure that Bishop Cowie of Auckland and Bishop Julius of Christchurch, who had received the C.M.S. Deputation in 1892 so kindly, were only waiting for the consensus of their brethren to add their hearty sanction. It appears that the Bishop of Dunedin, who, though personally kind, has been an honest opponent all along, moved in the Synod the appointment of a Board of Missions, but failed to carry his motion. The Board, were it established, would not have the openings for practical work which the Board in Australia has. The chief Mission of the New Zealand Church is that to Melanesia, which is really as independent as C.M.S., and needs no new Board to direct it. The Maori Mission of C.M.S. is already conducted by a Board, of which the three Bishops of the North Island (Auckland, Waiapu, and Wellington) are the chief members. There remains the new C.M. Association. So one does not see the opening for an official Board appointed by the Provincial Synod, unless it were merely consultative and educational, like the Boards of Missions in England; but this was not intended. The result was that six out of the seven Bishops have joined the New Zealand C.M. Association: the new Primate, Bishop Cowie of Auckland, becoming Vice-Patron, and the others Vice-Presidents; and this was followed by Bishop Julius, the most popular speaker in the Colony, addressing a public meeting of the Association at Nelson, and presiding at a Gleaners' Union meeting for the first time on his return to his own city of Christchurch. For all this we unfeignedly thank God. The single dissentient is the Bishop of Dunedin; but we hope he too may now soon see his way to give the same episcopal sanction (no more is asked) which is given by many Bishops at home and abroad who do not profess to be in sympathy with the distinctive principles of C.M.S.

One thing which no doubt did much to bring about this *rapprochement* was an offer on the part of the Nelson Committee to provide a missionary for the Melanesian Mission. There is a clause in the Constitution approved by the Parent Committee which permits of the Association rendering help to other Missions, provided that the fundamental principles of a C.M.S. Association are duly observed. An excellent clergyman, Mr. Ivens, has been appointed to this service. The following passage in the Annual Report of the Association refers to the arrangement thus made:—

"The friends of the Society everywhere will rejoice to hear that your Committee were able to offer substantial help to the Melanesian Mission, which is not without its heroes in the past, nor in the present, and is bound up with much that is precious in the life and hopes of New Zealand Churchmen. The Bishop thankfully accepted the proffered aid, and it is expected that the missionary thus provided for will join the staff shortly. Your Committee praise God with unfeigned thankfulness that their Commission enables them to lend a helping hand in the evangelization of the Islands of Melanesia.

The following are the resolutions that led up to the arrangement:—

“‘That the Committee of the C.M.A. are desirous of providing a white missionary to work in Melanesia under the Bishop, the Right Reverend Dr. Wilson.

“‘That the appointment of such clergyman be a matter of arrangement between the Bishop and the Committee.

“‘That the Committee will be responsible for the maintenance of such a missionary on the understanding that the clergyman so appointed shall be a sound Evangelical Churchman.’

“‘This is evidence complete that the relationship between the Melanesian Mission and this Association is of the happiest.’

The New Zealand Association has not yet sent forth a man to the C.M.S. fields; but we think two are preparing. It has two ladies in Japan, and in the past year it has also sent out Miss A. L. Wilson, who, being appointed to the Niger, came to England in October last *en route* thither, and proceeded to West Africa with Miss Maxwell and her companions in November. Her brother, also from New Zealand (though not sent by the Association), was already on the river as a probationer. Another lady accepted by the Association is being prepared at Sydney, as mentioned above.

The Gleaners' Union also in New Zealand is an effective agency for spreading missionary interest and information. Its enrolments increased last year from 406 to 876. Chiefly through its instrumentality, the Association has had in the past year an Income of 809*l.*; which, added to 1004*l.* raised in New South Wales, and 487*l.* in Victoria and Tasmania, makes a total of Income of the three Associations of just 2300*l.*

This is a bare statement of facts, but we are sure that the many friends who took an interest in the C.M.S. Deputation to the Colonies will find in it much cause for thanksgiving to God. In less than three years the Australasian Associations have sent out five men, two of them with wives, and eight single women; two others would have gone to China but for the war; and two others are located but have not yet sailed. We have not counted Bishop Stuart, because, as a C.M.S. missionary of forty-four years' standing, he needed no acceptance by the New Zealand Association; and he is in fact not in formal connection with it. But yet his going forth to Persia was not unconnected with the visit of the C.M.S. Deputation, and the Colonial Church of New Zealand may well claim the honour of having given up one of her Bishops to the foreign mission-field. In every respect our fellow-Christians in Australasia are, by the grace of God working in and through them, setting an example to us at home. Shall we follow it?

#### IV. CANADA.

On June 21st, 1894, at a meeting held in Toronto, and attended by many prominent clergymen and laymen, it was unanimously resolved to form an Association with a constitution, formed on the model of that adopted by the Australian Associations. The following brief statement has now been received:—

“The object of the Association from the first has been the unifying of Evangelical Church missionary work in the Dominion of Canada, the rallying-point being the revered C.M.S. Missionary work among the Heathen had already been undertaken by Canadian Churchmen in sympathy with Evangelical principles, notably the Japan Mission begun seven years ago by the *alumni* and friends of Wycliffe College, Toronto; also in the Diocese of Moosonee, supported by the *alumni* of the Montreal Diocesan College.

“In carrying out this object of unification, members of the Executive Committee and of the Examining Board were appointed to represent different parts of the Dominion, as the following list will show. Representing the centre, Toronto—N. W. Hoyles, Esq., Q.C., Chairman; Rev. Rural Dean Jones, M.A.,

Rev. Principal Sheraton, D.D., Rev. H. G. Baldwin, M.A., Rev. T. R. O'Meara, Rev. T. C. Des Barres, M.A., Rev. B. Bryan, S. Caldecott, Esq., and the Sec.-Treas. Rev. F. H. DuVernet, B.D.; representing Western Ontario—Ven. Archdeacon Evans-Davis, M.A., Rev. Principal Miller, M.A.; representing Quebec Province—Rev. Principal Henderson, D.D., Rev. G. O. Troop, M.A.; representing the Maritime Provinces—Rev. J. de Soyres, M.A., Rev. W. Hamlyn, M.A., and Rev. Dyson Hague, M.A.

"The Examining Board is governed by the rules of the Parent Society. Twenty applicants for the foreign field have been received. Of these, three or four have been accepted as 'candidates in training,' and three have been accepted for immediate service, under peculiar circumstances, viz., an urgent appeal from three Missionary Bishops, all more or less connected with the C.M.S., not for money but for men. Acting for these Bishops, the C.C.M.A. has, after careful examination as to physical, intellectual, and spiritual fitness, accepted, equipped, and sent forth Mr. Chas. Whittaker and Dr. Reazin, the former to labour among the Eskimo of the Diocese of Selkirk, the latter as a medical missionary under Bishop Reeve among the Indians. The third candidate accepted for service, Mr. Ed. Hockley, a recent graduate of Wycliffe College, will leave in a few days for the Blood Reserve of Blackfoot Indians to assist the Rev. F. Swainson, C.M.S. missionary there, in response to an appeal of the Bishop of Calgary, writing on behalf of the local C.M.S. Committee.

"By a resolution unanimously passed at the last annual meeting of the friends of Wycliffe Missions it was decided to bring these Missions under the C.C.M.A. as soon as possible. The official Mission Board of the Church of England in Canada has agreed to receive from the C.C.M.A. vouchers of money spent on missionary work, and include this in the official Report of the Domestic and Foreign Missionary Society of the Church in Canada."

It is proposed that a Deputation from the Society shall visit Canada in the spring of next year.

E. S.

## HOW THE MISSION-HOUSE IN CHONG-PA WAS CAPTURED.

LETTER FROM THE REV. J. H. HORSBURGH, OF THE SI-CHUAN MISSION.

November, 1894.

**I**N February I wrote asking you to rejoice with us over the opening of Chong-Pa.\* Thank God, I can ask you to rejoice with us still. Then Mr. Jackson and I were living in one dilapidated, dark room, with a shed outside to serve as kitchen and exercise-ground; now we are in possession of a nice little house, clean, light, and comfortable, and Mr. Jackson has gone away to bring back a bride (Miss Garnett), both of them having served a good apprenticeship, to help him in all the work of what is now an important C.M.S. station—our first station in Inland China! Great indeed were the rejoicings, and deep the thanksgivings in the hearts of our missionaries, who had been awaiting the issue with watchful, prayerful

interest, when first to one, and then another, came the glad, good news: "Rejoice! God has given us Chong-Pa." But you must not imagine, even though the initial difficulties were over when I wrote in February, that it has been all smooth sailing since; far otherwise. A few details of the later vicissitudes through which we have had to pass may help you still better to understand some of the side difficulties of missionary life out here, and also lead you the more heartily to praise God for His great goodness, especially when you hear that since opening to us Chong-Pa, He has brought us very wonderfully into three more new cities! And had we only had the workers, I believe we might have been in others also. Truly this is beyond our thoughts. This

\* This letter was published in the *C.M. Intelligencer* for November, 1894. Other letters from members of the Mission will be found there, and in the July number of the same year, p. 494.

time last year it would have seemed well-nigh incredible that in a few months we should have such splendid news to tell you. Well may I call upon you Christian sympathizing friends at home to "rejoice with us still."

Now to return to Chong-Pa. The Chinese New Year followed close upon our occupation of the house, or rather of the one room. Everybody has a holiday for half a month, or at least is supposed to have it. As a matter of fact, a great many people do.

The number of our visitors increased, increased rapidly. All sorts there were, some in "dress" clothes, some poorly clad; some swells, some simple folk; some old, others young; mostly men, but among them a few women; until it seemed as if from morning until evening there was a constant stream, uninterrupted excepting for the short time in the afternoon which all China devotes to bowls, chopsticks, and rice.

You will understand that for so many people our accommodation, and also our staff of workers, was a little inadequate! But we did the best we could; those who could not sit, had to stand; and those who could not stand inside, stood outside. Everybody seemed contented, and, with a very few exceptions, all were friendly, and listened respectfully, sometimes with real interest, as we told them whose servants we were, and why we had come to them. I do hope many at home are praying for people to be saved at Chong-Pa.

Of course, our friends had many questions to ask, some of which, when seriously spoken by well-dressed and elderly gentlemen, were calculated to provoke a smile. Here is a list of the questions most commonly put to us. Some of them we were asked over and over again. Clear it is that the Chinese mind as regards foreign nations runs pretty much in the same groove:—

How many are there of you here? How many more are coming? What is your honourable country? Did you travel here on a mule, or in a sedan-chair? How then did you come? How far is it to your honourable country? Ten thousand miles! Far indeed! It must take you a year or more to get here? Forty days only to Shanghai! How can that be? What have you come here for? Have you come to open a shop on the street, and to trade? Have you brought any medi-

cine? What have you brought to sell? How long have you been in China? What is your honourable name? And your exalted old age? Where do you get your money from? How much money do you spend a day? Do you smoke opium? No! why, how is it, then, the opium comes from your country? Do you smoke tobacco? Do you eat meat? How many little princes (sons) have you? What are your marriage customs over there? How many wives can you have? Do you worship idols? Do you bury the dead? What do you grow in your country? Do you grow rice? No! then what do you eat? How many months have you in your year? Ah! the same as we; is it really so? How old do you live to be? How is it that you have a moustache so young? Do you keep birds? Are your words the same as ours? Can you read your English words? Have you rented the whole of the house? Have you bought it? How much rent do you pay? How much deposit money? Is your money the same as ours? Your money has no hole! then how do you string it? (Chinese *cash* has a hole in the centre. They string the coins together like beads.) Do you pay tribute to our Emperor? Does your Emperor send you here? How much do you get for coming? Does your country join ours? Have you any poor people? Can you see your Emperor? Do you pay taxes? Have you mandarins (magistrates) as we have? Have you the same sun, or a different one? Are you the same as France? English! oh, yes, England, France, America—and isn't there Corea as well? How far are you from Corea? Do you believe in taking degrees? Have you really, then, literary examinations as we have? Have you got a degree? Are you a mandarin? In your examinations for degrees, do you write Chinese essays? Do you in your country reverence Confucius? Are these books (tracts printed in Chinese) from your country? They are well done. Are they written or printed? Is your language different to ours? In England do you read Chinese books? I see your date is 1894. Has your Emperor, then, lived 1894 years?—hardly that? (Chinese reckon their dates by the years of the Emperor's reign. This is the twentieth year of their Emperor, Kuang-Su.) Jesus—oh, yes; He is your foreign

Sage, is He not? Do you give money to join your honourable religion? Have any Chinese joined your honourable religion? Do those who join your religion eat your rice? (i.e. do you support them?) Is Jesus an Englishman? What are we to do to join your religion? Do you "nien-chin"? (that is, mumble through an unintelligible religious service for merit). God, you speak of; is He the Chinese pearly Emperor, whose name is Chang? What is God's surname? No surname! how is that? What sort of clothes do you wear? Your cloth is made by a wooden man, is it not? Do you believe in drinking wine? Are any of our people in your country? What are they doing there?—acting as mandarins? In what direction is your country? Do you go by river? Can you see across the sea to the opposite bank? Do you go upstream, or down? Where do you anchor for the night? How many miles will your fire-wheel boats (steamers) go in a day? Do you eat the captain's rice? Are you going back to your country? Do you believe in theatres? In agriculture? Have you any horses? Any hills? Any trees? Are your houses like ours? Of course, you eat with chopsticks as we do, not with your fingers like the barbarians? Can you read the skies (divine)? Can you not see into the ground? How much can your eyes see? Do you bind the girls' feet? Are your people very rich? Do people get sick in your country? Have you any shops? Are there any beggars with you over there? And so forth.

If any one can invent a speaking barrel-organ which, when the handle is turned will roll off in Chinese the answers to these and a few similar questions, he will confer a great boon upon missionaries in Inland China who go to new stations. When the organ had gone its round two or three times over, the missionary could then begin his work in earnest. The above, of course, are *men's* questions. You would naturally not expect anything quite so learned from the women. For their questions I must refer you to some of our lady workers, who probably need the speaking-machine even more than we do.

One of the chief things which strikes one as curious, and perhaps a little amusing, is the genuine surprise with which some of the people learn that

there really is another *bonâ fide* country in the world (with its own government, &c.) besides China—a country, too, which in learning and civilization approaches actually within measurable distance of their own! But I suppose it is much the same all the world over. Even in Christian lands, though ignorance is less, there is plenty of ridiculous conceit.

As the stream of callers gathered volume, instead of abating, the landlord and other tenants became a little uneasy, and tried to check its flow by shutting and barring the great front-doors. But it was useless. The landlord had to give in or the doors would have been burst open; and the stream still flowed on, wending its way to our one little dark room in the corner!

At this juncture poor Mr. Jackson, who was overdone, developed a bad face-ache and head-ache. He bore up bravely in the morning; but in the afternoon there was no help for it but for me to lock him in the room, whilst I went out and received the people at the gate. A few of them persisted in making their way through and up to our corner, but seeing the door locked with a padlock on the outside, they meekly returned. Some, however, climbed up to look through holes which they made in the paper window. But in the gloom Mr. Jackson was not discovered. Never say the Chinese plan of living without much light has not its advantages! There was, however, this disadvantage: we often had to have our dim rushlight lamps burning all day.

At last the morning dawned of the day upon which the landlord, after repeatedly putting us off, had definitely agreed that we were to have possession of three more rooms, and you can imagine how we were looking forward to a little enlargement of our domains, especially as by occupying more of the house we should get a firmer footing in the place. Judge, therefore, of our disappointment when the landlord appeared, not with the key as he had promised, but with the undesirable news that the house we had rented was not altogether his own, and that the relatives, who had a share in it, were not now willing to rent the house to us—at least not on those terms—so they were going to have a lawsuit about it.

I looked at Mr. Jackson, Mr. Jack-



son looked at me. This was very sad news. Whether there was truth in it, or whether it was one of John Chinaman's endless devices to try and get more money out of us, we did not know—how can one ever know in China? But one thing was clear—they had no present intention of getting the rest of the house ready for us. In England, I believe, lawsuits are not settled in a day, and Chinese lawsuits are not much better. Were we then to stay on in our dark room indefinitely? Dreadful thought! We must have a more respectable place to receive our visitors in. Besides, what was to be done with Mr. Simmonds, whom we were expecting immediately from Chentu? As it was, Mr. Jackson and I shared the same bed without being extra comfortable. We could hardly manage to squeeze in Mr. Simmonds as well!

What was to be done? Nothing hurriedly. "This is the Lord's business, not ours. The whole matter is in His hands. Let us look to Him for guidance." And this is what we were led to do: The three rooms we were to have had form one side of the house, and are entered from the courtyard by large double doors in the central room, which were kept locked. These rooms boasted a very worthy tenant in the person of an elderly and portly gentleman, Mr. Shar. The family had already removed, and Mr. Shar had removed with them, leaving only in the centre room a number of enormous tubs or dyeing-vats and a massive black coffin. [It is one of the curious customs of China that people who can afford it like to buy their own coffins and keep them in their dwelling-houses. To present a parent, while yet alive, with his coffin, is an extremely filial act. Even after death the coffin often remains for months or even years in the house. In the room next to ours, separated only by a thin wooden partition, is a massive black coffin like Mr. Shar's, which contains the remains of an old lady who died last year, the former occupant of our dwelling.]

Now to this set of rooms there happened to be a back door. This door was fastened on the inside, but with a little dexterity it could be opened from without. That evening, when it was dark, I crept in and silently moved to one side the tubs which were placed against the door. The next morning Mr. Jackson and I rose early, and before any

one was aware of it, a bed and table, which had been purchased in readiness, and other belongings, had been brought through the centre room into one of the side rooms, and we were fairly established: The next scene was the arrival of Mr. Shar. He asked the landlord for the keys, and then proceeded to open the big front doors. I politely asked him if he had come to take away his things and make room for us. He gave no answer, but walked majestically into the centre room. I followed. "Whose lock is that on that door?" "Mine," I replied, for I had taken care to secure the little fortress we had captured with a padlock. "But this is my house," said Mr. Shar. "It is also mine," said Mr. H. "I have rented it," quoth Mr. Shar. "And I rented it too," returned Mr. H. We then went on to condole with our injured friend. We told him, if the house was his, he had indeed been treated very badly in having it let over his head; that it was a most distressing thing for him to come and find his door had been opened and other people in possession of his place, and that he would certainly be justified in making a great fuss about it. We further told him how badly we had been treated; how we had rented the house, and paid part of the silver on the understanding we were to have these rooms at once; how we had been put off and put off, until at last with all these visitors and a friend coming to us from Chentu we absolutely could wait no longer. Mr. Shar was a picture. His air, his gesticulations, his face, the way he hopped about, were truly wonderful. In the midst of it all Mr. Jackson produced the teapot, and with much grace presented the offended householder with a cup of tea! The effect was entirely satisfactory; the polite Chinaman bowed his acknowledgments, and, overcome with this little attention, he forgot his own sorrows in sympathy with our misfortunes. He told us not to trouble, we were quite welcome to keep possession of the room. Mr. Shar was really too good-natured. We had hoped he would go to the landlord and say, "Now my house has been broken into, you have let the place over my head, other tenants are in possession, you must return me my money." And then he would have cleared out. But all such spirited intentions melted away with Mr. Jackson's cup of tea. And

the good-natured old man went home that day, as far as we know, in the highest good humour to tell his friends, "It is well worth while to have your house broken into when the burglars themselves feel so sorry for you, and show you so great attention."

Does all this sound very dreadful? It was really the proper thing to do. As regards the landlord, we had borne with him to the utmost limit, and now it was time we took the law a little bit into our own hands. As regards Mr. Shar, we knew he did not want the rooms. On the contrary, he was anxious to give them up. But he was obliged to hold on until the landlord returned him the deposit money which was due to him.

Our action was really calculated to advance Mr. Shar's interests as much as our own; and I have no doubt the knowledge of this fact, quite as much as the cup of tea, contributed to the good humour in which Mr. Shar, after making a suitable demonstration, felt himself able to indulge. Now he has got all his money back; which, but for us, he might have waited for in vain. And so we settled down with thankfulness and with an enlargement of our hopes in our somewhat enlarged quarters.

But there were breakers ahead. It is two days later,—Saturday, February 17th. Looking at my diary, I find it begins, "The Lord has a perfect right to knock me about like a football, and I ask Him to do it, so long as He is glorified and His Kingdom extended." There are wonderful words in *Daily Light* this morning: "He, bearing His cross, went forth. Let us go forth, therefore, unto Him without the camp, bearing His reproach, the fellowship of His sufferings." And again: "Rejoice, inasmuch as ye are partakers of Christ's sufferings. Our light affliction which is but for a moment." Surely they mean something for us to-day, though we know it not.

Throughout the day things looked a little suspicious. The "very respectable old aunt" mentioned in my first letter was unusually busy in conversation. That good lady had been our bugbear from the beginning. A day or two after I went into the house (although she had rented it to us), she felt it to be her duty to come back from the country, whither she had gone, and set up a loud lamentation outside my

door; and sometimes when we were receiving our callers, and wanting them to feel particularly welcome, she would sit on the doorstep near by, and at the top of her voice pour out volleys of abuse, so that our astonished guests would start up and say, "Why, she is reviling us; let us go." Poor thing! Her life has been all winter perhaps, unsoftened by love's healing rays.

It is now Saturday night. Mr. Jackson and I are finishing tea—a knock—the door is opened—enter the landlord, the middlemen, the street elder, a learned B.A., wearing his hat and button, and a quiet, evil-looking man, who is the moving spirit, and in whose hands the old aunt is only a tool, namely, the landlord's uncle. He is not the husband of the old aunt, who is a widow, and has no legal right in the house at all. We invited our friends to be seated. After a few introductory words, to our utter astonishment the uncle produced from up his sleeve a document, which the B.A., rising from his seat, solemnly read, to the effect that a part of the house we had rented did not belong to our landlord, but to the dead woman in the adjoining room; and therefore, though very sorry to trouble us, would we be kind enough to go? The resources of the uncle's mysterious sleeve were not yet exhausted, for forthwith from the same source he produced the written agreement (the proof of our having rented the house), and also the silver we had paid, and handing both to me, requested me to receive them back. I was dumbfounded, and so was Mr. Jackson. Of course we declined to touch the agreement or the silver.

Why? First, because to have given up that house would have been to abandon these poor, friendly, needy people, who had been neglected for too long already, and, humanly speaking, it must have thrown back the work of our Mission immeasurably. If, in the first place, this family had not wished to rent us their house, well and good; we could have got another. But now, if we once let go our hold here, it was almost a certainty we should have found every house in Chong-Pa and the neighbourhood closed against us. Many would have been willing to rent to us, but they would not have been permitted. Our only chance is to get into places quickly, before the adversaries know what we are doing, and

after that to hold on, if God enables us.

Further, if we had to leave Chong-Pa, it would be harder still to get a house in any other city; whereas, if we could hold on here, not only would the Chong-Pa district be open to us, but our prospects of getting into other cities would, as I said in my former letter, be advanced. I dared not hope, when I wrote that, that in a few months three more cities would have been opened to us. God be praised!

Secondly, the request was a most unreasonable one. The landlord, with the sanction of his aunt (and they are the sole owners), had offered the house to us; we had not asked for it. We had paid the earnest-money. The agreement had been written. We had been in possession some time. The mandarin and the people recognized us as having come to live amongst them; and now we were suddenly asked to pack up our things and be off. What would the people think of it? Besides, where were we to go? We had come to live there. We had brought our belongings. We had made our arrangements; had engaged our servant, had laid out a considerable amount of money. It really was absurd, simply to bring the silver we had paid down as earnest money, and ask us to go. According to Chinese custom they should have returned our deposit tenfold!

Thirdly, when foreigners rent houses, the mandarin (though professedly friendly) or a few of the gentry invariably get hold of the landlord and compel him, under some pretext or other, to try and get rid of us. He is obliged to do his best to persuade or trick us into leaving, though all the time he himself would be thankful for us to stay. If we can hold out, the opposition in time ceases; and the landlord, though he may have suffered a good deal at the time, is happy in having secured good tenants. In our case we knew our landlord, who is sole owner of a part of what we had rented, was most anxious to keep us. It was the uncle, who is practically an outsider, and a little clique associated with him, who were at the bottom of all the trouble.

Finding we did not at once yield, the uncle seized his nephew, our landlord, by the pigtail, boxed his ears, and made him kneel like a statue in front of me as an acknowledgment of his

fault, and as it were supplicating us to comply with their request. I told him to get up. The uncle roughly ordered him to remain kneeling. It was most touching; this motionless, pale figure, kneeling there in mute appeal. Nevertheless, it was observed that a wink, not quite in keeping with the solemn and tragic posture of the suppliant, now and again passed between him and the round-faced B.A., who was occupying a dignified position on the edge of the bed (our chairs being limited), next to me.

The figure, having at length obtained permission to rise and return to its seat (for we declined to do anything whilst it knelt before us), in other words, this farce being over, and having failed in its design, many were the flattering words, and words of disinterested (?) counsel; many were the tender entreaties and guileless (?) suggestions, which they one after another poured into our obdurate ears. "There was no need for us to hurry," they said; "oh, no! we could stay on in the house as long as we liked, rent free. They only wished us to take back the money and the agreement, and then they would help us to find another house, much better than this one." Crafty souls, for well they knew (and, fortunately, we knew it, too) that if once we took back the silver, we should be completely in their power. They could come any day they chose after that, and turn us out. At length, finding it was of no use, and having failed to poke the money and the agreement up our Native helper's sleeve, they left us, taking all with them. What their next move might be, we dared not anticipate.

I cannot tell you how intensely I felt this. What I suffered during that first week was nothing like it. Why, I can hardly explain, unless it was that we had been so rejoicing in the victory our God had given us, and now it seemed to me as if we might have to leave after all. My dear brother, Mr. Jackson, also felt it keenly, I know. God gave us Psalm ix. in our reading that evening—splendid all through. I especially got hold of the first line: "I will give thanks unto the Lord with my whole heart." I challenged myself—I will, I *will*. And the Lord gave me Mark iv. 37-40 (Children's Scripture Union portion) to go to bed with.

Next day, Sunday, when I was feeling much cast down, we had *Daily*

*Light*; again very remarkable, beginning, "Thou art my hope in the day of evil." "I will sing, I will sing. Thou hast been my defence and refuge in the day of trouble. Lord, be Thou my helper. For a small moment have I forsaken Thee, but sorrow shall be turned into joy. Weeping may endure for a night, but joy cometh in the morning." And still more remarkable, Job v., which came in Mr. Jackson's reading for the day: "Unto God would I commit my cause, which doeth great things and unsearchable, marvellous things without number. He disappointeth the desires of the crafty, so that their hands cannot perform their enterprise. Neither shalt thou be afraid of the beasts of the earth. Thou shalt know that thy tabernacle shall be in peace."

On Sunday evening the "Dragon Festival" came round with their dragon and lantern and tom-toms, a crowd of them. They go from house to house and ask for money. As it is an idolatrous festival, we explained we could not give money. This they seemed to understand, and they went away very pleased with some tracts we gave them instead.

On Monday our man came to me and said they had all been telling him we must give up the house, as the family could not agree about it. I replied that I had business at Chentu; but if on my return they still wished us to leave, and had found another house for us, we would, if it was suitable, move into it. After this things went on quietly, and it was a great relief to find it was really a private matter, and not, as we feared it might be, an underhand trick of the mandarin or of the people to get rid of us, despite the fact that the uncle daily resorted to the public teashop and tried to stir up bad feeling against us. "I do love you, though you little know what you are causing me," I said to myself as I thought of that man. On Tuesday, February 20th, Mr. Simmonds arrived, and at once took a full share in receiving our visitors, telling them the Gospel, and distributing tracts.

One man, when our room was full, began to say to the others, quite seriously, that we were the people he had heard who took the eyes out of children to make medicine of—was it not true? They all stopped him at once, saying, "Oh, no; these are good

people; they don't do such things! And I added, "Your countrymen come to our country: how should you like it, if we said such things about you?" How little the medical missionary, as I suppose he was, when he innocently put an eye in spirits of wine and kept it in a glass bottle on the shelf, thought what an extraordinary and widespread story his trifling action would give rise to! But after all it is very natural.

*Saturday, February 24th.*—Very helpful Psalms to-night—Psalm xxx. and xxxi., also the last part of St. Mark iv. in the evening reading. They supposed it was an apparition and cried out. But it was not. It was the desire of their hearts. And it was not that they had been overtaken in a chance storm. Nay, it was the Lord Himself Who had sent them definitely to be tossed about on that raging sea. But the storm could not be for longer than He pleased. The moment His time had come, "the wind ceased." The "Not yet" of Mark iv. 40 (*R.V.*) and the "So long time" of St. John xiv. 9, came to me next day, as a gentle rebuke and tender invitation to trust Him more.

*Wednesday, 28th.*—Middle-men all came again to-day to get us to give up the house. First, they invited our men to discuss the matter (for the hundredth time) at a teashop. Then they returned, "Let us get the matter of this house settled first," they said to me. "Just take back the silver now. No need to leave; you can stay on in the house two or three months longer, and then this matter being settled, we shall be free to find you another house." "That is capital," I replied, "only first let us get the other house settled, and then we can settle this one." At which the gentleman with the button (degree), for he was the spokesman, gently smiled, for well he knew the depths of guile underlying his plausible speech. Our helper thanked God in his prayer for not letting him listen to their talk, nor accept their bribe.

In our bill of fare of surprises for to-day is another novelty. It appears I am trying to poison our landlord, so they say. A day or two ago I heard him coughing and calling his wife in the middle of the night. Next morning, hearing he was very poorly, and thinking boiled rice and salted cabbage might not be very appetizing, I took him a portion of a savoury dish of

pottage, which I myself was much enjoying. I am sure he enjoyed it too, and that it did him good (if he took it). But it was quite enough to set people's imaginings and then their tongues agoing. I remember at Hangchow how Mrs. Horsburgh, horror-struck at the gaunt, wan skeletons that passed for dogs, sometimes took out some crumbs of food to throw to them. But it had to be given up. The animals themselves, utterly unaccustomed to such strange proceedings, fled away terror-stricken, and the neighbours complained that the foreigners were going about with poison trying to kill their dogs. Speaking of savoury dishes, we had the man to cook our breakfast and dinner. But my own special dish for supper I cooked myself, on a pan of charcoal burning in the middle of the room, or wherever we liked to put it—a movable fireplace. We had an iron pot with a wooden lid. The pot was put on the fire. Into it went the following ingredients: water, rice, dough-strings, lard, flour, egg or eggs, carrots, onions, spinach, biscuit (broken up), bean-curd, oil, pepper, salt, and any bits of pork, fish, or other savoury morsels left over from dinner. The contents were well mixed together, and after boiling for about ten minutes, were ladled out with an iron spoon into our supper basins. I am afraid my wife, had she seen the contents of that pot, would have said, "No wonder the poor landlord thought he was poisoned." Even Mr. Jackson and Mr. Simmonds became sometimes a little uneasy, and begged for some plain water and dough-strings before the other delicacies were added. In that particular, however, though generally correct, they showed themselves sadly wanting in good taste. To allay anxiety I may say the landlord, being an invalid, was treated to a less interesting variety.

*Thursday, March 1st.*—Great disturbance in the landlord's family. The old aunt quarrelling loudly, and a regular to-do. A Mohammedan, a small official, was amongst our visitors. He said cheerily, "Do up your house; never mind what people say. The mandarin knows you are here. It's all right."

*Friday, 2nd.*—A busy little dwarf with a deep bass voice called. He wants to know if he negotiates for a site, would we like to build a house

on it? Mr. Jackson one day drew a picture of me standing on the door-step, and the tiny little man with a big head standing below, bowing a profound bow, with clasped hands, to one another. The sublime and the ridiculous are often blended together in China.

*Saturday, 3rd.*—Quiet day, heard nothing, although Saturday. All the previous Saturdays, except the second, have brought a sort of crisis. I am hoping now to start for Chentu on Monday. There are important matters to be attended to, and it may be the best thing for this place. While I am here they keep worrying at us. When I am gone, Mr. Jackson will say, "I can give you no answer. You must wait till Ho Sien Sen (Ho, first-born; namely, Mr. Horsburgh) returns." Every day we can stay on here is so much gained.

*Monday, 5th.*—Left for Chentu, promising to be back next month, all well. Messrs. Jackson and Simmonds are in charge. Wrote on a slip of paper, "I will fear no evil, for Thou art with me," and left it for them, for I started in the early dawn.

Upon my return to Chong-Pa (April 20th), things were much brighter. In my absence the old aunt and the uncle had come round. Not only were they now willing that we should stay in the part of the house already agreed upon, but if we liked we could rent the whole. Good indeed! The next day we had a feast, which is customary upon renting a house. The landlord, the uncle, and the middlemen came to it, but the street elders, who were invited, all begged to be excused; they were too busy. The idea of a Chinaman being too busy to come to a feast! It is worthy of being recorded. (They really were afraid of the mandarin, or of becoming implicated in anyway.) But it was a great thing to have got the others, especially the uncle. It would be impossible for him, as representing the old aunt, or for any of them, to withdraw and say they had not consented to our having the house after coming to the feast. In China things are sealed by feasts, notably marriages. As our accommodation was still limited, and as an unexpected visitor had arrived, Mr. Knipe, on his way from Song-Pau, I took down a door at night-time, laid it on a couple of forms, and slept in the centre room

with Mr. Shar's empty coffin and tubs as my companions. Despite the weird surroundings I was not disturbed by more than one ghost the whole time, and that turned out to be only a poor fowl—body as well as spirit—which, unknown to me, had been put into one of the tubs to roost for the night.

We were disappointed to find that, after all, the aunt and the uncle had repented of their ways a little too late, and a lawsuit was proceeding, but we hope now it will be quickly and satisfactorily settled. In the meantime we studied with a teacher, an intelligent young scholar, who has taken the first degree. Speaking one day of opium-smoking, he said: "We have a saying that 'the opium-smoker is half dead already, but not yet buried.' Again, an opium-smoker is good for naught." On my way to Chong-Pa an elderly respectable man had come in to see me. He said, "I suppose you are opium-smokers in your country?" Upon my telling him, "No," he was astonished, and added, "Oh, then you only grow opium for others to smoke!" Then he went on to speak of the effects of opium, and said so sadly, "The opium-smoker smokes himself to ruin, he smokes himself rotten" (meaning body, family, business, character, and all). And in numberless cases, though, of course, not in all, it is only too true. A poor woman, wife and mother, who occupies a part of this house, took opium to destroy herself a few days after I arrived. Mr. Simmonds went at once to help. Thank God, she recovered, but daily hundreds die.

On May 15th, my wife's birthday, the lawsuit was over, and the mandarin's judgment was—was what? Imagine our utter disappointment and consternation. "Beat the landlord 400 blows, beat the middlemen 300 blows, and get rid of the foreigners out of the house in ten days." The landlord was accordingly beaten, the middleman was beaten (the second middleman, being an old man, was not punished; age is really respected in China), and then they came to us to carry out the remaining part of the sentence. This, however, was not quite so easy. We had no intention of being got rid of, if we could help it. The mandarin had said, at first, that we might stay, and now that we had been in the house so long, and had bought furniture and household utensils, purposely with a view to fastening

our roots in the place as tightly as we could, the thing was utterly unreasonable. But although we felt, under the circumstances we ought to fight on to the bitter end (yet not if a riot was imminent), still we feared matters had now become pretty serious. The position was changed. Before, the mandarin was outwardly favourable, but the family were against us. Now the family were all right, but the mandarin was against us. All through the people had been friendly. I began to wonder when this long struggle was going to end, and how it would end. We had been down and up, and up and down so many times. The thought that the trial was "for Jesus' sake" was a special rest just now, and the knowledge that all the time, though along a perplexing and anxious path, His Kingdom was surely advancing, was a great uplifter, and made one feel ready to rejoice, though in the midst of tears, at new reproaches and further difficulties. Just at this time I had news about Mien-cheo, which distressed me greatly. For years my heart had been set on that city; it is of the utmost importance to us, being the centre of everything, so to speak. Now I heard that someone had taken a well-meant, but ill-timed step, which would be likely to set the mandarin there against us, and blight our prospects of getting a house. It was too late to do anything, but I could just trust God about it. And with what result? Again beyond my thoughts. The most I had dared to hope was that no harm might be done, but God's thoughts far exceeded all such puny desires. Directly, through that very action, the city was thrown open to us, and the longing desire of my heart was fulfilled. "They supposed it was an apparition, and cried out." So it was with me when I heard the news. But no; it was Jesus Himself come to give them what they so eagerly longed for. And indeed I found that, instead of things being as I supposed, it was God, our all-wise and loving Father, who had led one of His children to that city, with the words, "Who openeth, and no man shutteth," speaking to her from the open page of the Sacred Book, ringing in her ears, and never absent from her mind. It was God who had kept His servant there on her knees, day after day and night after night in earnest pleading for her poor lost sisters amongst whom she dwelt alone in that great

Heathen city; and with simple, child-like confidence she reminded them of what He had promised her: "Openeth, and no man shutteth." Yes, it was Jesus Himself who took up His little child, His noble, devoted servant A. E., and through her and another brave helper, G. W., whom He sent to her aid, opened to us that all-important centre. Thus, through them He gave us what we had so earnestly longed for, but knew not how to obtain! The opening of Mien-cheo was truly more markable than the opening of Chong-Pa.

But I must hasten to finish my story. For a while we were left in suspense, but on the evening of the third day after the lawsuit a deputation arrived—landlord, middlemen, and two street officials. The officials said, "You must please give up the house." I said, "How is that?" They replied, "These two poor men have been beaten; they are very much afraid. Your staying here is not convenient, will you kindly go?" and the middlemen came, one after another, and knocked their heads on the ground in front of us, to give force to the appeal.

I explained how unreasonable their request was, that it was impossible for us to comply with it, but I promised, myself, to go and see the mandarin. At this they were well satisfied, and took their leave. Accordingly, to the mandarin I went. He lives, you remember, at Kiang Yiu, the walled city, 12 miles (35 li) away.

Mr. Simmonds stayed to keep guard over the house (Mr. Jackson was now away). Rising early, I reached the city about eight o'clock, and taking a sedan-chair, as showing greater respect to his Excellency, I proceeded to the yamen, or the mandarin's official (and private) residence. Here I was politely received by one of the under officials, who had just risen from his bed (his bed-companion, another small official, was still under the bed-clothes). This gentleman asked me to tell him all my business, and after listening to as much as I thought advisable to say to him, he delivered himself in plausible and truly Chinese style. "Indeed," he said, "the mandarin has no wish whatever to send you away. Far, far from it. You are excellent people, whose object is to do good and benefit humanity. Truly, you must not believe anything of the kind about the mandarin. But, of course, if the house-

owners are unwilling to rent you the house, the mandarin can hardly compel them to do so."

The truth about the unwilling house-owner is generally this. At first he is not only willing, but very anxious to let you his house. But the magistrate threatens or beats him until he is *obliged* to be unwilling. Then his Worship says to us, "You are delightful people. *Certainly* you may rent houses. But this stupid landlord says he does not want you. What can I do? You had better rent a house in the neighbouring city—it is a much nicer place than this."

It would be unfair if I did not here acknowledge that some of the mandarins are friendly and straightforward in their dealings with foreigners. And I believe our own Mission this year owes much to the action, or rather to the inaction, of certain officials, whose hearts, in answer to prayer, God has inclined towards us.

At this stage my kind host wished to bow me out. But I said my business was not done. I had come to see the mandarin. That, he replied, was impossible. I had seen him (the speaker), and he would inform the magistrate of my visit. I said my business necessitated my seeing "the great old man" myself. Finding I would take no refusal, he said at last I should see the mandarin's right-hand man; but it was too early—he was not up. I must call again. This seemed reasonable, so I consented. Two servants (or runners) conducted me to a teashop at the gate, ordered for me a cup of tea, and promised to call me when the mandarin was dressed—for I told them I must see his Excellency himself. For a long time I sat, selling Gospel books and talking to the people—amongst them being some of the many prisoners, who, with chains, or else the *cangue* (or wooden collar) on their necks, were standing about at the gates. At twelve o'clock, as the servants kept putting me off, saying the mandarin was still in bed—which was very likely true—I decided to wait no longer, and accordingly marched up to the inner gate. The doorkeeper said, "The mandarin is not up." "Then will you ask him kindly to get up," I replied, "for I have come a long way, and I must see him." The doorkeeper told me crossly to call again, but I went forward towards the door. At this the old man waxed

wroth, and stopped me. But I repeated that I had come to see the mandarin on important business, and that see him I must. And further, that if his master was not up, I would sit down inside, for I could not sit outside any longer. By this time other servants had collected, and I was shown to an inside room. But our man, who was with me, had to stay outside. After waiting a few moments, a gentleman came in, grandly dressed in silks, and with some of his finger-nails at least three inches long. This turned out to be, not the big man himself, but the big man of the big man—his private secretary. Very often it is the secretary who really rules and manages everything, whilst his master, the nominal ruler, smokes opium all night and sleeps all day. I could see at once that this man, whatever he had come to do, had not come to humbug. In spite of his nails, which (unconsciously, perhaps) he took care to display, he seemed to be a sensible, straightforward official, with a head on his shoulders. Without beating about the bush, he sent for my man, listened to what he had to say as long as he kept to the point, but cut him short when he began to get prosy. He also listened to me; and then he said at once, "It is a mistake. You shall not be troubled. I will send word to Chong-Pa to say you are to have the house." I thanked him, and then put in a word for the landlord and middlemen, asking that they might not be beaten any more. He answered, as I expected he would, "Oh, they were not beaten for letting the house to you; it was for another matter." In this case I daresay it was true. One cannot be sure, but I fancy the young landlord—who, you remember, is a confirmed opium-smoker (a wreck of humanity)—had not been behaving honourably towards the other members of his family, and that *this* (not our being in the house) was really at the bottom of the trouble. It is almost impossible to know the rights and the wrongs of family squabbles in China, and I think we do well, as a rule, even when the Christians tell us they are being badly used, not to interfere too much. Having received a satisfactory answer, I did not press further to see the mandarin, but returned to Chong-Pa, very contented and thankful. In my diary I wrote, "In spite of whatever difficulties there may yet be, I feel the victory

is won." And so, thank God, it proved.

Two days later a messenger arrived from the mandarin—"The foreigners are to have the house." That settled the matter, and apparently all trouble on every side was at an end. A new agreement, more satisfactory to the family and also to ourselves, was written. Mr. Shar's coffin and tubs had already been removed, and the front door thrown open to us. Indeed, everything was most delightful. I knew as I had scarcely known before what it meant to cry for thankfulness, "God is very gracious."

Now for *His seal* here, namely, souls saved. What a pleasure it must be to our Father whenever He is able to give any special joy to His children. So we knew He was rejoicing very much with us. The following Monday, May 28th, I left Chong-Pa, to commence with Mr. Phillips a fresh struggle for a house in another city—Mien-Chub. Through God's great goodness we were successful there also. Mr. Phillips has written to tell you about it.

Now I must close, but before doing so it will interest you to hear that on the eve of my leaving Chong-Pa, the little landlady, of whose pluck I spoke in my former letter, treated us personally to some experience of her daring. The part of the house we had rented included the room in which she and her child and her husband lived. It now became necessary for them to move. Accordingly, on the Friday they departed. The landlord handed me the key, and I handed him the silver as arranged. The landlord had, however, asked that his furniture might remain for a few days longer. The old aunt and the uncle, he said, were still angry with him, and they were going to have another lawsuit, so he must go into hiding. The same night a group of men came to the house with lanterns, to find the landlord. He had flown! But we heard they captured him somewhere next day, and dragged him off to discuss matters in the teashop. They got hold of poor Mr. Shar, too, and said they should summon him, because he removed his coffin and opened the front door to us before the messenger from the mandarin arrived. But Mr. Shar was quite able to defend himself. Of all these proceedings we took no notice. On Sunday afternoon we noticed the landlord and his wife



hovering about the place, and thought they were going to ask for readmission to their room. (They were too wise!) However, evening came on, and we saw no more of them. But at night—quite late, when we were having prayer with our man before going to bed—the wife appeared—and the baby! “Would we mind her sleeping in her old room, just for that night?” she said. Yes, we should mind very much indeed. “But it was dark,” she pleaded; “she was alone with the child; she had nowhere to go. If she might stay, just for the night, she would leave in the morning.” Poor thing—the sight of her was enough to move a heart of stone! But all the same we knew it was nothing but a trick, having got the silver, to get back the room. And as for her being alone, we felt pretty sure her husband was round the corner, listening to what was going on. In any case, she had friends occupying another part of the house to whom she could go. So I replied that I was going away the next morning, leaving the house in Mr. Simmonds’ charge, and that she certainly could not now occupy that room, but that I would pay for her night’s lodging if she had nowhere to go. This, however, did not meet her wishes at all. But, finding the good missionaries so sadly hard-hearted and untractable, she gave up her design, and contented herself merely with the modest request that she might have her bedding out of the room. Of course, there could be no objection to this. I went to open the door. She followed, and the moment the door was opened, in she bundled, child and all, and, seating herself down resolutely on a chair, remained immovable. I gently reminded her that she had come to get her bedding. She remained immovable. Finding my exhortations were to no purpose, I carried the bedding outside. She remained inside. I asked her to leave the room. She remained seated. We had foreseen this, and had thought of shutting her outside when we came to open the door—but I think we were right not to do so. What was to be done? She begged that she might stay; we begged that she would go. The pathetic appeals, the masterly arguments, the persuasive utterances on both sides were truly admirable, but alike in vain! At the point where our eloquence reached its climax, and seemed (to us) as if it must carry all

before it, the good lady, suddenly discovering that her baby was hungry and needing her attention, she remained rooted to the spot. Meanwhile we waited on helplessly, silently holding the light as the meal proceeded. “Scenes at Chong-Pa,” well executed and true to life, would, I believe, almost make the fortune of any artist. And perhaps amongst them all there was nothing more pathetic or more absurdly ridiculous than this. We four men (two Natives were with us), at our wits’ end, trying to coax this one lone girl—for she was but a few years older than the baby in her lap!—to leave our premises, and seek lodging elsewhere. Finally I offered to give her 100 cash, as she informed us her new home was a little way in the country, and she must have a chair. One hundred cash would not do; she must have 200. Our man brought 150. She refused to move. Whereupon I called out, “Don’t give her any money, but bring my bedding. I will occupy this room myself to-night.” Shortly after that the plucky little woman, seeing the game was lost, good-naturedly retired, taking the 150 cash with her, on the understanding that she never played us such a naughty trick again. After leaving us, I believe she changed her mind about the chair, and slept with a neighbour the other side of the court. But she has not yet returned us the cash! I am sorry to say, in spite of the understanding between us, she did return not long after, with some men to take away her furniture. As soon as the door was opened she had popped in, and the furniture men had disappeared. This time she settled down in earnest, and could not be dislodged. But, fortunately for us, a day or two later the repairs which were going forward necessitated knocking a hole through the wall in that room, whereupon, though very reluctantly and with a good deal of demonstration, she bade the apartment a final farewell.

I trust the difficulties are over. Mr. Hickman, Mr. Simmonds, and later Mr. Jackson, have been superintending the necessary alterations, with the result that we have, as I said at the beginning, a clean and comfortable little house.

Mr. and Mrs. Jackson, with Mr. Simmonds, are now happily stationed at Chong-Pa as God’s ambassadors, to proclaim the good tidings to all around. They, and we too, are expecting, through

the power of the Holy Spirit, many men, women, and children will be won for Jesus in this our first C.M.S. station in Inland China. Rejoice with us. Pray for us. Come to us.

One word in conclusion. Whilst rejoicing over this one Chong Pa opened, think of all the Chong-Pas which are still closed. We—a tiny band—cannot do everything, cannot go everywhere. Do you think we can? And it is heartsickening to know there are masses of living people with dying souls round about us in every direction, who *might* be reached and blessed, but whom we are obliged to pass by *unreached* and *unblessed*, because you do

not—must I say because you *will* not?—come to them.

In Chinese family prayer to-night we have been having St. Luke x.: "The harvest is plenteous, but the labourers are few. *Pray* ye, therefore, that He send forth labourers. *Go*—behold, I send you." Words spoken by the Lord Jesus to His disciples. *THEY* heard. *THEY* obeyed. *THEY* went. *THEY* "returned with joy." And you?—how is it with you? Mark the words—they are our Master's: "*Pray.*" "*Go.*" "*I send you.*" "*I have given you authority over all the power of the enemy.*" "*Rejoice.*" Amen.

## INDIAN NOTES.



PROPOS of the remarks in our last issue of "Indian Notes" touching the religious attitude of educated Hindus, we read in the *Madras Christian Patriot* the following extracts from the lecture by the Rev. J. Lazarus, B.A. (a Native of India), which possess a mournful interest:—

"Materialism, once so popular, is growing out of fashion, and yielding place to a religious sentiment. Caste has lost much of its old rigidity, while its rules are openly violated. Though the educated classes are still at some distance from the threshold of Christianity, Christ is seldom out of their sight. A sort of Neo-Hinduism has become the religious cult of the day. One of its features consists in reading Biblical truths into the Vedas, and seeking an Indian origin for the doctrines of the Unity and Fatherhood of God, and the Brotherhood of the human race. The once-despised Name of Christ is now held in reverence, and efforts are not infrequently made to find a parallel for His utterances in their favourite book, the Gita. More than ever Christ is in the van of moral and religious progress. Public character and private life, which were once considered quite distinct and unconnected, are now looked upon in a Christian light. There is also a general imitation of Christian activities. Preaching is practised in the open-air; religious services are held in lighted rooms; the Gita is expounded to attentive audiences; preaching excursions are made to outlying towns; tracts and handbills are occasionally published; and Madras has even a Hindu Young Men's Association. In English and vernacular newspapers the writers often exhibit an intimate acquaintance with the contents of the Bible."

The self-contradiction of educated Hindus is thus set out by the London *Spectator* in words which occur in an issue some months back:—

"We wish he (Swami Vivekananda) would tell us what his ideas as to the final division between right and wrong really are, and how far Hinduism actually asserts what it always seems to assert, that that may be right in one man, one caste, or one nation, which is hopelessly wrong in another. As we read his present pamphlet, we understand him to say that anything done with the idea of getting higher is a virtuous act. Does he, in so teaching, recognize the sentence of a sovereign and universal conscience, be it instinctive, or be it revealed or not? We have tried for years, as patiently as a European may, to decide what Hindus like the Swami think on that point, and we remain in a fog still. We cannot perceive how great Hindu doctors permit polygamy in one caste—not to mention much worse things—and denounce it in another, and yet keep up an

unalterable distinction, based on the teaching of the inner light. And without that light how does a Hindu know what will raise him higher?"

This extract from the *Madras Christian Patriot* gives a touching instance of the conflict between the new civilization and the old :—

"Here is a frank confession made by a Hindu gentleman, who occupied a prominent position in Indian society, and who was considered one of the ablest men that modern India has produced :—

"The broad barrier that separates the public, the outer life of the educated Hindu, i.e. his life as an officer of state or a teacher or a lawyer, from his private or inner life, has often reminded me of the double life led by the Somnambulist, with this essential difference in favour of the Somnambulist, that whereas the Somnambulist is unconscious during one of his two lives of what he does in the other, the educated Hindu carries with him from his place of business into his home, and from his home to his place of business, a clear and painful consciousness of both his lives. This want of harmony in the conduct of the educated Hindu as a public man and as a private individual shows itself in a variety of ways. As a teacher he may expound excellent principles of morality and instil into the minds of his pupils liberal and just views of men and things ; but see him in the midst of his domestic surroundings, and you catch him doing the very things he denounced elsewhere with such fervid zeal. As a judge or a pleader, he may be able to sift and weigh evidence, but when he is at home, he, like the other people, believes without evidence, and sometimes arrives at conclusions opposed to obvious facts. To speak in the first person, I may have no faith in judicial astrology ; and yet whatever important work I do, I must do on an auspicious day determined for me by an astrological charlatan. I may feel sincerely that the way in which religious ceremonies are performed and charms uttered by my family priest is a mockery of things solemn, a profanation of things sacred ; and yet this solemn mockery, this sacred profanity, must be endured, or I run the risk of being reviled as an apostate. I may feel that the best thing I can do for my stupid son is to keep him single, until such time at least as he is able to shift for himself and earns enough to maintain a wife and children with ; but such is the tyranny of custom that he must be married as soon as he arrives at man's estate, even though I have to bear the burden of supporting, it may be to the last day of my life, my worthless son and his wife and all the creatures that they may bring into existence. . . . But why multiply instances ? That there is this glaring incongruity between thoughts and deeds, between public profession and private practices, is felt by none more keenly than by the educated Hindus themselves ; and lest it should be thought that I feel a malicious pleasure in drawing up an indictment against others, I acknowledge with shame and compunction that I am myself as much at fault as those others. I pretend to no higher wisdom and no higher virtue than belong to the majority of my educated countrymen."

The hold which is still kept by ancient superstition over the highest families is pathetically exemplified by the fact, which we learn from a Madras paper, that when the late Sir T. Muthusami Aiyar, a judge of the High Court at Madras, and a most learned and upright official, died a few months ago, the charred bones, collected after the cremation, and wrapped in a handsome Cashmere shawl, were conveyed to Benares in charge of two Brahmans, who will consign them to the Ganges. Of course, it is possible that he would himself have disapproved of this course, but at any rate, his example of culture and enlightenment had not reached to the members of his family who were responsible for the funeral ceremonies.

We do not commonly allude in these pages to the more shocking testimonies to the need of the Gospel which Heathen and Mohammedan countries open out, but it is worth while sometimes to make acquaintance cursorily with even some of "the depths of Satan," to learn by actual occurrences how

"great is that darkness." The following cutting from the *Friend of India*, of February 6th last, quotes from the official report on the working of the Punjab police for 1893 :—

"The report contains the usual instances of crimes which startle and shock the Western mind. At Jullundur, a father suspected in a burglary case suddenly, in the course of police investigation, murdered his own child, in order to intimidate the police by imputing the murder to them. In a riot between Arains and Jats, an Arain murdered his daughter in order to falsely charge the opposite party."

When such things can be done as between neighbours and acquaintances, what wonder if converts are not spared the worst torturings of legal process, and of the falsest charges which human ingenuity can invent?

---

If the effort described in the annexed cutting has vitality and permanence, a merit which all efforts do not possess, it is one of the most hopeful signs of the times :—

"We are extremely glad to learn from the *Ensign*, a paper edited in Rangoon, that there is a Sunday-school supported entirely by Indian Christians. The school itself was built by a single Indian Christian, and is supported by contributions towards its maintenance. Mr. Benjamin is the superintendent of the school."

---

Many of our readers are aware that formerly the vernacular press of British India was subject to a censorship. This was abolished by a law passed through all its stages at a single sitting of the Legislative Council by the Government of Lord Ripon, the Viceroy, in 1878. Diatribes against the Government and its officers have ever since been incessant. Perhaps the rulers have been wise in letting these mostly pass as a "letting off of steam." But there is another aspect of the freedom of the Press which is not so easily to be ignored, viz. the terrorism which is exercised over the higher grades of Indian officials, by disappointed litigants or place-hunters, in a race very susceptible to ridicule and criticism. Ages of habitude have inured Englishmen to such attacks. It is a family tradition in many a home "to laugh at the papers." But there is no such habitude amongst our sensitive and timid Indian officials, who are very often on tenterhooks if their acts are criticized, even thoughtlessly; still more if the comment is fierce, false, or defamatory. And there is ever the risk of harm in such freedom degenerating into licence. The Governor of Madras, in a recent address to the University in that city, gave some excellent advice, from which we cull a few lines :—

"Are you satisfied with your vernacular press as it is? Do you think it is arriving at a sufficiently high standard of accuracy of expression, of criticism, and of the circulation of news? Remember, in justice to Great Britain, you have been given a most valuable, and if well used, a most generous boon. If you are not satisfied with it, do not you think that in return for what has been given you, you are in gratitude bound to do your best to raise the standard, to make the press influential, from the force of its own merit, throughout a wide circle of readers? If you think there is work to be done, don't be afraid to undertake it, but prepare yourselves to do so. Aim at completeness. If you like hard hitting, be prepared to be hard hit; therefore study endurance. If you like to criticize, do so, but be sure that what you criticize is not a shadow of your own invention."

---

As friendly spectators of the various orders and acts of the Queen's Government in India, we cannot but take the deepest interest in its humane efforts for the prevention of riots and bloodshed such as have

sullied certain cities in India in late years, over religious feuds betwixt Hindus and Mohammedans. Restrictions as to the time and place for rival processions, as to locations of slaughter-houses for killing beef, as to the conduct of public prayers in such sort as to attract the notice of passers-by, are all very well, and very necessary in their way, and the Government officers on the whole treat difficulties in such matters with peculiar forbearance, patience, and success. But after all, it is in the good sense of the members of the rival communities that the main security lies, and those officers have for some time past been wisely striving to enlist the heads of the rival creeds in each city or region in the endeavour to secure the public peace without restrictions, which, however needful, cannot but be vexatious, and less or more inquisitorial.

How sad a comment upon some of the evils of Heathenism is afforded by some passages in the Report just presented to the Government of India by the "Hemp Drugs Commission" regarding the use of certain preparations of hemp. The Commission was appointed as an addendum to the Opium Commission of which a great deal has been heard. It was presided over by a very high official, who also happens to be one of the most honoured members of a Corresponding Committee of the C.M.S. The Report represents the unanimous views of all the members. They are obliged to say with reference to some of these noxious preparations of hemp, that large classes of persons in different parts of India would look on anything like prohibition by the Government as a wanton and undue interference with their religious rites, and with the religious liberty which is assured to all by the Queen's Proclamation of Neutrality. Every missionary of Indian experience has seen melancholy examples of indulgence in these noxious drugs, under the guise of religious liberty, for, alas! it oftentimes happens that the so-called unworldly life among non-Christians leads to the most sorrowful selfishness and self-indulgence in things not only inexpedient, but unlawful.

The *Missionary Review of the World* notes that, "of the seven leading missionary societies engaged in conquering India for Christ," English societies spend about 169,000*l.*, and American societies 177,000*l.* We cannot approve of these comparisons. The work of missionary societies is not to be gauged only by its expenditure, nor is it fair to exclude the vast amount of work done by the Society for Promoting Christian Knowledge, the Bible Society, the Religious Tract Society, the Christian Vernacular Education Society, the Society for the Propagation of the Gospel, the Oxford and Cambridge Missions, the various societies for evangelizing women, and so on. The whole Anglo-Saxon race, British, Australian, and American, seems in the present age to be specially recognizing Christ's Commission for evangelizing the world. May that great race fulfil that Commission!

It is a curious point with regard to the adulteration of food that whereas in Europe this matter is looked on solely with a view to bodily health, in India it is looked on almost exclusively by non-Christians with an eye to ceremonial purity. The following extract from an Indian newspaper shows how largely it is true that many of our fellow-subjects there consider the Kingdom of God to be "meat and drink," and do not regard it as being "righteousness and peace and joy in the Holy Ghost." We should explain that *ghee* means clarified butter:—

"The following is an item from the report of the 'Adulterated Ghee Committee' of the Bombay Municipal Corporation:—'Ghee is not only extensively

adulterated in the city of Bombay itself, but in impure condition is largely imported here, the adulteration of ghee with animal fat from animals slaughtered for the purpose, or from the refuse of dead animals, having become a large business, and day by day it is found more difficult to secure ghee in a pure and unadulterated condition.' The Committee remarks that it is alike revolting to Mohammedans and to Hindus to feel that they may, by reason of fraudulent adulteration of this portion of their food, be rendered, however unconsciously, impure in a religious point of view."

There is a great deal of truth in these remarks of the *Indian Witness* :—

"Missionaries know more about Missions than any other class of men, but it does not follow that they make the best critics of Mission work. Their personal relation to the subject unfits them for impartial criticism. They are optimists and their criticisms degenerate to panegyric; or they are pessimists, and, knowing as they do so much of the weaknesses of the work, they are able to write accounts that are sufficient to discourage all missionary effort, and become strong arguments in the mouths of those who either hate or do not believe in Missions. Nevertheless, it is desirable that missionaries continue to write on Mission work. Optimists and pessimists both will give the world much valuable information on Mission matters, and from this material impartial critics and historians will frame correct theories and write true accounts of this great enterprise."

We gladly republish this cutting from a Madras Christian paper :—

"SIR,—I have noticed on many occasions that the question concerning the self-support of the Native Churches in India has engaged the attention of the missionary bodies and Christian journals like the one which you are so ably conducting. I wish to bring to your notice that there is a tendency among several Native Christians to forsake the Native Church for membership in English congregations. This practice, I think, is detrimental to the interests of the Native Church.

"I request you to call the attention of our community to the disasters likely to result to the Church of Christ in India if such practice were continued.

"T. P. SRINIVASA CHARRI."

In a recent issue of these Notes we took occasion to mention the unthriftiness of Indian Christians as a grievous hindrance to the evangelization of the country. It is a subject of such deep importance that we are constrained to again call attention to it by quoting some extracts from a late number of the *Indian Witness*, which translates them from a vernacular Christian newspaper :—

"For some time past the editor has been itinerating among the people, and in nearly every locality the work appears to have been injured by the carelessness of Mission agents in paying their debts. Preachers and teachers work for a while in one place, then when they are moved to another place they go away without paying their debts. In this way Christians get a bad name among non-Christians, and the Name of Christ is reviled. The Heathen say the Christians are a faithless set, for they do not pay their debts. In one place the people of the town rose in arms against a new preacher who had been sent there. 'You belong to a faithless crew,' said they, 'and we won't have you here.'

"These debts are usually for various little matters. Debts for water, milk, food and washing are most common. When a debtor goes away without paying, his creditors fill the place with their complaints, and of course greatly exaggerate the amounts due them. This sort of thing is simply a sword in the Devil's hand, and the Christians do not stop to think how much harm their indebtedness is doing."

Probably every missionary in India is beset by this far-reaching evil habit in many of his Indian fellow-workers. Let no missionary set a bad example in this respect.

H. E. P.

## THE MISSION-FIELD.

## WEST AFRICA.



HE *Fourah Bay College Calendar* for 1895 gives full information regarding the scholarships, examinations, prizes, &c. It also gives lists of the present members of the College, and the results of the recent examinations. During 1894 six students obtained the Durham University certificate of proficiency; T. C. John and S. J. Gansallo passed the final examination for the Licence in Theology; and T. J. Thompson passed his final B.A. examination. The B.A. degree was conferred during the year on five students, including Mr. Thompson, the other four having passed the final examination in 1893. Thirty-five students have graduated since the College was affiliated to Durham University in 1876. Nine of these have also licentiated in theology, and eight others who did not graduate obtained licences in theology.

A fire occurred at Port Lokkoh on Thursday in Passion Week. Some thirty houses were burnt down, including a few belonging to Christians, and the centre of the town was rendered "a desolation," the Rev. J. A. Alley writes. The Mission property was not affected.

Bishop Ingham arrived at Lagos on March 7th, and left on the 23rd. His visit was earlier than was expected, and consequently the number of candidates for confirmation was smaller than it would otherwise have been. He confirmed 34 at Aroloya, 12 at Ebute Ero, and 86 at Christ Church. On March 13th, 14th, and 15th, the Bishop held conferences with the Native Clergy of Lagos, the members of the Church Committee and Church Council, and others, and an unanimous agreement was arrived at that it was desirable to revise the Articles of Proposed Arrangement of the Lagos Church, which came into force in 1874; and that 1895 being the jubilee of the arrival of the first missionaries at Badagry, the occasion should be suitably commemorated.

Bishop Oluwole has consented to take temporary charge of the Society's work in Lagos, namely, the pastoral care of Christ Church, Faji, and the superintendence of the Training Institution and of the Grammar School. Much may be hoped for, under God, from his energetic and wise and spiritual influence for a time in these several branches of work.

Bishop Phillips confirmed seven candidates at Itebu on March 29th, and nine at Aiyesan on April 5th. He safely accomplished a canoe journey from Itebu to Atijeri, which he describes as the most dangerous journey he has ever experienced. He states that messengers have been received at Ondo from the King of Ado, asking for a teacher.

Bishop Tugwell visited Leke in April. He writes that it is rapidly losing its population. It consisted of two large hamlets, one on the lagoon and the other on the side facing the sea, separated by a mile and a half of deep sand, known as "the worst mile in Africa." In the days when the country was in an unsettled state, the place was recognized as a refuge for slaves and persons in distress, and several trading factories were located there. These have now been closed, and three-fourths of the inhabitants of the hamlet facing the sea have left, and those in the other hamlet are proposing to leave.

The Annual Meeting of the Abeokuta Church Council was held on January 21st. The treasurer stated that the income of the year received by the Pastorate Fund, exclusive of the Society's grant, was 543*l.*, which was 112*l.* in excess of the receipts of any previous year. A balance of over 400*l.* remained in hand after discharging all liabilities, as compared with 268*l.* in hand at the end of 1893. The Rev. and Mrs. J. B. Wood went to Abeokuta in April, arriving on the 12th.

On May 24th a telegram was received from Lagos conveying the sad tidings

that Miss Goodall had died on the 21st from fever. On April 25th she wrote with a heart overflowing with thankfulness for travelling mercies on the outward journey, for being allowed to be back again in Africa, and for the loving welcomes she received from all. She started for Abeokuta on the 30th in the company of Bishop Tugwell, and arrived there on May 3rd.

Bishop Tugwell visited the lepers' camp, just outside the walls of Abeokuta, on the day after his arrival. He says:—

A very painful scene, but a very blessed work. They are visited every other Saturday, and manifestly greatly value this token of love. Mr. Fry is now able to speak to them in the Yoruba language intelligibly. Miss Leach closed with prayer, in Yoruba, and very beautifully. A more distressing

picture it is impossible to imagine. At first I felt sick and ill, and fit for nothing, but this passed away before we left them. The camp lies outside the town walls. How little the world realizes what is being quietly done for suffering humanity for Christ's sake!

Our statement in the *May Intelligencer* that Mr. E. A. J. Thomas accompanied Mr. H. Proctor to Brass in February proves to have been inaccurate. The outbreak of the Natives against the Royal Niger Company's depôt at Akassa naturally led to a modification of plans. The attack occurred on January 28th, when some 3000 Natives of Nembe, Brass (Tuwon), and Akassa, combined in making it. Mr. Dobinson writes, and the facts have appeared in the public press, that the providential appearance of a large steamer, the *Bathurst*, scared the assailants for a time, and afforded an opportunity for the six European officers of the Company to escape. A large number of Kroo boys and Sierra Leone and coast employés were, however, killed; and a horrible outbreak of cannibalism was then perpetrated on Sacrifice Island, half-way between Brass and Nembe, a number of the prisoners being made the victims, and that without secrecy or shame, but with public rejoicing and disgusting merriment. A quantity of goods belonging to Mr. Proctor, which he had left at Akassa when he returned to the Niger in November, and went up to Onitsha expecting shortly to be stationed at the Delta, were looted. These events produced a feeling of unrest far up the river. On February 10th, however, Mr. Proctor (with Mr. Wilson *en route* to England) left Onitsha, and reached Akassa on the 16th, and went to Brass on the 17th. On this latter date a man-of-war, the *Thrush*, Sir Claude Macdonald's yacht, the *Evangeline*, and the Company's troopship, the *Kuka*, shelled and burnt several villages whose people had joined in the attack; and on the 20th an expedition, consisting of two gunboats, three launches, two steam-pinnaces, and a number of surf-boats, went up the creeks from Brass to Nembe, some twenty-five miles. It is at this place that the Brass chiefs reside. Brass proper, or Tuwon, is a comparatively small place. Nembe was shelled and afterwards burnt. Happily Mr. Allen, the Native catechist, and his wife had left some days previously in order to go to Sierra Leone on furlough; the Rev. A. C. Strong and Mr. Ephraim Agha were also in safe quarters. Tuwon was burnt by the troops on February 25th, and the little congregation were thus scattered into the bush. After a few weeks, however, they began to return. Mr. Proctor wrote on April 10th:—

Things, I rejoice to say, are much more hopeful and quiet. At first it seemed after Nembe had been destroyed by our troops that the people would not come to any peaceable settlement; it was however, I may say, simply through fear; they had fled and were going to remain away until the gunboats all left the river. Sir Claude

Macdonald has, however, for the time being made this his headquarters and brought Lady Claude. Some of the troops will consequently be stationed here, and a gunboat will be remaining in the river. On March 22nd, Sir Claude visited Nembe, and had twenty-one war canoes delivered up, besides some guns and two boats they had stolen. And



in addition to this, seventeen Kroo boys carried away from Akassa, and not sacrificed and eaten like the rest, have been sent back. The people belonging to this little Church are beginning to come back; for the last two or three Sundays I have had about 100 in the morning and eighty in the afternoon. This week I am having a special service each evening at 7 p.m., and am getting

about fifty to attend. I do trust it will be a time of true heart-searching, and that we may have abundance of blessing. I am labouring under no small disadvantage. I have no settled interpreter, and cannot for the present get one on account of the constant going backwards and forwards of the people and their unsettled state of mind.

Miss Taylor has come home. She had an attack of typhoid fever in January, and was taken by Mr. Nott down the river from Lokoja to Onitsha at the end of that month. Mr. Nott returned to Lokoja on February 14th.

A small training class has been opened at Asaba under the Rev. J. Spencer's superintendence.

#### EASTERN EQUATORIAL AFRICA.

In our last issue we published Bishop Tucker's letter giving an account of his visit to Taveta at the beginning of March, when he confirmed eleven males and one female, and set apart Yohana, the first convert, who was baptized in 1891, as a lay reader. The female confirmation candidate was Yeyo, Yohana's mother, who was baptized together with a middle-aged man named Mtire, and two of the boarding-school lads named Kimamia and Kisaka. Mtire took the name of Yakobo (James), because James was the brother of John, and he and Yohana are "great chums." Yeyo received the name of Mary; she was the first female convert of the Mission. The Rev. A. R. Steggall was making preparation for the arrival of Mr. and Mrs. Vale, and Miss M. E. Conway, whom it was proposed to send up with them to Taveta.

Fifty-eight adults were baptized at Rabai on March 4th.

Mr. R. Maynard, of the Victoria C.M. Association, arrived at Frere Town at the beginning of May.

Bishop Tucker visited Jilore, accompanied by the Rev. W. E. Taylor, in April.

A brief summary of the contents of the letters received in May from Uganda and Nassa was given under "Editorial Notes" last month.

#### PERSIA.

On Sunday, March 24th, two adult Persians were baptized at Julfa, a man from Najifabad, and his son aged about eighteen. They had been under instruction for about two years. We rejoice to learn that permission has been obtained for the reopening of the Najifabad dispensary. Miss Bird's work among the Persian women still meets with opposition from the Mullahs. Nevertheless, they continue to visit her in large numbers, as many as 163 going to her in one day at the beginning of May. The Rev. W. St. Clair Tisdall wrote: "Inquirers are numerous, and on Sundays our gallery is over full. Many are gladly learning the Word, and some are asking for baptism."

#### NORTH-WEST PROVINCES OF INDIA.

The Bishop of Lucknow confirmed thirty candidates at Sagra, near Benares, on April 8th.

The Rev. and Mrs. T. Carmichael have come home on short furlough. During Mr. Carmichael's absence from Annfield, that station has been placed under the charge of the Rev. J. W. Hall of Mirat, and the Rev. W. B. Collins has been requested to reside there.

The Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, has been appointed a Fellow of Allahabad University.

M m

## PUNJAB AND SINDH.

The Rev. E. F. E. Wigram, who has left India on medical certificate, reached Brindisi on June 16th, and proceeded to join his father, the Rev. F. E. Wigram, in Germany.

The Bishop of Lahore confirmed thirty-two candidates at Batala on March 20th, and also consecrated a new cemetery.

The Rev. W. Rebsch, who retired from active service in 1882, died at Simla on May 17th, after an illness of about two months, at the age of seventy-nine. He went to India in 1838 as a missionary of Gossner's Mission, and from that time until his death he only visited Europe in 1852-3. He joined the C.M.S. in Jubbulpur in 1853. In 1862 he was appointed to Kotgur and was ordained deacon and priest by the Bishop of Calcutta in 1863. After labouring for twenty years at Kotgur he retired in 1882, after which time he resided at Simla. Mrs. Rebsch died in 1889, aged seventy-two. The Rev. R. Clark writes from Simla a few days before Mr. Rebsch died:—

Both Mr. and Mrs. Rebsch were beloved by all, for they loved all. Missionary work prospered in their hands, for they laboured from faith in God as well as from love to man. Their house was always an abode of peace, and both young and old flocked to their house in Kotgur, and to the church in which he ministered. They were terribly missed, and greatly wished for back again, when they went away.

... He sent a special message through me to the Parent Committee to thank them for all their kind consideration during very many years, and said that he looked back with great pleasure to his connection with our Society. He thanked God that he was called to be a missionary, and that, as a missionary, he had been connected with the C.M.S. . . . The end must now be very near.

## SOUTH INDIA.

The Rev. L. G. Scott Price wrote in December last:—

The congregations at the Palamcottah Tamil Church are as large as ever, numbering over 1200. About 200 attend the Lord's Table, which is as many as before. Baptisms take place almost daily throughout Tinnevely, and earnest and aggressive efforts for the extension of Christ's Kingdom are made in many quarters.

Yet on the other hand, there is a stream setting the other way, the way that maketh not for righteousness. There has been a great stir in the Tinnevely Church, owing to the order of the Diocesan that caste titles should be omitted in the publication of the banns of marriage, a stir which has revealed only too plainly how deep-seated is the spirit of caste amongst those who as Christians should have given it up altogether. Some have even gone so far as to refuse to have their marriages celebrated in the church, preferring a marriage before the registrar to one in church, and with God's blessing invoked on it, but without the caste titles. There is also a lamentable spirit of bitterness between brother and brother, the one going to law against the other, and that before Heathen judges.

These facts are very sad, but all is not dark. There are bright spots, which perhaps look the brighter by very contrast. There is a band of earnest, whole-hearted, and zealous workers here—men whom it would be a blessing to have working with one anywhere—men full of faith, of prayer, and of the Holy Ghost. I can point to a weekly prayer-meeting at Palamcottah with a room full of men and women earnestly imploring the best gifts and best blessings. Above all, there are the bright and very encouraging signs of grace amongst the young here.

Coming in to me daily are reports, most touching and inspiring, of a work of grace among the children. When we think of the band of over 3000, children and young people, all regular readers of the Bible, of the weekly and monthly meetings which they attend throughout the pastorates and villages, of the bands of earnest young Native Christians who volunteer to go out during their holidays, holding evangelistic services, and meetings for the little ones, even in the hottest part of the year, when the thermometer registers 100 degrees day and night (and they feel the heat almost as

much as we); when we think of over Rs. 500 gladly given by Native Christians for the Tinnevely Band of Hope (an association for evangelistic work amongst the young), we thank God and take courage.

Nor has the work in the College amongst the Heathen youths been without its signs of blessing. There are many who are fully persuaded of the truth of our holy religion, and who would be Christians but for the fear of man. They cannot break the shackles of custom which weigh so heavily upon them, nor free themselves from those bonds of kith and kin which hold them so fast. Only the power of God's Holy Spirit can avail to burst those bonds and to break those fetters. May He come in all His wondrous and mighty power! In class some were so bold in avowing their faith in Christ that they provoked the taunt of the rest, "Why do you not become Christians then?" And the answer was equally remarkable: "We

do intend to take that step as soon as we can see our way to independence of action." They have not yet realized our Lord's promise, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." The state of indifference has been passed, and that of earnest, longing belief has been reached. This calls for thankfulness to God. A Mr. Ramanujim Chetty was baptized a short time ago in Madras. All kinds of pressure were brought to bear upon him, and he abjured his new faith. Strange to say, none were more grieved at this than some of the Hindu students in the College, and one of them wrote a long and earnest letter to the editor of the *Christian Patriot*, Madras, calling on Mr. Ramanujim Chetty to state his reasons for his abjuration, and censuring his want of moral courage and his inability to stand by his convictions.

#### TRAVANCORE AND COCHIN.

Bishop Hodges presided at the half-yearly Conference of Missionaries held at Cottayam in January, and at the Annual Meeting of the Travancore Provincial Church Council, held also at Cottayam in February.

A new church was dedicated by the Bishop at Alwaye on February 2nd.

On March 10th, Bishop Hodges admitted the Revs. J. Thompson, T. I. Abraham, T. K. Ninan, and K. M. Mathan, to Priests' Orders, at Cottayam, Archdeacon Koshi Koshi preached the ordination service from John xxi. 15-17. On March 24th the Bishop admitted Mr. T. K. Benjamin, B.A., and K. T. Koshi to Deacons' Orders at Trichur. The *Travancore and Cochin Diocesan Record* says:—

The Rev. K. Kuruwella gave an impressive sermon from Isaiah vi. 5-8. His advice to the candidates just entering upon their responsible vocation was weighty and heart-stirring. One could not help praying from one's heart that not only the candidates, but we all, might grow in power, through attending to the preacher's exhortation to meditation on God, and the Saviour's work, to prayer, and

examination of the Scriptures and our own hearts.

The Trichur people had never witnessed an ordination before, and so we felt it to be very kind on the part of the Bishop to respond to our request and ordain the deacons in Trichur. There were over 1000 persons present, as people from Kunnankulam and the out-stations had come in for the service.

Mr. Benjamin, one of the candidates, obtained a first class in the Universities' Preliminary Examination for Orders, held in the autumn of 1894. Three other students of the Cambridge Nicholson Institution, viz., Messrs. P. T. Matthew, K. T. Koshi, and C. C. Thommen, passed the same examination in the third class.

Fifteen candidates, twelve being pupils of the Buchanan Institution, were confirmed at Pallam on March 14th, and on the 26th the Bishop confirmed eighty-three persons at Trichur.

The late much-lamented British Resident in Travancore and Cochin, H. B. Grigg, Esq., M.A., C.I.E., presided at the prize distribution of the Trichur High School on March 21st. His death occurred on April 6th, from typhoid fever. The funeral service was read by the Rev. K. Kuruwella.

## CEYLON.

The Rev. Samuel Samuel, pastor of the Tamil congregation worshipping at Galle Face Church, Colombo, died on May 6th, after a very short illness. The Rev. A. E. Dibben writes: "He was a good man and very diligent in his pastoral work. His death is a great loss to the Native Church."

On May 13th also, there died the Rev. W. L. Boteju, Native pastor at Mampe, in the Cotta district. The Rev. R. T. Dowbiggin writes:—

The Cotta Pastorate and the Native Church has received a severe blow and been deprived of a most useful and devoted servant of the Lord Jesus. I feel that we have lost one of our best pastors, one who was faithful to his duties, most upright and conscientious in all his dealings. He was a man upon whom you could always depend and feel certain that he would do his best and do it well. He has been my fellow-worker in the Cotta district for the last twenty years, and I had the greatest respect for him and loved and trusted him. He was a true follower of the Lord Jesus Christ, a true-hearted

worker in connection with the Church Missionary Society for upwards of forty years, and most loyal to me. His death is a great loss to the whole of the Cotta district, but more especially to the Mampe Pastorate, where he has laboured both faithfully and successfully. To me his death is a great personal loss, and I shall miss him sorely, and I mourn him greatly.

Mr. Boteju was only ill a week. The stroke fell on the 6th and he died on the 13th. To depart and be with Jesus was better for him, far better, but oh! what a loss to us. Pray for us and for the pastorate.

## SOUTH CHINA.

The Rev. H. M. Eyton Jones, of Fuh-Ning, sends the following account of an attempt made in March to open a book-shop at Fu-Ting, a city two days' north of Fuh-Ning:—

Having announced to the prefect, on the occasion of his dining with me, my intention of opening a book-shop in Fu-Ting city, two days' north, he kindly furnished me with a special passport, advising the local mandarin to afford the usual protection. With several Christian teachers, and Christians carrying four loads of Gospels, &c., I duly arrived in Fu-Ting, March 21st, and was warmly welcomed by the little band, who had been in rather troublous waters. My card is sent in to the mandarin, who is unable to see visitors, being afflicted with the usual "official" cold. In the inn room below is a poor prisoner, mad with excessive punishment, 800 blows by the mandarin on a charge of pilfering wood. Chained and wearing a huge wooden collar, he is a target for the mob's reviling and the street arabs' fireworks. The mandarin is a stern (not to say ferocious) J.P.

March 3rd, 4th, 5th, are peaceful, happy days. Crowds of guests, all polite, many friendly. Preachings and bookselling go on briskly.

5th.—A Yamen runner (policeman), Wong-Hak, brings in a pot of wine, seats himself in our book-shop and begins reviling, inviting the bystanders

to wreck the house. Police are sent for. Wong-Hak departs.

6th.—Ask mandarin to issue usual proclamation in re legality of Christian work. Messenger sees the "sick mandarin," who is rating some unfortunate soundly. Door-keeper thrashed for admitting my envoy ere "sick man" had had time to disappear. Exhibits his blood-stained body.

6th, 7th.—Sell books in the villages. This is indeed a lovely and fertile country; centre of the tea and tobacco culture.

7th.—Enter Wong-Hak (mandarin's policeman, a Pekin man, exiled years ago for manslaughter; now as other Native police, a terror to the populace). After much abuse (absolutely unprovoked), he steps back, is drawing a dagger, when I, seeing by the terrified faces around that ferocious mischief is meant, rush at him, and grip him round the body. A desperate fight into and across the street ensues, he striving to free his hands, and we to disarm him. Happily his gang do not aid; the daggers (weapons worn in soldiers' buskins) are wrested from him, and he himself bound by his queue (pigtail) to the door-post. Tied there, he keeps stroking his throat and urging his

accomplices to the attack. By way of nonplussing the gang I send for Stead's *Splendid Paupers*, sit down at the door 'y my prisoner, and affect to read. For a time this succeeds. But Wong-Hak keeps signalling to his confederates, who at last in a body rush forward, trying to wreck the house. Other police arrive, carry off Wong-Hak, and (pretend to) calm the mob. The rushing and shouting go on until 4 p.m. The police leave us for hours. The inner man must be refreshed. Accustomed to the gentle demonstrations of football devotees in old North Walian days, noise does not go for very much. Begged to retire upstairs as the desire to stare at the foreign guest only increases the crowd, I obey. Psalms xxxiv., xxv., "This poor man cried," were a very real comfort. Cooped upstairs, with surging

A turbulent political sect, calling themselves Vegetarians, were a cause of trouble to the Chinese authorities in the neighbourhood of Ku-Cheng throughout the winter, and a cause of annoyance and danger to those residing outside the city walls. The Mission premises, where the Rev. and Mrs. R. W. Stewart and the Misses H. E. and E. M. Saunders of the Victoria C.M. Association, and the ladies of the C.E.Z.M.S. reside, are outside the walls, and it was thought prudent to send the ladies to Fuh-Chow in April. At the end of March an attack on Ku-Cheng city was threatened. Mr. Stewart wrote in a private letter on March 27th :—

Two nights ago I was writing very late, proposing to start on a long itineration next morning. I had just finished my quarter's accounts for Hong Kong and my mail, about 4 a.m., when I was startled by calls of my name outside the house. Our Native clergyman and several leading Christians had made their way across the river to bring me news that on information received the mandarin had suddenly ordered all the gates of the city to be walled that night to resist a rising among the Vegetarians! We had besides ourselves about 100 women and children in our compound. We talked and prayed and planned till daylight, when we woke everybody up, and first turned our attention to the schools. It was impossible to send these women and girls home, the rain began and fell in torrents, and no chairs could be got for them, and with their small feet the women could not walk, so the only thing was to send them into the city. We first sounded the neighbouring village people as to whether they would house them, but they were too frightened, and thought only of protecting themselves.

of mob-billows below, was a real trial to the nerves. Face to face is a different thing. A gentle rain at night came as a heaven-sent boon; reports of night suffocation by manure-inundation being *sur le tapis* having reached us.

8th.—Mandarin refused to punish his servant, whom my messenger saw smoking his pipe at large on the Yamen steps. So we leave at 3 p.m., affixing a notice, "Temporarily closed. Return to open hospital," and slowly file through the city, to avoid appearance of flight. The matter is *sub judice*, the Consul considering the assault very serious. I am full of admiration for the courage of my co-Christians, of sympathy for their trials, and of gratitude to our Heavenly Father for His care. *Ora pro nobis*. Rev. iii. 8.

By daylight every gateway had been built up; the only ingress was by a ladder belonging to our chapel on the wall. They started off, a wonderful procession of women and children, nearly 100, and we watched them making their way slowly by the little ferry-boat over the river and then up the ladder: it must have taken quite an hour that short journey of 150 yards. This done, the next thing was, What were our Z.M.S. ladies and ourselves to do? We first thought of our mountain house at Hua-sang, some ten or twelve miles away, but the rain came down so hard, and the chairs, being locked up inside the city, could not be obtained for love or money, so this was clearly impossible; the poor little children could never do it on foot in such weather, and on such mountain paths.

We did not much like shutting ourselves up inside the city, but there was nothing else for it—the mobs that were collecting might be down on us any moment; so we packed up a few things and followed the schools into the city. They are lodged in our large chapel—rather a crowd!—and we are in one of

the American Mission houses with four of our ladies. Three more from the country will come in to-morrow morning, I hope. The mandarin visited me this morning, but I could not find out on what information he was acting. The story is that late that Wednesday evening an old man, a stranger, presented himself at the Yamen with a letter which he said must at once be taken to the mandarin, or he would press in and deliver it himself. It was done, the stranger went his way, and the gates were instantly ordered to be built up.

The officials promised the citizens that if they will themselves guard the city for five days, soldiers will then have arrived from Fuh-Chow. They are doing this zealously. The citizens in bodies of thirty or forty are stationed at short intervals round the wall day and night. They display their arms proudly in a row on the wall. The best things they have are sticks, for their three-pronged forks and swords are of so ancient a pattern, and have been used for so many other purposes during past ages, that they will do but little harm to the adversary.

Yesterday was wet and cold; however the sentry at our part of the wall got over that difficulty by fixing his coat on a stick at the place where he was supposed to stand, while he himself sat in a warmer spot out of the wind. Oh, such weapons! One man we observed

washing his sword in a pool, not to cleanse it from blood, but mud and rust.

The mandarin in charge of the city came to us in state to-day, preceded by a magnificent bodyguard of eight soldiers, or at least men of the opium-smoking type, with soldiers' coats, wherever they got them, but they had stockingless feet, and only one had a military cap. They stopped to have a good look at us, especially admiring Mildred and Kathleen, and then slouched on. The procession was dominated by a man with a bamboo wand, such as schoolmasters use for their naughty scholars, only rather longer—whether to smack the boys who came too close to the great man, or to urge on the braves to the conflict, we did not know.

The mandarin begged to know if I had not even one gun to lend him to defend the city! "No," I said, "not one; we missionaries don't have such things." "And no cannon?" he asked again. Fancy asking a man if he had any cannon about him!

One thing gained is, the officials see the difference between Vegetarian and Christian. This very official has been abusing one convert in our late persecutions, saying that Vegetarians were better than they. To-day he exclaimed that "truly there was a wide difference between us." I hope he won't forget it when the trouble is over.

Bishop Burdon baptized ten lepers at Pakhoi during his visit in March. On March 17th, Bishop Burdon admitted Mr. Li Sie Mi to Deacon's Orders, and the Revs. Ting Sing Ang, Yek Siu Mi, and Ling Sing Mi to Priests' Orders at Fuh-Chow. The Rev. Ting Sing Ki preached the sermon, and "a more able and appropriate one it would be difficult to imagine," Archdeacon Wolfe writes.

The Revs. J. Martin and J. S. Collins have come home.

#### MID CHINA.

The spirit of persecution continues active in some parts of the Chuki district. In April the Rev. J. B. Ost visited a place sixty-five li from Chuki, where a family of Christians were suffering persecution because they had given up their idols. At Kan-de a Christian named "Peaceful Times" was forced to pay a sum of \$19, under the threat of being confined in a pig-pen and carried about in it to the neighbouring villages as a gazing stock, and of being stripped of his clothing and tied to one of the pillars of the Ancestral Hall. There are not wanting encouragements, however. Mr. Ost writes:—

I was much interested a few weeks ago, when visiting a place called Wu-nyi-tu, in meeting an old man of eighty-two. His face was so bright and happy-looking. I learnt from him that during a recent illness his son

(who is a Christian) used to read to him from his Testament, and he also prayed by his bed. He said he at first resented this, but that after a time he found himself listening attentively to what his son read, and when he prayed

he likewise became eager to understand what he prayed about, and after a short time something in his heart told him that his son had found the true God, and was worshipping Him, and urged him to seek and find Him too. He was not long in receiving the truth into his heart, and he is now most regular in his attendance at the Sunday services, and is an applicant for baptism. He regrets that all his life he has been

walking in darkness, and is full of joy in having found the Saviour even thus late in life. His testimony, given before the members of the Church there, was refreshingly simple, and showed such childlike trust in God's promises. May he be the means of leading others to the Saviour! He told me that he had been speaking to some of his friends, and had exhorted them to seek the Lord.

#### NORTH-WEST AMERICA.

Bishop Newnham wrote from Montreal in May. He had been engaged telling his story in pulpit and on platform whenever the opportunity was offered, speaking often three and even four hours in one day. In December and April he kept mainly in the Diocese of Montreal, but in February and March he travelled from Halifax on the Atlantic to London, near Lakes Huron and Erie, at least 3000 miles, and preached or lectured some sixty or seventy times. The financial result was 600*l.* for the work of his diocese. He was disappointed in his search for men; having hoped to take back with him a clergyman and a school-teacher. He did, however, engage the services of a lay reader, Mr. Buckland, for Fort Churchill. The Bishop asks for prayer in the arduous journey before him, which he had planned as follows:—

I expect to leave Winnipeg not before June 13th, and hope to reach Churchill about July 5th to 10th. From there I may be able to send word back to my wife and to your Committee by my canoe, or by the ship. After that I can get no news till I reach Moose in October, and probably can send no letter till January or February.

After ten days, if possible, with Lofthouse at Churchill, I hope he will go with me to York by the end of July. I want to see the work there, and find out what is to be done (you know it is vacant). I ought to leave there by the middle of August, if I do not want to risk getting caught, and having to winter in the woods between that and Albany. Then down the coast to Severn in a Hudson Bay Company's boat, if possible, as coasting in a canoe is miserable work. Passing Severn I coast to mouth of Wenisk river, and go up that to its source.

Somewhere about here I expect to meet Albany Indians, who will take me, and let the Severn crew return. From the sources of the Wenisk we carry our canoe and baggage to the sources of the Attawapiscat, and descend that river to the coast, and then to Albany. Here Archdeacon Vincent will take charge of me and send me on my way to Moose, which I hope, if all favours, to reach early in October. You will see I have a sufficiently arduous task before me. A good deal of the route has never been seen a missionary, and hardly a white man, and all the time nearly I shall be away from houses, sources of provisions, doctors, and medicines. It will be an anxious time for my wife till we meet at Moose. She herself, with her three babes, and my sister to help her, will have to make the shorter journey to Moose, a fortnight in a canoe, and a tent only at night, with only Indians to wait upon her, in August.

The Rev. J. Lofthouse, of Churchill, was looking forward when he wrote in February to Bishop Newnham's visit in July. It is four years since he and Mrs. Lofthouse have seen the face of a European fellow-labourer. Mrs. Lofthouse has suffered considerably in health in consequence of the severe winters and the hard fare of their northern home. For some time during the past winter the temperature of the mission-house kitchen went down every night to below zero, and that of the room was about 24°. "But," Mr. Lofthouse adds, "God is blessing our work, souls are being won for the dear Master, and we are rejoicing in hope, patient in tribulation, continuing instant in prayer."

## NOTICES OF BOOKS.

THE RELIGION OF THE CRESCENT. *By the REV. W. ST. CLAIR TISDALL.*  
*London: S.P.C.K.*



THE S.P.C.K. has added to its very useful series of books on non-Christian religions, a small work on the "Religion of the Crescent," by the Rev. W. St. Clair Tisdall. The title is somewhat misleading, as the author distinctly tells us in the preface that it did not lie within his province to deal with the history of the spread of Islam, the number of Muhammadan sects and their various tenets, and the vast subject of Moslem mysticism. It is not then the religion of the Crescent, so much as some aspects of that religion, which is dealt with. These are the strength, weakness, origin, and influence of Muhammadanism. Under these four heads the author gives a good general outline of the theological system of Islam. Mr. Tisdall possesses qualities most essential for a critic of the important religion on which he writes. He is a great linguist, an accomplished Oriental scholar, and has lived amongst the people whose religious belief and practices he sets forth in this work. The literary knowledge has been tested and corrected by the practical experience. On small points here and there, other students of Muhammadanism may differ from him, but all will acknowledge the general soundness of his exposition, the accuracy of his statement of facts, and the industry shown in his researches.

The four lectures now reprinted in this book were delivered in connection with the James Long Lectureship Fund in 1891-92. The first lecture is on the "Strength of Islam," which is said to lie in "the proportion of truth which it inculcates," and in the fact that it "contains many noble truths mingled with much that is erroneous." These truths are the doctrine of the unity of God, the hatred of idolatry, the belief in the need of a divine revelation, the value of prayer, the belief in the resurrection of the body and in the life of the world to come. These are undoubtedly points which separate Islam from all other non-Christian religions and give it an unique position as a great anti-Christian system, for such, notwithstanding all the truth it contains, it certainly is.

The second lecture, on the "Weakness of Islam," shows how the truths it holds are distorted. Still, prominence is rightly given to the proportion of truth held, for the deeper study of the various religious systems in the world, the better acquaintance with oriental literature, and the personal contact with men who are seeking to live up to their ideal—imperfect though that necessarily is—are leading the wisest and most thoughtful missionaries to adopt the position so well taken up by the Rev. G. A. Lefroy in one of the Occasional Papers of the Cambridge Mission to Delhi. He says: "I believe one reason, more or less clearly and consciously entertained, which makes many people indifferent to, or opposed to, missionary work is the conservative instinct so deeply seated in everyone's breast, and which resents the idea of asking great and ancient nations to break utterly with their past, to simply ignore the past history of their land and of its deepest thoughts; to regard it, if I may so speak, as sheer waste, to trace in it nothing of the guiding hand and loving discipline of God, nothing therefore that can fit on to, and find development in, the life of Christ. This—as they conceive it—is the position really involved in missionary work—a conception for which, I fear, missionaries themselves are in too large part responsible;—and so conceiving of it they are averse to it, or at any rate take but a cold and perfunctory interest in it. Let it, however, once be clearly seen that it is not so, that we hold that there is no nation in the world which has been omitted from the providence and discipline of God; no nation in which He has left Himself without a witness finding its expression—how-



ever distorted or perverted—in their creed and thoughts ; no nation, therefore, which cannot find in Christ, not the destruction, but the fulfilment and completion of all that is best and truest in its past—the realization of their truest selves ;—and we shall at once win to our side an immense amount of intelligent, warm, and sympathetic support.” Mr. Lefroy quotes some very striking passages on this subject from Archbishop Trench’s *Hulsean Lectures* for 1845, and from Bishop Phillips Brooks’ sermon on “The Earth of the Redemption.” We can only refer to one passage : “There is no office more delicate, no task requiring greater wisdom and patience and love, than to set men free from their superstitions, and yet not with this to lay waste the very soil in which the truth should strike its roots, to disentangle the tree from the ivy that was strangling it, without, in the process and together with the strangling ivy, destroying also the very life of the tree itself which we purposed to save.” “To have taught them to pour contempt on all with which hitherto they have linked feelings of sacredness and awe, may prove but a questionable preparation for making them humble and reverent scholars of Christ. Wiser surely was St. Paul’s method, who ever sought a ground common to himself and those whom he would persuade—who to the Athenians said, ‘Whom therefore ye ignorantly worship, Him declare I unto you.’” The prominence Mr. Tisdall gives to the good points of Islam is an illustration of the great principle laid down by so distinguished a missionary as Mr. Lefroy.

The second lecture is the necessary complement of the first. Islam is strong because it holds some truth ; weak for this reason amongst others, that it has sadly distorted that truth. The idea of God is defective. He is a God of power and might, arbitrary in all His ways ; a Despot “unrestrained by any law of holiness or justice existent in His nature.” Palgrave’s description of the orthodox Muhammadan notion of God has never been surpassed. He says : “God is One in the totality of omnipotent and omnipresent action, which acknowledges no rule, standard, or limit, save one sole and absolute will. He Himself, sterile in His inaccessible height, neither loving nor enjoying aught save His own and self-measured decree, without son, companion, or councillor, is no less barren for Himself than for His creatures, and His own barrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around.”

The conception of God as overruling all, as the dominant personal force in all that man does, gives strength to Islam, and the truth it has to teach is that God rules amongst men ; yet, as it has not been balanced by other conceptions of the Deity, it has led to fatalism, and proved, so far as that is the case, a weakness. The God of Islam is a “God afar off,” and that that is felt to be a serious loss is seen from the peculiar tenets of some of the principal sects, in which the need for a personal, living intermediary between God and man is inculcated. The limits which Mr. Tisdall had necessarily set for himself did not allow him to deal with this special point.

The prayers enjoined on Musalmans are very formal, imposed as a duty, not regarded as a privilege. This tends towards hypocrisy, and the effect of this formal devotion on the life and conscience is small. Thus it is natural that the Muhammadan idea of sin should be very defective. Mr. Tisdall’s account of this most important point is the best with which we are acquainted.

The third lecture is on the “Origin of Islam,” and shows how much it borrowed from other systems and how much it has lost in the borrowing. It is commonly known that much was taken from Talmudic Judaism ; but Mr. Tisdall shows how much also has been gathered from Zoroastrianism, and by tracing “nearly every leading idea of Islam to some pre-Islamic creed” justifies his use of the expression—“the composite nature of Islam.”

The last lecture is on the "Influence of Islam." This subject has been so often dealt with that there is little room for anything fresh to be said about it. Mr. Tisdall hardly gives weight enough to the growing influence of the modern Mutazala School in India. The tendency of Western education there is certainly to foster and increase it, for the great majority of Muhammadan students in Government and Mission Colleges incline towards its more rational and rationalistic view of Islam.

Naturally, much had to be omitted in a book which is a reprint—with some excellent notes—of four lectures; but the subjects chosen are dealt with in a way in which only an author deeply conversant with his subject could treat them, and we can confidently recommend this book to all who wish to get a general and accurate account of the main features of the "Religion of the Crescent."

E. SELL.

THE TEACHING OF THE VEDAS: WHAT LIGHT DOES IT THROW ON THE ORIGIN AND DEVELOPMENT OF RELIGION? *By* MAURICE PHILLIPS, *London Mission, Madras. London: Longmans, 1895.*

Mr. Phillips tells us that he began his missionary career among the Hindus thirty-three years ago, that he could find no book which would furnish him with such a knowledge of the religious and speculative thought of the people as he required, and that he therefore gathered it by degrees, first from the works of learned specialists, and afterwards from the study of the Vedas by the aid of pundits. The results are embodied in this volume, which will rank with the best contributions made by missionaries to a knowledge of ancient Hinduism. Indeed we do not know where a young missionary of some ability and culture would find a better introduction to the study of Hindu literature, philosophy, and theology. There is another class to whom, if they would only read it, the book might be most helpful. We mean the followers of the Arya Samaj, who profess to adhere to the teaching of the Vedas. Here they would find those ancient writings subjected to careful criticism by one who evidently has a keen enjoyment of their poetry, and is quick to discern the elements of truth contained in them, whilst he shows that the religious cravings which they express can be satisfied only by the Gospel.

No little sympathy as well as acuteness of intellect is required to enable a European to enter into the subtleties of Hindu speculation. Mr. Phillips possesses these qualifications in an eminent degree. He deals with his subject in the spirit of the motto from Schelling which he has prefixed to his book: "The religious instinct should be honoured even in dark and confused mysteries." Whilst he respects this instinct, he does not shrink from showing how grievously it has been led astray by the "dark and confused" systems which he examines. He passes in review the Literature, the Theology, the Cosmology, the Anthropology, and the Soteriology of the Vedas. Under each heading he shows how his investigations bear upon the theory of evolution. As *literature* the Mantras, the oldest portions of the Vedas, are vastly superior to the other portions, the Brahmanas and Upanishads. In the *theology* of the Vedas we find regress rather than progress. The earliest writings set forth the Divine nature and attributes in such a manner as to suggest the probability that they contain fragments of a primitive revelation, whereas the later writers have a debased conception of the Deity, and in proportion as we come down the stream of time the number of the gods gradually increases. As regards the *cosmology* of the Vedas, the most ancient theory is that creation took place out of nothing. This account of the origin of the world is given in the 129th hymn of the Rig Veda, which corresponds in a striking manner with the first chapter of Genesis. With the spread of Pantheism came the notion, now

prevalent, that creation is a phenomenal emanation from the Deity. Here, again, there is a marked deterioration. A study of the *anthropology* of the Vedas leads to a similar conclusion. The old is better. There is no caste, properly so called, in the most ancient part of the Vedas. Lastly, when we consider the *soteriology* of the Vedas, we find that the further back we go, the purer it is.

The conclusion drawn from the whole review is: "*That the development of religious thought in India has been uniformly downward, and not upward—deterioration, and not evolution.*"

The only point which we have noted for anything like adverse criticism is in the account of sacrifice in the chapter on *Soteriology*. Surely there is not sufficient ground for the statement that "only such sacrifices as were offered with the consciousness of their typical meaning could be well-pleasing to God." The only proof of this opinion furnished is derived from what we are told of the sacrifice of Abel: "Abel offered a more acceptable sacrifice than Cain because he offered it in obedience to the Divine command; or, in other words, because he was conscious of its typical meaning, viz. the salvation of man through the promised Redeemer." Here the words which we have italicized introduce a proposition which is very different from the one with which it is supposed to correspond. It was not through understanding a type, but through faith in the living God, that Abel and other Old Testament saints were justified.

F. A. P. S.

The Rev. James Chalmers has published in a few interesting and well-illustrated chapters an account of his *Pioneer Life and Work in New Guinea, 1877—1894* (R.T.S.). In the preface it is explained that there has been no attempt made to work the sketches given into a finished book. Nevertheless the result is an accurate and readable record of what Mr. Chalmers saw and did; how the Natives look, speak, think, and act; and what, in his judgment, New Guinea needs, and how her needs can best be supplied. It was in the year 1874 that a missionary, Mr. Lawes, with his wife and son, settled at Port Moresby. They were then the only white people on the whole of the island. It was claimed by them for Christ, and at the east end there is now a good strong Mission. The Wesleyans have taken up the cause from East Cape to Cape Vogel. From Cape Vogel to Mitre Rock, the boundary between Germany and Great Britain, the Anglican Church in Australia is now labouring. The work is difficult. Darkness, idolatry, and superstition die hard. But the true light is gradually breaking. The progress of spirituality is sure, if slow. Inquirers can only be taught the simplest prayer, "O, Lord Jesus, give us light, save us." Nothing more; it is quite enough; and it will be answered. The enlightening will go on, and one after another will be led through the glimmering dawn to the full noonday light of the glorious freedom in Christ and His Cross.

P.

## LETTERS TO THE EDITOR.

### AN APPEAL TO MISSIONARIES.

**W**ILL you allow me through your columns to plead with our C.M.S. workers in the foreign field, in whatsoever part of the world they may be, for help, such as they alone can render towards making a Home effort for increasing missionary interest a real success?

It has recently been decided to hold a Missionary Loan Exhibition in the great midland metropolis (Birmingham), at which we hope to have the support of all the neighbourhood and numerous towns for many miles around, so as to spread the area of interest over as large a district as possible.

We have at our disposal one of the largest halls in the country, and we shall therefore need more courts and more exhibits than have ever been obtained before; and what we now ask is for our brothers beyond the sea to send us anything they can that would be of interest to show native life and customs, also articles such as

pottery, weapons, clothing, or metal work, or in fact anything that would be of interest. We should be only too grateful for any suggestions they can offer us which may tend to make our Exhibition unique and interesting.

It has already been proposed to devote a certain portion of the available space to illustrations of the modes of transit used in the various Missions, but to enable us to do this it will be necessary to obtain the different methods and appliances, and it has been suggested that a very small subscription indeed from each of the missionaries in their respective fields would purchase at their proper centres articles for which we would gladly pay the freight, which latter item would be very considerably heavier in most instances than the cost of the material. We are already in treaty, for instance, for a *palanquin*, a *dhoolie*, and a *jinrickshaw*. We want a cariole, a dog-sledge, and many similar articles which will at once suggest themselves to our friends. Begging the help and prayers of all who read this letter,

HENRY SUTTON,  
Vicar of Aston-juxta-Birmingham.

### WOMEN MISSIONARIES, MARRIED AND SINGLE.

(EXTRACT.)

"HOW unjust to talk of missionaries' wives as was done at the [Anglican] Missionary Conference! I have been reading the Report with, in this matter, grief and indignation. Mr. Hackett quotes with approval a speech which ninety out of a hundred wives would call simply base and dishonourable as any description of their ideal of duty. 'I take care of my missionary'! Take care of him, forsooth! Of course she should, and he of her; but if that is her husband's idea of the extent of her duty, he is no more a missionary than she is, and she is none. I know this—and you know whether I would say it as a boast—that I, who am always weak and often ill, and have a child and a husband that require constant care, and a large household, and a dispensary, and many sick folk on my hands, have learned the language faster than most of the strong and far less busy men, and can do, and *do* do, more direct Mission work than almost any of our single ladies, and than some of the men; and very much of it comes to me simply because I am married. So I say, all things to their own proper uses; and there is work of distinct but quite equally important kinds for both conditions of women, as of men; only there is far more of the spirit of true self-denial required, and far more suffering certain, to the married woman. For just as certainly as it is to the man's advantage in point of health and freedom from petty care to be married, it is to her direct disadvantage, not to mention other things.

"As for the economy question, it is (in our Society, at any rate) simply untrue as it is stated. Do you know that we three, none of us strong, live and keep up the necessary household on *less* than *each* member of the cheapest Brotherhood I am acquainted with receives? And yet we have a 'salary,' and they only 'bare maintenance,' &c., &c.! What rubbish it is! It is time some one spoke the truth. We have enough for our own real necessities by the most careful management on my part; so as *they* have not the 'expensive luxury' of wives, of course they spend a great deal more without knowing it.

"But I would be the last person to advise any girl I cared for to marry in the mission-field *for her own sake*—a view not thought worthy of mention by any of the speakers at the Conference! Yet if she does, and is a faithful missionary in spite of all, and all unknown to any one but Christ's poor who love her, I think *He* will see to her 'crown of glory'; and maybe it will be a brighter one, too, than her much-encouraged single sister.

"Many missionaries' wives have done, and do, as much or far more than their husbands, and with only the payment of suffering, so far as this life is concerned. Their services, which must be paid for were they single, are cheerfully given for nothing; often (as in my own case) with the further tax of an anxious struggle with care and poverty, shared by no one human. And often, too, they have given up honourable and lucrative work at home to come out, and yet they are 'not missionaries,' and are of no account!

"A MISSIONARY'S WIFE."

[We should explain that the writer of the above letter is not C.M.S., though of the Church of England.—ED.]

## NOTES ON OTHER MISSIONS.

**T**HE Bishopric of Zanzibar, vacant by the death of Bishop Smythies, has been filled up by the appointment of the Rev. W. M. Richardson, Vicar of Ponteland, near Newcastle. He has been chiefly engaged in parochial work, but has some experience of teaching. He is, of course, a very High Churchman. We trust that the new Bishop, who took his degree in 1869, and is therefore presumably not less than forty-six, has not passed the age at which one may safely enter upon work in Central Africa.

Miss Josephine Bartlett, who had laboured for twenty years in connection with the Universities' Mission at Kiungani, has died. "When we who had been scattered far and wide in the different parts of our wide field of labour returned to Zanzibar, it was to Miss Bartlett we all naturally turned, as to the one who would be the most interested to hear all we had to tell of the work and workers far away, and who would evince the deepest sympathy." So writes Archdeacon Chauncy Maples, the Bishop-designate of Nyasaland.

The cloud of financial depression which brooded over the BIBLE SOCIETY for some years, and began to lift last year, has now completely rolled away. The last remains of the deficit have been cleared off, leaving a surplus to be carried to next year's account. The income from subscriptions and other similar sources amounts to 139,810*l.*, to which must be added 93,553*l.* from sales, making a total of 233,363*l.* The expenditure was 214,970*l.* The balance of 18,393*l.* served to liquidate the outstanding deficit. One is sorry to notice the reduction of 7877*l.* in expenditure over last year. So large a sum implies not merely administrative economy, but some restriction in the issue of Scriptures, though the falling rupee may account for some of it. As a matter of fact, the output of Bibles, Testaments, and portions amounted to 3,837,222, and of these the issue of whole Bibles shows an increase of 28,264. "The Committee's policy is one of expansion," so we may hope to see the maximum of 1892-3 overtopped next year. One feature of the year has been the withdrawal of the Society from Norway, which will henceforth do the work of Bible distribution through its own societies. These societies have been formed and fostered by the Bible Society, and are now able to undertake the work without its aid. The tie is severed with mutual regret, with gratitude on the one side, and a benediction on the other. Denmark is to follow suit in a few months. The references to Bible work in Matabeleland, among West Indian coolies, and the Chinese and Japanese armies, show the Society to be as alert as usual to take advantage of any openings that present themselves. The Annual Meeting of the Society was as successful as its Report was satisfactory. Lord Harrowby, who is a "working" President, was absent through illness, but Lord Kinnaird, the Dean of Norwich, the Rev. W. E. Cousins of the L.M.S., who told of the Bible among the Malagasy, the Rev. R. B. de Wolf, who had visited the Australasian Colonies as the deputation of the Society, and the venerable Rev. W. Muirhead, L.M.S., from Shanghai, constituted a strong platform.

The multiplied Centenary celebrations of the LONDON MISSIONARY SOCIETY can hardly be said to be completed even yet. The May meetings began with a Saturday afternoon gathering at Exeter Hall for children. Then followed a long succession of meetings spread over nearly the whole of the following week. Dr. Fairbairn preached a brilliant Annual Sermon, which took an hour and twenty minutes to deliver. A conversazione, held in Queen's Hall, is pronounced to have been the most conspicuous success of the week. A special meeting was organized for the Welsh friends of the L.M.S., for whom, we may incidentally mention, a Welsh edition of the Centenary volume has been prepared. There still remain a "Children's Day" at the Crystal Palace on July 27th, and a Missionary Convention in London from September 21st to 27th. The Centenary Fund, which is to raise 100,000*l.*, has now reached 61,641*l.* in gifts and promises. It has, however, sadly interfered with the ordinary income of the Society. There has been received 139,822*l.*, and expended, 159,253*l.*, leaving an adverse balance of 19,417*l.* There was a previous deficiency of 28,902*l.*, making a total of

48,320*l.*, to which must be added 1000*l.* expended on the Centenary. A large portion of the Centenary Fund is thus already anticipated. The L.M.S. dispenses with a formal Report, however brief, but the Rev. R. Wardlaw-Thompson, the Foreign Secretary, gave a kind of verbal summary of the year. Naturally, Madagascar was much in his thoughts. He pointed to the singular coincidence that the Society, when it celebrated its Jubilee, was anxiously contemplating the effect of the French invasion of its work in Tahiti, just as now the same people threaten Madagascar. Mr. Thompson spoke with wise discretion upon the subject. Some of his sentences were especially weighty. "It is a well-recognized rule," he said, "that the wisdom, the freedom, the very safety of Missions require strict neutrality on the part of missionaries in the political relations of the countries in which they are at work. . . . The Directors have thought it neither advisable on the ground of general principle, nor wise in view of the results of public agitation, nor likely to be helpful to Madagascar, to make any effort to arouse public sympathy or protest in this matter; but I desire to express, on behalf of the Directors, their feeling of intense pain that this little nation, this young nation, just rising out of obscurity and barbarism into adolescence of civilization and Christian life, should, in the very beginnings of the aspirations of its new life, feel the strong hand of a great Christian Power laid upon it to take its independence away." Then, after strong expressions of sympathy with the Malagasy, and a brief review of the work of the L.M.S. in the island, he continues: "If France had colonized Madagascar, and the influx of her subjects had disturbed the social order, or if France had developed a great trade, and the trade relations had become strained, and it was necessary to interfere by force, we could have seen some plausible excuse for the present expedition. But under present circumstances, the invasion is only a bad illustration of the vicious principle by which great Powers, which call themselves Christian, are parcelling out the world, without consideration for the people concerned. At the same time, we are not afraid of the ultimate result spiritually. . . . The Malagasy have the Bible, . . . and the Spirit of Christ will work effectually to make His Church strong and true. Our work as a Society is protected by treaties with Madagascar and by the Convention with France. We intend to go on with our work. We hope the need will never arise for standing on our rights as English subjects."

---

The BASLE MISSION reports 1226 baptisms on the Gold Coast in the past year; also 318 in India, and 246 in China.

---

Rome has, with flexibility and astuteness, executed a change of front in Uganda. The French Bishop, Monsignor Hirth, has been replaced by an Englishman, who has taken out with him a body of English Romanist priests. Bishop Hanlon is a Manchester man, and was formerly a missionary at Leh in Ladakh, the station of those heroic Moravians whose sufferings were recorded in these notes a year or two ago. The "departure ceremony" was performed at the Roman Catholic Foreign Missionary College, Mill Hill, by Cardinal Vaughan. Dr. R. N. Cust is said to have been present. The new bishop lost no time in calling upon Colonel Colvile, who had returned to London, and informed him that his diocese "is bounded on the south by a line running from a point on the Victoria Lake and one south of Kampala along the Anglo-German frontier to Kavirondo Bay, and thence to Kikuyu; on the east by a line running from Kikuyu through Mount Kenia to Kafa (to the north of Lake Rudolf); and on the west by a line from Kafa passing through Fovira, on the Victoria Nile, and Kampala, and terminating at the point already mentioned on Victoria Lake." This includes the eastern portion of Uganda with Usoga and Kavirondo. Colonel Colvile and the Foreign Office consider that this new delimitation puts an end to Sir Gerald Portal's division of Uganda into Protestant and Roman Catholic, and throws open both halves freely to the missionary enterprise of both. *Illustrated Catholic Missions* considers that religious freedom is proclaimed over all British Uganda. In other words, Roman diplomacy has been allowed to dictate to and override the arrangements of the English Government officials.

---

J. D. M.

## EDITORIAL NOTES.



FROM the Selections from Committee Proceedings on page 558, it will be seen that the Estimates Committee have been reviewing the financial prospects of the Society. They make no prophecies about a deficit. Not only would it be unthankful and unbelieving to do so, after such signal mercies as have been vouchsafed to us in the last two or three years, but it is not even business-like to make a prediction without any data, and the simple fact is that we have no data from which to calculate what the Income for the current year is likely to be. But though the Estimates Committee cannot forecast the Income, they can fairly forecast the expenditure. The greater part of it was calculated, and formally sanctioned, months ago; though it is true that contingencies have to be allowed for, in regard both to fresh charges and to possible savings. After making these due allowances, the total amount of expenditure actually sanctioned for the current year is 280,307*l*. To this must be added the small deficit with which the past year closed, 1422*l*.; making 281,729*l*. to be provided for. Now the available receipts from all sources in the last financial year were 256,380*l*. The available receipts in the current year, therefore, must apparently exceed that sum by about 25,000*l*., if a deficit is to be avoided. We say apparently, because in several recent years the expenditure has come out less than was estimated, so that it may be that a somewhat smaller increase of income would cover it now. But it would not be safe to count upon this.

What then are the prospects of receiving so largely increased an income? Humanly speaking, we should say, None at all, considering that Legacies, Benefactions, and Associations all reached a high level last year. Then, it may be said, we do predict a deficit? No, indeed we do not. We hold that our God has resources which are infinite; that He can incline His servants who have means to give sufficient for all our need; that prayer is a real thing, and that those things which we ask faithfully we shall receive effectually. Asking faithfully—what is that? It is asking “in faith, nothing doubting”; and it is asking in faithfulness, each one that asks seeing that he does his own part, seeking to know the will of the Lord for himself, and doing it.

UNUSUALLY genuine and irrepressible cheering burst forth in the House of Commons at Sir Edward Grey's words, “Her Majesty's Government have come to the conclusion that it is necessary to make the railway to Uganda.” And the cheering was renewed almost as heartily when he went on to announce that a British protectorate was to be proclaimed over the territories intervening between Uganda and the East Coast; and again, when he stated that the administration of these territories would be direct British administration, and not that of Mohammedan Zanzibar. It was good indeed to hear such announcements. They have been long delayed, but they have been formally and finally made at last; and we thank Him who is the God of nations for so guiding the counsels of our rulers. Let it never be forgotten that the Uganda Mission is in no way dependent upon these or any other Government arrangements. The missionaries went there literally with their lives in their hands, at a time when no one dreamed of British influence being extended into the heart of Africa. Bishop Hannington met death in the very act of completing, for the first time, the journey to Uganda by the route which is now the regular road, and which, speaking roughly, the railway will follow. Later still, when the rescue of Emin Pasha seemed (for Gordon's sake) almost a national responsibility, nobody outside missionary circles knew or cared about the man through whom Emin communicated with Europe, Alexander Mackay; but which is the universally honoured name now? When C.M.S.

friends raised 16,000*l.* in a fortnight for the I.B.E.A. Company, and thus, indisputably, saved Uganda,—for had the Company *then* withdrawn, there would have been no Government intervention,—they did so, not because the Mission needed commissioners and consuls, but because the honour of England was at stake. Yes, if ever there has been a Mission that has *not* leaned upon an arm of flesh, even when it could have done so, it is the Uganda Mission. Nevertheless, for the peace, development, and good government of Africa, we rejoice unfeignedly at the decision of the Cabinet; and we trust that as the *pax Romana* was used of God to facilitate the early spread of the Gospel in Europe, so the *pax Britannica* may be equally used to facilitate its progress in Eastern Equatorial Africa.

WHIT-MONDAY this year was signalized by the arrival of the newspaper telegrams from China announcing serious outbreaks against some of the Missions in the great western province of Si-chuan. We earnestly trust that the first alarming news of the massacre of missionaries and Native Christians will prove to have had no foundation; but even the later messages, which reported no loss of life, but only destruction of mission-houses, &c., are serious enough. We cannot say what Missions have actually suffered. Chen-tu, where the first riots seem to have occurred, is the capital of the province, and the China Inland Mission, the American Episcopal Methodists, and the Canadian Methodists, are stationed there, besides the Roman Catholics. The Friends' Mission, and the American Baptists, are in other parts of the province. Kia-ting, another C.I.M. station, which has also been mentioned in the telegrams, lies to the south. The district which, by friendly arrangement with the C.I.M. on the spot, is allotted to the C.M.S. party under Mr. Horsburgh, lies north-east of Chen-tu. A circle 125 miles in diameter, described from Mien-cheo as a centre, would roughly indicate the area; and Chen-tu itself would be on the south-western part of the circumference. The cities occupied are Mien-cheo, Mien-chuh, Chong-pa, Sin-tu, An-Hsien, and Shih-ts'uen Hsien. If it is true that the Chinese Viceroy himself has encouraged the outbreaks, or at least not interfered to check them, it is scarcely likely that any of the Missions in that part of Si-chuan can have escaped; but we must patiently await further details. Meanwhile let our prayer be, not merely for the safety of our brethren and sisters, but that all events, however untoward, may be over-ruled to the furtherance of the Gospel.

Elsewhere in this number we print a most graphic letter from Mr. Horsburgh, describing his occupation of one of the six cities, Chong-pa. While we write, a letter has come in from Mr. Hickman, from another of the cities, Shih-ts'uen Hsien, in which he describes the cordial reception he and his newly-married wife had experienced there. It is abundantly evident that hostility to the missionaries is confined to a few, as indeed has all along been the case in all parts of China.

In a letter which appeared in the *Times* of June 4th, Bishop Tugwell marshalled several striking and painful facts regarding the traffic in spirituous liquors in West Africa. The facts themselves are but too familiar to all who have interested themselves in the welfare of the African, and a great mass of similar evidence has been collected and published by the Native Races and Liquor Traffic United Committee. Sir Gilbert Carter, Governor of Lagos, being in England, replied the next day to Bishop Tugwell, in a letter which seems to have met with fairly general condemnation even from the secular press. His points were in the main four, viz., (1) The Lagos liquor traffic should be maintained, because the duty on spirits is an important



part of the revenue of the Colony; (2) the gin imported into West Africa is "a safe and palatable stimulant if properly diluted," and most of that which goes into the interior is "so adulterated with water that it requires but little further dilution"; (3) West African drunkenness is not so bad as British drunkenness; (4) Mohammedanism, in addition to other virtues, "has more successfully exorcised the demon of drink than any other human agency," and therefore should be "recognized and utilized as a legitimate means for the regeneration of the negro." To the impartial reader it is not clear why, if the imported spirits provide the revenue, and if they are "a safe and palatable stimulant," we need use such a phrase as "the demon of drink," and involve the aid of Mohammedanism to exorcise it. Governor Carter, a year ago, showed his appreciation of the beneficent influence of Islam in Africa by attending at the opening of a new mosque at Lagos, and praising the system at the expense of Christianity. Why did he go out of his way to foster a religion which, according to him, will rob the revenue, and deprive the negro of a "safe and palatable stimulant"? But the fact is that men of the world who dislike Christian Missions care nothing for the inconsistencies into which their unreasoning prejudice leads them.

On Sir G. Carter's four points we observe—(1) The revenue might be increased and the import of spirits decreased simultaneously, by the simple expedient of raising the duty. At Sierra Leone, as Mr. Fox Bourne of the Aborigines' Protection Society points out, the duty has been raised from 2s. to 3s. per gallon, with this very result. On the Gold Coast the duty is 2s. 6d., and the consumption small. At Lagos, the duty is only 1s., and Mr. Fox Bourne remarks, "If at Lagos the duty were trebled, the revenue would not suffer, even though the supply were reduced to one-third." He justly adds that "such a reduction would not satisfy those who are convinced that the drink traffic is as great a curse to Africa as the slave trade, but it would be a step in the right direction." (2) The statement that the gin landed at Lagos for the interior is "a safe and palatable stimulant" is directly contradicted by every competent witness we ever heard of. It is in reality, for the most part, an abominable concoction manufactured at Hamburg. (3) If West African drunkenness has in a few years come anywhere near British drunkenness in volume and extent, the fact is a disgrace to England. (4) We entirely deny that Mohammedanism is a preventive against drunkenness. There is abundant evidence to the contrary. But even if the fact were so, and if the toleration of polygamy were as advantageous to Africa as Sir G. Carter affirms, these would be no sufficient reasons for fostering Mohammedanism. The real question is, Did the Son of God come into the world to save mankind, or did He not? If He did not, then Christianity is a fraud and a delusion, and ought itself to receive no toleration. But if He did, the inference is obvious that all men ought to know it, and to be summoned to His allegiance; and then, where is the room for Mohammedanism or any other ism?

MUCH interest has been awakened by Dr. Neve's article on Central Asia in our May number. Several friends have written about it. More than one has spoken of responding by the offer of personal service. More than one has spoken of responding by the offer of substantial contributions. What the issue will be we are unable to say at present. But in former years, some of the most important new enterprises undertaken by the Society have originated with articles in the *Intelligencer*. And not C.M.S. enterprises only. The late Hon. Ion Keith-Falconer's Mission at Aden was a result of an article of General Haig's in our pages.

Sometimes the Lord's call to advance into the regions beyond has come

N 2

just when the strengthening of existing work has seemed especially necessary. Indeed, if it did not, it could never come at all; for when has the strengthening of existing work *not* seemed especially necessary? Sometimes it pleases God to use a new interest, a new opening for zeal and effort and prayer, as the instrument for that very strengthening of existing work. For instance, Uganda! What does not our greatest and in some respects our most urgent field, India, owe to Uganda! We in England see and know that God has used the interest in Uganda to bring men and means on a scale previously unknown to the Society, not for Africa merely, but for the work as a whole; and of this increase of men and means India has absorbed a large share.

So we are not afraid that any newly-awakened zeal in behalf of Central Asia—should it be manifested—will take men or means from those unevangelized millions within India for which Mr. Birkett pleaded in our June number. Otherwise we should be bound in conscience to give him our first and chief support. Indeed, those eighty-three spheres of work for which men were asked for in detail for our existing Missions, also in the June number, have unquestionably the first claim upon us. Only we must not forget that our Director is the Lord Himself, and in whatever direction His finger points, in that direction we have to go, and in that direction it is our best interest to go.

We rather regret not having had a reporter at the meeting on May 27th in the Lower Exeter Hall, at which Mr. Baring-Gould and Miss Gollock spoke on their recent visits to China and Japan and India respectively, or rather, on those countries as mission-fields. We do not usually report the speeches of members of our own body; but certainly both addresses deserved to be perpetuated. The *Record* gave a good account of the meeting; and, which is very unusual with C.M.S. meetings, the *Guardian* sent a special reporter, and gave a whole column to his capital report. But we should have been glad to put both addresses on record *verbatim*. Mr. Baring-Gould gave an exceptionally vivid picture of the inviting openings in Japan—urgent openings too, in view of the uncertainties of the future in that wonderful empire. Miss Gollock gave what was really a closely condensed “lecture” on India, “bringing up a report of the land” as the spies did of Canaan, viz., of (1) the land, (2) the people, (3) the strongholds, (4) the fruit, (5) the possibilities of possession. Under the second head, the people of India were divided into the intelligent classes, the bigoted classes, and the ignorant classes,—an arrangement worth remembering. The first class comprises the educated and unattached Hindus, the Brahmos, and the Parsees; the second class, such as the Hindus of Benares, the Sikhs of Amritsar, the Mohammedans of Peshawar; the third class, the myriads of villagers, the hill tribes, and “all the women.” This one illustration will serve to show the comprehensiveness of the “lecture.” On the fifth point, the “possibilities of possession,” not the ten spies, but the two, Caleb and Joshua, were held up for imitation.

SINCE the Society began to send women missionaries to its mission-fields generally, in 1887, more than 200 have gone forth. Of these, seven have died: five of them in Africa, one in China, and one at Baghdad. Three of the five were in West Africa. Miss Mansbridge and Miss Thornewell had scarcely entered on their missionary career when they were called away. Now we have to mourn the loss of one who, though her service had not completed seven years, was regarded almost as a veteran. The Yoruba Mission is bereaved indeed by the home-call of Miss Goodall (see p. 527); how much, we

shall know better when the letters arrive which the telegram received on May 24th anticipated. Miss Goodall formerly had a ladies' school of her own at Margate, a school highly valued by both pupils and parents ; but she gave it up at the voice (as she fully believed) of her Lord. The final call came to her at the memorable Whole-Day Devotional Meeting held by the Society at Exeter Hall in January, 1888. She was appointed to the principalship of the Girls' Seminary at Lagos, and went out in the autumn of that year. The Committee do not allow missionaries to remain in that deadly climate more than two years at a time, and Miss Goodall has twice come home to recruit, and went back for the third time in March last. This time she was to go, at her own request, into the interior for a few months first ; and at Abeokuta the Master's call came for her. She was a "family missionary," being supported by the special contributions of her near relatives. The many friends who crowded the afternoon gathering in Lower Exeter Hall on the Gleaners' Union Anniversary Day, November 1st last, will remember the solemn and moving words with which Miss Goodall closed the meeting ; many in other places will recall her quiet but intensely real addresses on various occasions ; and many more will ever thank God for her wise and sympathetic influence.

---

THE Society has lost an old and most valued friend by the death of the Rev. James Hewitt, Incumbent of Zion Church, Rathgar, Dublin, for many years Hon. Secretary of the Hibernian Auxiliary. His congregation, stirred up by his zeal in the good cause, have long held a foremost place amongst the contributors to the Society's funds. His faithful ministry was marked by a depth of spiritual teaching, joined to a holy consistency of life, which has undoubtedly already borne large and rich fruit.

---

THE Bishop of Sierra Leone has gone to the West Indies, to seek to interest the coloured population there in the Dark Continent whence their ancestors were stolen. He believes that the Church in West Africa would be much helped in its evangelistic efforts by the advent of Negro missionaries from across the Atlantic. He is promised a warm welcome from the Bishop of Jamaica. It is doubtful whether in the West Indies there is such a missionary spirit in the Negroes that belong to the Church of England as to induce them to go forth in any numbers ; but Bishop Ingham's visit may by God's blessing be instrumental in deepening and extending it. We are reminded of Luke v. 7, "They beckoned to their partners which were in the other ship, that they should come and help them."

---

SOME inquiries have been made as to whether there are not East African missionaries at home who could visit the Somali natives now exhibiting at the Crystal Palace. The Somali language is not understood by any of the English missionaries in East Africa, and therefore these poor people can only be approached through the fragments of English which they may have picked up ; and we are glad to hear that the London City Mission has arranged for its missionary to Asiatics and Africans in London to visit them and try to make known to them that Gospel which is for them as well as for us.

---

OUR Medical Mission Auxiliary is doing important service by interesting the circle of C.M.S. friends (and indeed others, too) in Medical Missions, and in largely relieving the General Funds of their support. The Annual Meeting of the Auxiliary, at St. James's Hall, on July 3rd, promises to be exceptionally interesting. Gleaners especially should make a point of being present to hear Dr. Arthur Lankester, one of their "Own Missionaries," who

will describe the Amritsar Medical Mission. Other medical missionaries also will speak.

THE Committee have accepted offers of service from the Misses Gertrude Elizabeth Bird, Emily Loveridge, Katharine Margaret Peacocke, Caroline Cleggett Boyton, and Florence Oatway. The following Islington students have also been accepted as missionaries :—Messrs. John Heselwood, Hamilton Blackwood, Arthur Smith, Edward James Dermott.

ON Trinity Sunday, June 9th, the following accepted missionaries of the C.M.S. were ordained deacons at St. Paul's Cathedral by the Bishop of London :—F. E. Bland, A. C. Clarke, M.A. (Emmanuel College, Cambridge), J. A. Cutten, R. Hack, H. T. Jacob, B.A. (London University), H. Kitley, A. Le Feuvre, and H. Woodward. All the above were students of the Church Missionary College. The Gospeller was Mr. J. A. Cutten, this being the sixth year in succession that an Islington man has won this distinction. The Bishop of Manchester admitted to Deacon's Orders Mr. Edward Keightley Botwood, M.A., who was also Gospeller. The following accepted missionaries were ordained priests :—By the Archbishop of Canterbury, the Rev. B. E. Wigram, B.A.; by the Bishop of Exeter, the Rev. H. B. Durrant, B.A.; by the Bishop of Worcester, the Rev. W. R. Gray, M.A.

THE Society's large Annual Report has again been produced early this year, and is now being distributed by thousands over the country. It is a bigger volume year by year, not only because the work grows, but because the Report itself is continually being made more complete. This year, for instance, the Home Section occupies thirty-one pages, and gives a most interesting review of the Society's proceedings at home. Other improvements have been introduced, notably the arrangement of the Contribution List by dioceses instead of by counties.

MEANWHILE, we hope our readers have ordered the more popular Report, *The Story of the Year* (1s.), and are pushing it among their friends. For one thing, they should see that it is specially noticed in parochial magazines.

Another new publication which they should both order for themselves and push among their friends will be Miss Gollock's Journal of her recent tour, a few extracts of which have appeared in C.M.S. publications. It will be published under the title of *A Winter's Mails*, and will be ready on July 20th, price one shilling.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for more labourers (pp. 495, 545); for means (p. 543); for guidance (p. 545).

Thanksgiving (with prayer) for the progress of the Colonial Associations. (P. 501.)

Thanksgiving for openings in Si-chuan; continued prayer for the missionaries and Native Christians in China. (Pp. 510, 532, 544.)

Thanksgiving for the self-denying lives of missionaries and Native pastors lately called to their rest; prayer that their places in the field may be speedily filled. (Pp. 527, 530, 532, 546.)

Prayer for continued peace, development, and good government in Eastern Equatorial Africa. (P. 543.)

Thanksgiving for recent accessions to the Church; prayer that the new converts may be confirmed and strengthened in their faith. (Pp. 527-35.)

Prayer for the chief pastors and missionaries in the N.-W. America Mission, and that the Bishop of Moosonee may be brought on his way in safety. (P. 535.)

Continued prayer that great blessing may result from the Bishop of Sierra Leone's visit to the West Indies. (P. 547.)

## HOME DEPARTMENT.

## CHURCH MISSIONARY HOUSE.

A LARGE number of C.M.S. friends attended a meeting in the Lower Exeter Hall on May 27th, to hear accounts of the visit to Japan and China of the Rev. B. Baring-Gould (prevented by illness from addressing the Annual Meeting of the Society), and of the visit of Miss Gollock to India and Ceylon. The addresses of both the travellers were deeply interesting and warmly appreciated. Colonel Robert Williams, M.P., the new C.M.S. Treasurer, presided. In the course of the proceedings, the meeting was led in prayer by the Rev. F. Baylis, the Rev. H. E. Perkins, and the Rev. E. W. Moore respectively.

As previously announced, the Annual Meeting of the Medical Mission Auxiliary will be held in St. James's Hall on July 3rd, at 3.30 p.m. The chair will be taken by C. E. Tritton, Esq., M.P., and the Rev. B. Baring-Gould, A. Jukes, Esq., M.R.C.S. (of Dera Ghazi Khan), A. C. Lankester, Esq., M.B. (of Amritsar), Mrs. W. P. Mears, L.K.Q.C.P.I. (late of Fuh-Chow), and J. Rigg, Esq., M.B., C.M. (of Kien Ning Fu), will speak. Five hundred numbered seats have been reserved (tickets one shilling), but tickets for the rest of the hall can be had free on application.

The Annual C.M.S. Sermon at Westminster Abbey is to be preached at the morning service on Sunday, July 7th, by the Rev. T. Graham. Archdeacon Farrar will also preach on the Society's work in the afternoon, without a collection.

The Lay Workers' Union for London held their monthly meeting at the C.M. House on June 4th, Mr. Herbert Arbuthnot, as usual, presiding. The Rev. W. E. Burroughs (Central Secretary) gave an address on "The Qualification of Lay Workers." At the close of the meeting, Mr. T. G. Hughes made a statement with reference to a proposed effort during the winter for a "Missionary Mission to Young Men," somewhat similar to the series of meetings held in connection with the Union four years ago, in 1891. The proposal was enthusiastically taken up by the members, and the meetings will be held in the month of November.

## YOUNGER CLERGY UNIONS.

THE London Y.C.U. met at Salisbury Square on May 20th and June 17th. At the May meeting the address was given by the Ven. Archdeacon Moule of Mid China; and the Rev. J. M. Paterson of Gorakhpur, North India, and the Rev. F. G. Toase of the Niger Mission, also spoke. The closing prayer was offered by the Rev. H. A. Bull. At the June meeting, the Rev. J. D. Mullins, followed by the Rev. H. P. Grubb, occupied the chair. The Rev. A. R. Blackett, late Vicar of St. Matthew's, Prahran, Melbourne, described the causes which had led to his offering himself to the C.M.S., and appealed very earnestly for the personal service of the clergy present. The Rev. H. E. Perkins (some-time Commissioner of Amritsar, who, when his term of service expired, joined the C.M.S. as an honorary missionary in the Punjab) gave a description of some of the difficulties of missionary work in India, and some of the darker phases of Heathendom. The Rev. E. H. Fincher, a member of the Union, who has been accepted by the C.M.S. for foreign missionary work, spoke a few words of touching farewell. The meeting was closed with prayer by the Rev. A. R. Blackett.

Bishop Royston presided over the Annual Meeting of the Liverpool Y.C.U. on Friday, June 5th. The Secretary reported a present membership roll of 112. Bishop Royston was re-elected President of the Union, his kindly interest in it being greatly appreciated. The Rev. Gerard H. Lander was re-elected Hon. Secretary. A very valuable paper was then read by the Rev. H. M. Braith-

waite on "Methods of disseminating knowledge of missionary enterprise"; a brisk discussion ensued.

The last meeting for the session of the "Dublin Junior Clergy C.M.S. Union" was held on Monday morning, May 27th. Twenty-four members were present. A devotional extract, from the writings of the late R. W. Dale, was read by the Rev. J. L. ff. Sheppard, and prayer was offered by the Rev. J. C. Irwin. Following out the suggestion that our interests are not to be limited to "the Society," but are to extend to "the world," a very interesting and suggestive paper was read by the Rev. J. S. Carolin on the work of the South American Missionary Society. The paper was followed by a discussion, and much information was given by the Secretary of the Society, the Rev. H. Mahony. The President then pronounced the Benediction, and so our session, a very short one, but also a very profitable one, was brought to a close.

The June Meeting of the Nottingham Junior Clergy C.M. Union was held at Kimberley Rectory (Rev. F. Hart). The Bible-reading was given by the Rev. J. H. France, and the Rev. Ll. Lloyd, missionary from China, gave a most interesting address on some branches of his work there. The next meeting will (p.v.) be held in September. C. D. G.

The Rev. C. F. Knight, Hon. Secretary of the Sheffield Y.C.U., writes:—"I would urge upon the consideration of the members of the other Unions that at most of the meetings a member of the Union should read a paper on his Mission. The numbers at each meeting are not so large as when some noted outside speaker is invited, but after seven years' trial of this plan I believe that more permanent good is done through the accurate knowledge acquired by the readers of the papers than by the other meetings addressed by a missionary, helpful and necessary as they are occasionally to stimulate interest. Sometimes we have besides the paper ten minutes' latest information on the same Mission or some other by another member or two. Two of our old members are now in the mission-field."

#### LOCAL ASSOCIATIONS AND UNIONS.

THE Spring Meetings of the Sussex C.M. Prayer Union, combined with those of the East Sussex Auxiliary of the C.M.S., were held at Brighton on Friday, May 17th. The proceedings commenced with the administration of the Lord's Supper to 107 persons at Christ Church, at twelve o'clock, after a devotional address by the Rev. D. J. Stather Hunt, Vicar of Holy Trinity, Tunbridge Wells. At 1.30 luncheon was provided for friends from a distance, at the Royal Pavilion, at which about sixty guests were entertained. The afternoon meeting, at 3.15, was presided over by Prebendary Snowden Smith, and was attended by an overflowing audience, many of whom failed to obtain seats, whilst the platform was crowded with clergy and laymen from Brighton and from all parts of Sussex. The Rev. B. Baring-Gould gave a most interesting account of his recent visit to Japan, and was followed by Mr. Hunt, who spoke forcibly on the reasons why all Christ's followers should take an active part in the work of Foreign Missions. The Rev. E. D. Stead, Hon. Sec. of the Union, stated that it now contains 240 members, thirty new ones having been enrolled during the past year; and he urged that all should unite with the "Gleaners" in trying to raise 100*l.* a year for the support of a special missionary for the county of Sussex. Another meeting was held at 7.30, when Mr. T. R. Tufnell took the chair, and Mr. Baring-Gould described his visit to China, and the results produced by Christian Missions in that country. The collections during the day amounted to nearly 26*l.*

E. D. S.

The proceedings at the Half-yearly Conference of the East Lancashire C.M. Prayer Union on April 23rd included an afternoon and evening session. At the former the special address was given by the Rev. J. Denton Thompson, on "The Hunger of the Soul, and the Bread from Heaven." He based his remarks on St. John vi. 5-14, "The feeding of the 5000"; and from this passage he drew

some striking missionary lessons. The evening session was addressed by the Rev. W. J. L. Sheppard, on the Fuh-Kien Mission. K. L. J.

A meeting of the Hon. Dist. Secs. for Northamptonshire was held at St. Giles's Vicarage, Northampton, on Wednesday, May 29th, by invitation of the Rev. B. A. White. The Rev. W. E. Burroughs, the new Central Secretary of the C.M.S., was present, on behalf of the Committee, and gave a great deal of interesting information. The reports from the Hon. Dist. Secretaries were not very encouraging, and showed that, at present, the work is stationary in the county. At the close of the meeting the Secretaries were most hospitably entertained at lunch by Mr. and Mrs. White. In the afternoon of the same day the meeting was held of the Northamptonshire Prayer Union, at St. Giles's Buildings, when an address was given by the Rev. W. E. Burroughs.

J. G. W.

A Conference of the Somerset County Union was held on May 2nd. It commenced with a meeting for prayer, and afterwards the Hon. District Secretaries reviewed the work done during the previous year, which was, on the whole, satisfactory. Mr. H. T. Daniel took the chair at the business meeting of the Committee. The Rev. W. E. Burroughs (Central Secretary) gave two addresses during the Conference, and the Rev. Prebendary Stephenson gave an appropriate exposition of Isaiah xxxv.

The Conference for the Hon. Dist. Secs. for Leicestershire was held at Westcotes Grange, Leicester, on Friday, May 31st, by invitation of S. Harris, Esq. There was a very good attendance of the Hon. Dist. Secretaries from the county. A short report was read by the Association Secretary, the Rev. J. G. Watson, which showed that the returns from the county were 1725*l.* as against 1555*l.* the preceding year. The reports from the Secretaries generally were encouraging and hopeful. The Rev. H. Sutton, the Vicar of Aston, attended the Conference, and delivered a most helpful address on the work of the Hon. Dist. Secretary in the Rural Deanery and in his own parish. The members present were hospitably entertained at luncheon by Mr. Harris between the two meetings.

J. G. W.

A joint meeting of the Hon. Dist. Secs. for Bucks and Oxon was held at Oxford on Friday, June 7th, by invitation of the Hon. and Rev. W. T. Rice. There was a very good attendance of the Secretaries. From the reports which were presented, it was shown that the work of the Society had distinctly gone forward in the county of Oxford; and though there was not the same evidence of progress in Bucks, yet there was a very hopeful opinion expressed that we should recover the ground which had been lost in that county. The Rev. Dr. Bruce, who, at a very short notice, took the place of the Rev. W. E. Burroughs, who was unable to be present, gave a most interesting address on our Lord's last prophecy, promise, and command. The Secretaries were entertained at lunch by Mr. and Mrs. Rice, and thus a very interesting and useful gathering was brought to a close.

J. G. W.

The Seventy-seventh Anniversary of the Cambridge Association was held on May 2nd and the following days. It commenced with meetings for prayer in the Henry Martyn Hall on Thursday and Friday. On Saturday, a social meeting for members of the University was held at Ridley Hall, when an address was given by the Rev. Ll. Lloyd, supplemented by a few words from the Rev. C. H. Stileman (who had come to speak at the first quarterly meeting of the Junior Clergy Union on the preceding day), and the Rev. H. C. G. Moule. On Sunday, sermons were preached in fifteen churches. On Monday, the Holy Communion was administered at Holy Trinity Church, with an address by the Rev. Grantley C. Martin, Vicar of St. Andrew's, Southport. At 2.30 and 7.30 the Annual Meetings were held in the Guildhall. Sir John Kennaway presided at the afternoon meeting, after which many friends of the C.M.S. were invited by the Master of Trinity and Mrs. Butler to meet the President of the Society at Trinity Lodge. At the evening meeting the Master of Trinity presided. Addresses

were given at both meetings by Mr. Lloyd and Mr. Martin. The Treasurer's report showed an advance of more than 60*l.* on last year (exclusive of two legacies); several parishes in the town, as well as the Wisbech Association, having made a material advance. The addresses were full of interest and encouragement; and the whole Anniversary augurs well for a "going forward" next year.

J. T. L.

From May 7th to 14th a "Missionary Mission" was conducted at Sunderland by the Rev. E. N. Thwaites, Rector of Fisherton, Salisbury, and the Rev. W. J. L. Sheppard, of Altrincham. The Mission began on Tuesday, May 7th, with a welcome tea to the two missionaries, when about 100 workers, ladies and gentlemen, clergy and laity, were present. After a few words of welcome from the Rev. J. B. Barton, short addresses were given by both the visitors, in which they asked for the prayers and kind help of all present, that God's blessing might rest on the efforts to be put forth on the succeeding days. The following morning about thirty of the local clergy attended a clerical breakfast presided over by Archdeacon Long, who introduced the missionaries, and Mr. Thwaites then stated what led to his visit to India in 1893-4, and how he had come back deeply impressed with the country, its heathenism, and the progress of the Gospel. One of the special features of the week was the Children's Annual Meeting in the Victoria Hall, "fully 1800 being present, sitting on every available place, tables, edge of platform, and the floor itself literally swarming. Mr. Thwaites, with his great ringing voice, kept them in perfect order and attention, and when he asked which of them would like to have missionary-boxes, it seemed as if faces had turned into hands." Some 200 names were given, and these will be visited in order to obtain the parents' consent. In the course of the Mission 86 services and meetings were held, viz.: Sermons on Sunday, 42; addresses to Sunday-schools on Sundays, 20; Day-school addresses, 10; Young women's meeting, 1; Young men's meeting, 1; Men's meetings, 3; Women's meetings, 2; Meeting of clergy, 1; Public meetings (including Annual Meeting, over which Sir Matthew Dodsworth, Bart., presided, and closing service), 6. In all 94 addresses were given, viz.: 19 by the Rev. E. N. Thwaites, 13 by the Rev. W. J. L. Sheppard, 5 by the Rev. S. Coles, and 57 by other persons. Many thousands of men, women, and children have been appealed to in behalf of missionary work, and it is believed that many hearts among former workers and new friends have been quickened. Ten women, one clergyman, and three laymen have made inquiry about offering themselves for foreign service; some friends have come forward prepared to support Native catechists; others will be prepared to assist in supporting a missionary from Sunderland; while others have asked for boxes or will take in the *Gleaner*.

The Annual Sermons of the Winchester Association were preached in the Cathedral and many of the city churches on Sunday, May 19th. The new Dean of Winchester, the Very Rev. W. R. W. Stephens, who has accepted the post of President of the Winchester and Central Hampshire Association in succession to Dean Kitchin, preached the morning sermon at the Cathedral, and the Rev. A. Elwin preached the afternoon sermon. The Revs. A. Elwin and W. P. Buncombe preached in several of the parish churches during the day, the rest of the sermons being undertaken by the various incumbents, who to a large extent interchanged pulpits. The Anniversary Service of the Winchester and Central Hampshire Association was held in the Cathedral on Monday, May 20th, at 11.15, when a very interesting sermon was preached by Bishop Moule. A Public Meeting was held in St. Thomas's Hall at 2.45, when the Dean of Winchester presided, and the meeting was addressed by Bishop Moule and the Rev. W. P. Buncombe. The attendance was very fair, and the addresses were much appreciated. Another Public Meeting was held at 7.30 p.m., at St. John's Room. The Rev. R. B. Miller presided, and the special speakers were the Revs. W. P. Buncombe and A. Elwin. There was a capital attendance, especially of young men and young women, and the addresses were followed with the keenest attention. Both speakers were intensely interesting, and they succeeded in arousing considerable enthusiasm. On the whole, considering that there were some very unfortunate drawbacks, owing to the clashing of other local events,



the Anniversary was decidedly a successful one, and a cause for much thankfulness.

On the occasion of a recent visit of Miss M. Boileau, missionary at Fuh-Kien, and Miss A. Boileau, Zenana missionary near Calcutta—nieces of Mrs. Humphreys,—meetings were arranged by the Rev. A. E. Humphreys in Fakenham and the neighbourhood, for the C.M.S. On Sunday, May 5th, Miss A. Boileau gave a talk to the Sunday-school children, and in the evening Miss M. Boileau addressed the Church Army. On Monday, May 6th, there was a C.M.S. working party at the Rectory, and in the evening a meeting in the Schoolroom. On Tuesday, the 7th, there was a drawing-room meeting at Thurning, when Miss M. Boileau greatly interested a crowded room. At Burnham Westgate, Miss A. Boileau talked to the ladies at a C.M.S. working party, and in the evening had a meeting in the Schoolroom. On Wednesday, the 8th, at Stiffkey, Miss A. Boileau attended a meeting which was held at Mrs. Groom's, Old Manor House: a very good collection was made. On Thursday, the 9th, a schoolroom meeting was held at South Creak, when Miss A. Boileau gave an address. At each meeting curios were exhibited from India and China. The meetings at Fakenham were greatly appreciated and were well attended. It is much hoped that the bright, vigorous appeal of these workers for God in the foreign fields may stir many up to renewed efforts at home.

The Wakefield Association held its Anniversary on May 12th and 13th, the Deputation being the Rev. C. D. Snell, on the home staff; the Rev. J. Hines, from North-West America; and the Rev. W. Weston, from Japan. Sermons were preached on the Sunday in eleven churches in the Deanery, including the Cathedral. On Monday, a meeting of the Wakefield Branch of the Gleaners' Union was held at 3 p.m., when helpful addresses were given by all the Deputation. This meeting was followed by afternoon tea, provided by the Gleaners. At 6 p.m. the Committee, at the invitation of Mr. Alfred Haley, assembled for tea at the Church Institute, when an interesting address was given by the Rev. W. Weston on the state of Christianity in Japan. A Public Meeting was held in the Mechanics' Institute in the evening, at which Mr. Haley presided, in the unavoidable absence of Archdeacon Donne, Vicar of Wakefield. The Rev. H. G. Ince, Hon. District Secretary, read the report, and Mr. R. H. Fennell, Lay Secretary, the financial statement, which showed that the amount raised in the Deanery during the year had been 329*l.* 2*s.* 6*d.*, an increase of 75*l.* on the previous year. The report spoke of signs of deepening interest in the cause of Missions in the district, and mentioned that another branch of the Gleaners' Union was in process of formation, for the parish of Sandal, also that two Sowers' Bands had been formed during the year, one for Wakefield and the other for Stanley. Addresses of a deeply interesting character were given by the Rev. C. D. Snell and the Rev. J. Hines. H. G. I.

On Sunday, May 26th, in Plymouth, Stonehouse, and Devonport, forty-four sermons were preached on behalf of the C.M.S. in eighteen churches. At several of the churches there were bright united services for the young. On the morning of the Monday following, the clergy and some lay friends, including the Mayor of Plymouth, met for breakfast by the kind invitation of Mr. Charles King, the local Treasurer. After breakfast some earnest words were spoken by Dr. Hingston, the Rev. W. P. Buncombe, the Rev. J. G. Watson, Archdeacon Wilkinson, and the Rev. Gordon Ponsonby, Rector of Stoke. The Public Meeting at Plymouth in the evening, under the presidency of the Ven. Archdeacon Wilkinson, was very large. The Revs. J. Hines and J. G. Watson delivered two stirring speeches. It was generally felt by those present that the cause of Missions was advanced by such a meeting with its spiritual earnestness and prayerfulness. On the Tuesday, at Devonport there was a Sale of Work on behalf of the Society at Stoke Mansell Schoolroom at 3 p.m., and a Public Meeting at the Lecture Hall, Y.M.C.A., at 8 p.m. The Rev. Gordon Ponsonby, Rector of Stoke, presided, the Rev. W. Mantle, the Secretary, read the report, and the Rev. W. P. Buncombe delivered an address. On the Wednesday,

a Sale of Work was held at Newnham Park, through the kindness of Miss Strode. The Anniversary was well arranged, thanks to the pains taken by the Lay Secretary, Captain Boyd, R.E. We were thankful to learn from the treasurer that during the past year there had been an increase of 100*l.* sent up from Plymouth and Stonehouse. With new friends coming to the help of the good cause, and the formation of a Younger Clergy Union, we confidently expect, by the blessing of God, a still further increase of interest and support.

N. V.

The Malvern C.M.S. Anniversary was held May 26th and 27th. Sermons were preached on the Sunday, at the Priory Church and at St. Peter's, by the Rev. Ll. Lloyd, of the Fuh-Kien Mission. The Annual Meetings were held in the Assembly Rooms on the morning and evening of Monday. The Vicar of Malvern presided at the morning meeting, and Colonel Clarke (Hon. Local Secretary) in the evening. The principal speakers at both meetings were the Rev. Ll. Lloyd and the Rev. H. Knott (Association Secretary).

The Anniversary of the Sheffield Auxiliary was held May 18th to 20th. On Saturday, the 18th, the large lower room of the Cutlers' Hall was crowded with children. Archdeacon Favell presided, and addresses were given by the Revs. W. A. Roberts (Western India) and J. Williams (Japan). On the Sunday sermons were preached in thirty-four of the Sheffield churches. On the morning of Monday a large meeting was held in the Cutlers' Hall under the presidency of Archdeacon Favell, and addressed by the Revs. B. Baring-Gould, J. R. Eyre (Vicar of Sheffield), and W. A. Roberts. The local clergy were present in large numbers. Archdeacon Favell made graceful reference to his predecessor, Archdeacon Blakeney, who for the long space of thirty-four years had been present at every Sheffield Anniversary Meeting save one, when he was absent through sickness. The Rev. C. F. Knight (Hon. Sec.), who read the Report, expressed regret at the loss the Society would sustain in Archdeacon Favell's resignation of the post of Hon. Sec., which he had held for nineteen years. The Rev. J. Gilmore was elected to act in conjunction with the Rev. C. F. Knight; and Archdeacon Favell and the Rev. J. Eyre were elected Vice-Presidents. The evening meeting held in the Albert Hall was a magnificent one, almost every part of the large hall being crowded. The audience must have numbered nearly 3000. Sir John Kennaway presided, and gave an admirable address on the general work of the Society. Stirring and able speeches followed by Canon Jacob (Vicar of Portsea), the Revs. B. Baring-Gould and J. R. Eyre. It was generally felt that all the addresses of the day were of a high character, and most helpful. Certainly all were appreciated and applauded by the large audiences present. Mr. B. Baring-Gould's graphic descriptions of what he had witnessed in China and Japan were listened to with deep interest. The rousing address of Canon Jacob was undoubtedly the speech of the evening meeting; his references to the great, far-reaching missionary influence of Charles Simeon and other events in the history of Missions being loudly applauded. A bright and happy concluding speech was given by the Vicar of Sheffield, who said he deemed it a happy privilege that the first occasion on which he stood on the platform in Sheffield should be on behalf of the Church Missionary Society, which he truly and sincerely loved, and also that he should, in that sense at least, step in the footsteps of his sainted predecessor.

The Anniversary of the Liverpool Auxiliary of the C.M.S. was closed by a most successful meeting of the "Ladies' C.M.S. Union," held on May 14th. The Rev. Canon Harrison presided over an audience of 200 ladies. The only other gentlemen present were the Rev. Ll. Lloyd of Fuh-Chow, the Rev. Dr. Elliott, and Mr. R. Dart, Hon. Treasurer. The Diocesan Secretary, Miss Léon, read the Report, which showed that the Union had made marked progress during 1894 in interesting its members and others in the great missionary cause, and bringing it fresh support. Many new secretaries and speakers are, however, still needed to carry on the work efficiently. The Rev. Ll. Lloyd gave an interesting address on missionary work in the Fuh-Kien Province of China. Miss Ryle, President of the Ladies' Union, thanked Mr. Lloyd for his address, emphasized

several points in the Report, and announced the dates on which she would be glad to receive gifts for the Rev. E. J. Peck's Mission. The collection amounted to 8*l.* 8*s.* 10*d.* Some new members joined the Union, and several ladies offered their services as secretaries.

The Fourth Annual Meeting of the Liverpool North Suburban Association was held in the Town Hall, Bootle, on May 20th. The Bishop of Liverpool presided over a large attendance, the Rev. T. Kember, from Palamcottah (South India), and the Rev. A. R. Blackett being present as the Deputation.

The Eighty-second Anniversary of the Hull and East Riding Auxiliary was held on May 12th, 13th, and 14th. A preparatory prayer-meeting was held on the Saturday evening. Sermons were preached on the Sunday (morning and evening) in eighteen churches, and fourteen sermons to the young were delivered in the afternoon. On the Monday there was the morning meeting (presided over by the Bishop of Beverley), a *Conversazione*, the Juvenile meeting, and an evening meeting. The Ladies' Union meeting was held on the Tuesday. The Deputation consisted of the Bishop of Sodor and Man, the Rev. W. H. Barlow, H. Newton, F. G. Macartney (Western India), G. D. Wharam, and H. M. Cox. A special interest attached to this Anniversary from the presence of Miss Furley, one of the party of ladies for Uganda.

The Annual Meeting of the Huddersfield Ruri-decanal Association was held on May 13th, in the Parochial Hall, sermons having been preached the previous day in most of the churches. The meeting was presided over by the Rev. Canon Bardsley, who heartily thanked the Junior Clergy Union for their valuable help during the past year. Addresses were delivered by the Rev. Dr. Elliott, formerly medical missionary at Gaza, who gave a very graphic description of his work in founding the Medical Mission there; General Brownlow, a member of the C.M.S. Committee; and the Rev. J. Williams, missionary from Tokio, Japan. The financial statement read by Mr. A. C. Sharpe showed that the sum of 774*l.* had been contributed to the Society.

The Anniversary Meetings of the York Association were held in the Corn Exchange on May 27th. The morning gathering was presided over by the Archbishop of York. The Bishop Suffragan of Beverley and many clergymen from the city and neighbouring parishes were present. The Rev. T. J. Clarke (Honorary Secretary) submitted a review of the work of the Association during the year, and the Archbishop in his address expressed his satisfaction with it, and the very real pleasure which it gave him to preside over a meeting of the Church Missionary Society. As he read the record of the Society's work from time to time, he was very much struck and very much delighted by a kind of practical enthusiasm which seemed to direct all its operations, and equally so by the high spiritual tone which, it seemed to him, characterized all its proceedings. The other speakers were the Revs. G. S. Karney and A. R. Blackett. The evening meeting was presided over by the Bishop of Beverley, and addresses were given by the Revs. W. Weston, G. S. Karney, and A. R. Blackett.

In our notice of the Newcastle Anniversary in last month's *Intelligencer* it was stated that 476*l.* was contributed to the Society. This sum was from Jesmond alone; 1543*l.* is Newcastle's amount.

#### EXHIBITIONS, SALES OF WORK, &c.

A VERY successful Loan Exhibition was held at Chichester on May 14th and 15th. The effort was initiated by the Gleaners' Union branch, and they were aided by Mr. Malaher, of the Missionary Leaves Association, Mrs. Hannington, Miss Vaughan (China), and local friends. "Ten Minutes' Talks" were given by Miss Sachs (of Palestine), Miss Sandys (C.E.Z.M.S.), the Rev. J. B. Whiting, and others.

Sales of Work have also been held at Bristol (Emmanuel), Durham, Hastings (Emmanuel), Holt6n (34*l.*), Ramsgate (Drawing-room sale, 13*l.* 15*s.*), Sheffield (Holy Trinity), Toller Procorum, Wimborne (St. John's, 18*l.*).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 21st, 1895.*—On the recommendation of the Ladies' Candidates Committee, Miss Emily Sandle Fox (for Japan), Mrs. Kate Pickthall, and Miss E. M. M. Brooks, were accepted as Missionaries of the Society.

Messrs. F. E. Bland, H. Kitley, J. A. Cutten, H. Woodward, and R. Hack, of Islington College, who were to be presented for ordination on Trinity Sunday, were accepted as Missionaries of the Society.

An offer of service was accepted from Mr. Harry White, of Mildmay Park, it being understood that he was about to take a medical diploma.

The Rev. T. Russell, M.A. (of St. John's College, Cambridge, and Vicar of Long Clawson, Melton Mowbray), and Mrs. Russell, who last winter took charge of Holy Trinity Church, Allahabad, for a few months, having offered to go back to India for the same charge for five years, the Committee thankfully accepted Mr. Russell's offer.

The Rev. F. A. P. Shirreff, late Principal of Lahore Divinity School, having tendered his resignation, after twenty-one years' service, on his appointment to the Rectory of St. Dunstan's in the East, the Committee expressed their regret at his retirement, and put on record their sense of his valuable services to the Church in the Punjab, and their pleasure at the prospect of his being able still to aid the cause by serving on the Committee.

The Group Committees and various Sub-Committees were appointed for the year.

The Committee took leave of the Rev. J. and Mrs. Field, returning to the North Pacific Mission. The Instructions of the Committee were read by the Rev. B. Baring-Gould, and Mr. Field having replied, they were addressed by the Chairman (Mr. Henry Morris) and the Rev. J. A. Faithfull, who also commended them in prayer to Almighty God.

The following Missionaries were welcomed home by the Committee, and severally responded:—

The Rev. J. D. Simmons, of Ceylon, referred to his work in the Tamil Cooly Mission, observing that the 300,000 emigrants from India into Ceylon were touched only by the Tamil Cooly Mission. Of this number at least 2400 are Christians, and but for the maintenance of the Tamil Cooly Mission would be left as sheep without a shepherd. They raise about Rs. 2000 a year, from which are supported entirely two Native pastors and two catechists, besides part of the salaries of three other catechists, for work amongst themselves.

Mr. Carus-Wilson, of Ceylon, pointed out the great importance of itinerating evangelistic work there, looking for the day when this shall be done by Natives, but observed that for the present it must be done by English Missionaries.

The Rev. J. Martin, of Mid China, thanked the Committee for their sympathy with him in his recent severe bereavement, and stated his hope of being back at his station before September. He gave an encouraging account of the advance of the work in that district, especially in the city of Ning Taik, and informed the Committee that the number of agents, of students, of girls and boys in the schools was increasing, also that subscriptions from Natives were annually growing in amount; while English Missionaries were far too few. There was also a great want of lady workers.

The Rev. J. S. Collins, of Mid China, dwelt upon the need of more English Missionaries, and stated that the Rev. H. S. Phillips is now working with danger to his health.

The Rev. E. S. Carr, who had returned on furlough from Tinnevely, spoke of the authority now delegated to the Circle Committees, subject to the revision of their proceedings by the District Church Council. He urged the efficient maintenance of boarding-schools for Christian children as the training-homes for future Mission agents.

The Rev. T. Holden, who had come to England as the Medical Board forbade Mrs. Holden's return to India, spoke of the work in Narowal, where he had laboured recently, and emphasized the value of work among the children.

The Rev. F. Lawrence, who went to India in 1888, referred to his two very different spheres of labour, Narowal and the Lahore Divinity School. In the

former, comparing present with past, amid some causes for concern, those best able to judge from experience of twenty-five years saw much to be thankful for; he urged the spiritual care of those "who profess and call themselves Christians," that thus through them God's "saving health" might be known among all.

The Rev. T. Harding, on furlough from the Yoruba Mission, spoke of the condition of the work in the Interior, and laid special stress on the importance, in his view, of securing that Native agents should come to their work distinctly as volunteers.

The Rev. F. Melville Jones, also on furlough from the Yoruba Mission, referred to the condition of the Church at Lagos, commending particularly the spirit and services of the Native pastors. He also spoke of his pleasure in the prospect of opening a training institution in the Interior.

On a letter from Dr. A. Neve, from Kashmir, the following Resolution was passed:—"That while the claims of the vast regions of Central Asia, so long closed to the entrance of the Gospel, cannot be disregarded, the Committee had also in view the immense tracts of country within the borders of the Indian Empire, for which, with every desire to do more, they had as yet been unable to make adequate provision; but that, nevertheless, they desired to be kept informed as to what may be Providential openings for extended Missionary preaching and healing, starting from one or other of the existing stations near the Frontier." And the Committee granted three months' leave to Dr. Neve for the purpose of inquiring into possible openings for itinerating Missionary work from Peshawar or Kashmir as a base.

*Committee of Correspondence, June 4th.*—On the recommendation of the Ladies' Candidates Committee, the Misses G. E. Bird and Emily Loveridge were accepted as Missionaries of the Society.

A letter was read from the Rev. E. N. Thwaites, stating that, from various reasons, he felt it right to defer the proposed winter Mission to India for the present. The Committee approved of Mr. Thwaites' decision.

The Rev. W. Thwaites, of Peshawar, who had returned on short leave on account of ill-health, had a brief interview with the Committee, and referred to the various sections of work in the city, and especially to the increased number of Christian teachers and of pupils in the school.

Dr. Arthur Lankester, of Amritsar, had also an interview with the Committee. He spoke of the joy in service as experienced in the Amritsar Medical Mission work; he considered that there was much cause for thankfulness in the improved scientific methods now possible in the hospital, in the doubled accommodation for in-patients, and above all in keeping always the evangelistic purpose of the Mission steadily before them, and in receiving the seal of Divine blessing in converts recently won for Christ.

Mr. R. Venables Greene, of Kashmir, had also an interview with the Committee. He referred briefly to work in Kashmir and in the Chunian Tahsil.

The Rev. H. Sykes, of Palestine, had also an interview with the Committee. He spoke of the work in Palestine as in outward appearance much at a standstill, and reviewing the kind of work done in the schools, the evangelistic work by men, and the rapidly extending ladies' work, he specially noticed the Medical Mission work as pre-eminently valuable for gaining access to the Moslems. The difficulties of the work were described as great in the face of not only the system of Islam, but of that system under such a government as that of the Turks, and in a country where Christianity is so presented as by the Latins and Greeks.

The Secretaries reported the news by telegraph of the death of Miss Marion Goodall at Abeokuta on May 21st. The Committee received this information with deep regret. Miss Goodall was one of the first of the Christian ladies of experience who have offered to the Society of late years for foreign Missionary work, having come forward early in 1888, in which year she gave up a ladies' school of her own at Margate, under the deep conviction that God had called her to the foreign field. The Committee thanked God for the singular devotedness and sanctified wisdom which marked her work as Principal of the Girls' Seminary at Lagos, and prayed that her example of self-sacrifice in her Master's cause might be followed by many of His servants.

The Secretaries also reported the death of Mrs. Guilford, of the Tarn Taran

Mission, at Hastings on May 23rd. The Committee expressed their sincere regret, and their affectionate sympathy with the Rev. E. Guilford, who had brought her to England, and had then returned to his post at Tarn Taran.

The Committee gave sanction to the Frere Town Finance Committee to take Mr. V. V. Verbi into local connection as a lay agent.

It was resolved to request the S.P.C.K. to print an edition of the new Luganda hymn-book prepared by Mr. G. L. Pilkington.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Eastern Equatorial Africa, Palestine, Egypt, Ceylon, South China, Mid China, Japan, and N.-W. America, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), June 4th.*—The Committee took into consideration letters from Bishop Blyth and the Rev. F. F. Adeney, regarding the possible occupation by the Society of Helouan, in Egypt, as a Mission station, and the provision of chaplain's services there during the winter, and gave instructions regarding the communications to be made to Bishop Blyth on the subject.

*Funds and Home Organization Committee, June 7th.*—The Secretaries reported the resignation of the Rev. J. W. Dixon, Association Secretary in the Midland Counties, and of the Rev. G. C. Williamson, Association Secretary in the South Western District, and their appointment respectively to the Vicarages of St. Thomas', Wolverhampton, and Holy Trinity, Bordesley, Birmingham. The Committee put on record their warm sense of the services of Mr. Dixon and Mr. Williamson as Association Secretaries.

A report was submitted from the Provisional Committee of Ladies appointed on February 6th to consider the best means of strengthening and developing women's work at home on behalf of the Society. The Committee thanked the ladies for their report, re-affirmed their conviction that definite plans should be speedily adopted for the organization of women's work more effectually, but deferred taking further action for a short time.

The Secretaries reported that the C.M.S. Lay Workers' Union for London proposed to hold a Missionary Mission for Men in November next, and the Committee expressed their approval of the suggestion, praying that God's blessing may rest upon it.

*General Committee, June 11th.*—The Secretaries presented a proof copy of the complete Annual Report for 1894-5, and the Committee expressed their satisfaction at the early date of its presentation again this year.

The Secretaries presented a Memorandum on the relations between this Society and the Church of England Zenana Society, and a Sub-Committee was appointed to re-open negotiations with that Society, with a view, if possible, to more united action, and to the more extensive development of women's work, especially in India.

The Committee took into consideration the necessity, in view of the great extension of women's work in the Society's Missions, and of the large number of women Missionaries sent out in the last few years, of providing a small band of ladies to assist the Secretaries and Committees in considering questions connected with the Missionary work of women, and to correspond with women Missionaries, and to receive and care for them when they come home. The Secretaries were requested to consult with a few ladies most likely to render useful service in this respect, and to report further to the Committee.

The Secretaries reported the death of the Right Rev. A. B. Suter, formerly Bishop of Nelson, N.Z., and a Vice-President of the Society, and the Committee put on record their sense of the important services rendered by Bishop Suter to the cause of Evangelical truth in the Church of New Zealand.

The Joint Estimates and Finance Committees presented a Report on the financial prospects of the Society, which stated that the expenditure for the current year was estimated at 280,307*l.*, and that if the income was the same as that received during the last financial year, the amount unprovided for on March 31st, 1896, would be 25,315*l.* The Joint Committee thankfully recorded that last year's expenditure had been practically met by its income, but in view

of the above forecast for the current year, they urged that special efforts should be made throughout the entire home organization to increase the normal income of the Society. Referring to the new system of "Appropriated Contributions," they stated that every indication pointed to its being acceptable and likely to increase the direct interest of contributors in Mission work.

The Estimates Committee (with extra members) requested by Resolution of General Committee of November 13th, 1894, "to take into consideration the whole expenditure of the Society, and to inquire whether and in what quarters economies may be introduced," presented a Report of their deliberations and recommendations. They had considered the statements prepared by the Lay Department: (a) The analyses and summaries of the Foreign Mission expenditure for each year, (b) a summary of Mission Home expenditure, and (c) of other Home expenditure, which had been examined and reported on in detail by Mr. J. W. Rundall, for whose valuable assistance they were most grateful. The Report having been read, it was resolved that it be brought up for further consideration at the next meeting of General Committee at a fixed hour.

### NOTES OF THE MONTH.

#### ORDINATIONS.

To Deacons' Orders:—On Trinity Sunday, June 9th, at St. Paul's Cathedral, by the Bishop of London, Messrs. F. E. Bland, A. C. Clarke, M.A., J. A. Outten, R. Hack, H. T. Jacob, B.A., H. Kitley, A. Le Feuvre, and H. Woodward; also at Manchester Cathedral, by the Bishop of Manchester, Mr. E. K. Botwood, M.A. To Priests' Orders:—At Lambeth Palace Chapel, by the Archbishop of Canterbury, the Rev. B. E. Wigram, B.A.; at Exeter Cathedral, by the Bishop of Exeter, the Rev. H. B. Durrant, B.A.; and at Worcester Cathedral, by the Bishop of Worcester, the Rev. W. R. Gray, M.A.

#### DEPARTURES.

*Ceylon*.—The Rev. E. T., Mrs., and Miss Higgins left London for Colombo on May 1st.  
*North Pacific*.—The Right Rev. Bishop and Mrs. Ridley, Miss A. J. Tyte, and Miss M. West left Liverpool for Metlakatla on May 2nd.—The Rev. J. and Mrs. Field left Liverpool for Metlakatla on June 13th.

#### ARRIVALS.

*Palestine*.—The Rev. H. Sykes left Jerusalem on May 9th, and arrived in London on May 21st.

*North-West Provinces*.—The Rev. T. and Mrs. Carmichael left Annfield on May 11th, and arrived in London on June 18th.

*Punjab and Sindh*.—Dr. A. Lankester and Miss G. L. West left Karachi on April 28th, and arrived in London on May 19th.—Mr. R. Venables Greene left Bombay on March 23rd, and arrived in London on May 21st.—The Rev. W. and Mrs. Thwaites left Peshawar on April 22nd, and arrived at Liverpool on May 26th.

*Western India*.—The Rev. J. G., Mrs., and Miss M. L. J. Deimler left Bombay on May 9th, and arrived at Nuremberg, Germany, on May 31st.

*South India*.—The Rev. J. Stone left Bombay on May 9th, and arrived at Folkestone on June 5th.

*Travancore and Cochin*.—The Rev. F. and Mrs. Bower left Bombay on May 18th, and arrived in London on June 5th.

*Ceylon*.—Mr. E. J. Carus-Wilson left Colombo on April 1st, and arrived in London on April 20th.

#### BIRTHS.

*Yoruba*.—On June 4th, at Sandown, the wife of the Rev. S. S. Farrow, of a daughter (Ruth Alafia).

*Persia*.—On May 20th, at Julfa, the wife of Dr. D. W. Carr, of a son.

*North-West Provinces*.—In Ireland, on April 9th, the wife of the Rev. A. E. Johnston, of Allahabad, of a daughter.

*Ceylon*.—On April 5th, at Galle Face, Colombo, the wife of the Rev. J. W. Balding, of a son.—On April 7th, at Colombo, the wife of the Rev. G. T. Fleming, of a daughter.—On June 16th, at Jaffna, the wife of the Rev. J. Carter, of a daughter.

#### MARRIAGE.

*Yoruba*.—On May 29th, at St. John the Evangelist's Church, Penge, the Rev. F. G. Toase to Alice Rose, daughter of Mr. John A. Silk, of Sydenham.

## DEATHS.

*Yoruba*.—On May 21st, at Abeokuta, of fever, Miss M. Goodall.

*Punjab and Sindh*.—On May 23rd, at Hastings, Louisa, wife of the Rev. E. Guilford, of Tarn Taran.

*Ceylon*.—On May 6th, at Colombo, the Rev. Samuel Samuel, Tamil Pastor of Christ Church, Galle Face.—On May 13th, at Mamppe, the Rev. W. L. Boteju, Sinhalese Pastor.

*Punjab and Sindh*.—On May 17th, at Simla, the Rev. W. Rebsch, formerly of this Mission.

## PUBLICATION NOTICES.

**Annual Report for 1894-5.** The large REPORT will be ready for issue during the first week in July. In consequence of the change from Counties to Dioceses in the arrangement of the Contribution List, the parcels will be made up in alphabetical order of Dioceses (the Province of Canterbury preceding that of York), instead of Counties as hitherto. Should any friends not receive the copies to which they are entitled by the end of July, will they please communicate with the Lay Secretary? Subscribers through Associations receive their copies from the Local Secretaries.

**Missionary Out-Posts.** An instructive Round Game for Children. *Price 1s. post free.* The Cards are either Mission or Station Cards, a Mission Card, together with all the Station Cards mentioned on it, constituting a Set. This is the second Missionary Game published by the Society. Nearly 4000 boxes of the previous one (Missionary Lotto) have been sold.

**Extracts from Annual Letters of Missionaries, 1894-5.** Two more Parts are now ready, viz. :—

Part VII.—Containing Letters from the South China (including Fuh-Kien) and New Zealand Missions.

Part VIII.—Containing Letters from the Mid-China and North Pacific Missions.

*Price 3d. each Part, post free.*

**Booklets for Young Students.** Two additions have been made to this Series, viz. :—

*Dilawur Khan*, formerly an Afghan Brigand, afterwards a Christian Native Officer in the "Guides," by the Rev. R. Clark, M.A.; and

*Brought within the Fold*, being Stories of Two Converts, by the Rev. Dr. Baumann.

*Price One Penny each, or 6s. per 100, for general use. Reduced prices when required for actual distribution amongst Young Students.*

**The Anniversary Sermon**, preached by the Bishop of Durham at St. Bride's Church, Fleet Street, on April 29th, 1895, has been issued in separate form. *Copies are supplied free of charge.*

**Photographs of the Uganda Party** who sailed for Uganda on May 18th can be obtained as follows :—Whole plate, 2s. 6d. net (3s. post free); Cabinet size, 1s. net (1s. 2d. post free).

**Photographs of the present Staff of Secretaries and Assistant Secretaries** of the Society are also on sale at the same prices.

**Brief Sketches of C.M.S. Workers.** Another addition has been made to Miss Emily Headland's series. It is a Sketch of the life of the Rev. George Maxwell Gordon, of the Punjab Mission, C.M.S. Missionary from 1866 to 1880. *Price 2d., post free.*

**Our National Responsibilities.** Under this title, the Speech of the Ven. Archdeacon Farrar at the C.M.S. Anniversary in May last has been published in separate form for general distribution. Copies supplied free of charge to C.M.S. Workers.

**The Religion of the Crescent.** By the Rev. W. St. Clair Tisdall, M.A., of the C.M.S. Persia Mission. *Vide Review* on p. 536 of this Number. S.P.C.K. Non-Christian Religious Systems, fcap. 8vo, cloth, 4s. Copies can be obtained from the C.M.S. Book Room, Salisbury Square, for 3s. 3d., post free.

Orders should be addressed to "The Lay Secretary, Church Missionary Society, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

---

## DR. MILLER'S MADRAS LECTURE.\*

"Christianity is the presentation to us, not of abstract dogmas for acceptance, but of a Living, Divine Person, to whom men are to be united by a vital incorporation."—*Rt. Hon. W. E. Gladstone, "Nineteenth Century," May, 1888.*

"Alike in nations where the Western or the Eastern type of civilization prevails, the signs of almost universal movement are discernible, and men are labouring with almost passionate and pathetic effort at the solution of problems to which Christians believe that the Bible supplies the needed answer. . . . The sacred books of the East are now easily accessible. Is it too much to say that they will not add one item of spiritual truth or of moral teaching to the treasure which the Christian portion of the globe already enjoys?"—"Quarterly Review," April, 1895.

"We shall indeed always feel and show tender and sympathetic regard for the partial truths, not untaught by the Word 'that lighteth every man,' through which great faiths have preserved the life of nations for long ages, but we shall not exaggerate them, and we shall not dissemble our own claims. We have committed to us 'a new thing in the earth,' a revelation absolutely unique, essentially different in kind from all other religions."—*Bishop Westcott's Sermon, April 29th, 1895.*

**T**HE Madras Christian College holds a premier position among the missionary educational institutions of India. Its Principal, Dr. W. Miller, has had a lengthened experience as a missionary in the Madras Presidency of the Free Church of Scotland, which has done a great work in the Christian education of India. To Dr. Miller was recently offered the honour of being appointed Moderator of the General Assembly of the Free Church. Thus, whether at home or abroad, he occupies a place of eminence, which gives importance to his public utterances. The whole matter of educational missionary effort has been a theme of keen discussion, but the authorities of the Free Church, after the visit of Dr. Lindsay and Mr. Daly to India in 1887, appear to have been satisfied that the methods they had been pursuing were not capable of much improvement. Thus Dr. Miller's recent lecture, whose title is given in a footnote, possesses a dignity of a very special character. It has been vehemently criticized by men of very different views, particularly in the columns of a Native Christian paper published at Madras, the *Christian Patriot*. Some correspondents have expressed a qualified approval, while pointing out defects. It is not our purpose here to refer to those criticisms and comments, further than to say that we have read them all with deep interest. The editorial comments which have accompanied them, representing as they do an enlightened opinion by Natives of India, have been generally adverse to the principles apparently approved by the lecturer. Our own expression of opinion will show the drift of the lecture, and will indicate genuine regret at the opinions expressed in

---

\* *The Place of Hinduism in the Story of the World.* A Lecture delivered in the Anderson Hall, Madras, by William Miller, C.I.E., LL.D. 1895.

it, which seem to us in some points to be not only defective, but misleading.

I. At the outset we may refer briefly to two primary principles with which the Christian educationalist has to deal, in deciding the lines upon which his work shall be carried on. They are these: How is the teaching of Christian Truth to be best given to non-Christian pupils? and, What is to be the attitude adopted towards the existing religious belief of such students?

About sixteen years ago the following question was earnestly debated in the Madras Presidency: "Whether, in Mission-schools, Christians and non-Christians should receive the same religious teaching, and at the same time, or not?" The Society for the Propagation of the Gospel formulated some draft rules to give effect to the negative side of this proposition, and a masterly paper was written on the other side by the late Bishop Caldwell. While admitting that some subjects (such as the value of the Sacraments) must be separately taught to Christians, he maintained that for all else every scholar, whether Hindu or Christian, should be taught alike the doctrines of the true Faith. The assumption that all creeds are, in the main, equally worthy of acceptance, is one which lies at the root of much indifference to the work of Foreign Missions. It is one which, as far as we know, is not held by any Christian missionary, although there may be some who are disposed to allow more value to other religions than we are able to allow. To examine the position of these optimists, let us see what Bishop Caldwell says: "The theism of the Hindu religious system is avowedly or virtually Pantheism, not the belief held by Christians in a God Who has made the world, and governs it in the interests of righteousness." Again, Sir M. Monier-Williams says in the introduction to his *Indian Wisdom*:—

"Nothing can possibly be more simple than Esoteric Hinduism. It is . . . spiritual Pantheism. A pantheistic creed of this kind is the simplest of all beliefs, because it teaches that nothing really exists but the one universal Spirit; that the soul of each individual is identical with that one Spirit; and that every man's highest aim should be to get rid for ever of having, being, and doing, with a view to such spiritual knowledge as shall force upon him the conviction that he is himself part of the One Being constituting the universe. (Exoteric or) Popular Hinduism supposes that God may for His own purposes amuse Himself by illusory appearances . . . The Hindu religious creed, starting from the Veda, ends by appearing to embrace something from all religions . . . It is at once vaguely pantheistic, severely monotheistic, grossly polytheistic, and coldly atheistic. . . . In unison with its variable character, the religious belief of the Hindus has really no single succinct designation."

But Dr. Miller's view is that in teaching Hindu lads we are not bound to treat Hinduism as shown only by its popular fallacies, because all religious systems nowadays are so mixed up with popular fallacies that none is in the state which its founder proposed. Upon this view, it would naturally follow that a Christian teacher would content himself with exhibiting Hinduism in its best light to his pupils, and also Christianity, with the vague hope that the pupil might come to admire Christianity rather than Hinduism, as containing the fulness of Truth dimly adumbrated by the Hindu truth in the more ancient writings which has, unfortunately, become clouded over by

Hindu practice and later commentaries. What would be the issue? Possibly an intellectual assent, while the heart was still untouched. But our aim is much more than this. We have to deliver a message from God to sinful men, and to call them to come back to Him through the One Mediator. On the fruitlessness of mere conviction, unaccompanied by the indwelling power of the life of the Lord Jesus Christ as an inworking agent, let us again hear Bishop Caldwell:—

“Without any dislike for Christianity as a religion; regarding it on the contrary as an excellent religion, probably the best in the world, Hindus are so intensely nationalistic and conservative, and so intensely jealous about the retention of their social respectability, that they will on no account consent to a conversion taking place. . . . As a rule the pupils are quite ready to be instructed, and even to be convinced, provided only that they are not required to act on their conviction. . . . The difficulty we have to deal with is not so much the resistance of the mind to truth, as reluctance to change, the gulf between convictions and actions, the absence of moral courage, which so generally characterizes the Indian mind, and which nothing can overcome but special grace from above. . . . To be almost a convert is the highest point that many well-disposed Hindus have reached at present.”

It might be inferred from the foregoing observations that we are against the work of the Gospel upon the mind, and only care for an emotional religion. Nothing can be further from the truth: by all means reach a man's heart through his head if you can. A blind, unreasoning acceptance of doctrine because some one whom you admire recommends it, is silly and will never stand trial. But our point is this, that mere intellectual conviction is useless, and is the bane of India especially. Furthermore, there appear to be some who strive to draw men to Christianity by showing its points of likeness to other religions. In contrast to such a comparative method of presenting Christian Truth, we quote from a thoughtful article on Higher Education as a missionary agency from the pen of the Rev. J. P. Haythornthwaite, which appeared in the *Intelligencer* for March last. Mr. Haythornthwaite evidently has faith in more direct methods. He says:—

“The natural outcome of missionary education is Christianity; in the case of State education it is agnosticism or infidelity. The latter tendency is so clearly perceived by Hindus that many prefer to send their sons to missionary institutions in order that they may be taught principles of morality and religion, even at the risk of becoming Christians. . . . Missionary education works on lines which present a bright future for the Native Church in India. . . . On one point there should be no hesitation, viz. to give the primary place in all our missionary institutions to the education of Christians *as Christians*, that they may become influential by their character and attainments. . . .; the spiritual influence which will be brought to bear on the Hindus and Mohammedans who may choose to attend will become more effective as the Christian tone of the institution develops.”

The gist of these excellent remarks, which wholly commend themselves to us, is that only that education which is distinctively Christian in its aim is (1) worth the name for itself; (2) worth trouble by reason of strengthening the Church in numbers and spiritual life; (3) valuable as a reproductive agency towards enlisting the young men who are Christians as agents, unconscious agents it may be, in the regeneration of their countrymen.

Granted that Hindu philosophy does teach virtue in many passages,

and has an undeniably good ideal as part of its doctrine, has it the motive power to lead men to suppress the evil and elect the good? Ages of decadence give an answer. Christians and Hindus alike have come short of the highest ideals of their respective creeds. But the causes of failure in each case are very different. Is it unjust to say that the Hindu's failure to attain his ideal has been the inevitable result of the deterioration caused by following the teaching of so much of his religion, which is distinctly and hopelessly vicious? The Christian's failure, on the other hand, will ever be the result of departing from the teaching of Christ and His Apostles. It is only in following closely the teaching of our Lord that the Christian can hope to be borne up to higher spiritual attainment. With the Hindu the more diligent observance of the precepts of his creed does not uplift, but deteriorates.

But we have said enough on this general question of the *method* of imparting Christian instruction.

II. Dr. Miller next is led to discuss the *purpose* of this Christian educational work. In doing so he appears to compare the different *modus operandi* of three sets of educational institutions, those under directly Government management, which he justly describes as ignoring all religious instruction, and two others, viz. the ordinary type of missionary high-schools and colleges, and lastly the Madras Christian College. He contrasts the two latter in these words:—

"We have other institutions which, working rather on the Greek or Roman ideal than on Christ's, make it their one overmastering aim to bring men over from other schemes of life and to place them within the Christian fold. With neither of these classes of schools and colleges have I any quarrel . . . they have a place to fill and a work to do. . . . But you have been trained differently. While asked to study history, and while pointed to One in whom all that is true in every creed and system finds reconciliation and significance, you have been constantly reminded, to use the words of St. Paul, that God has made of one blood every nation for to dwell, &c. . . . Such views have directed what, amid much failure, I have done in the many years that are past, and they will direct what I hope I may return to do for a few more years to come."

Taken in the light of other portions of the lecture, these words caused great surprise and uneasiness to many friends of Mission schools and colleges, and criticisms of a less or more severe character appeared, as we have noted, in various Christian journals. These have been answered by the author of the lecture in a letter to the Madras Christian College Magazine, of which a proof copy has been courteously supplied to us with permission to make use of it. We are sincerely thankful that Dr. Miller has therein more fully explained his meaning, which, with all due respect to his position and long and distinguished work for Christ, we still venture to think was perilously obscure in the lecture itself. We fear that his Hindu hearers drew but one conclusion from the Principal's words. But he has stated his meaning to be that the mere placing a convert in the Christian fold by baptism, previous to that inner change which he rightly enough styles "conversion," is a mistake, and a source of weakness to the Church. We must, of course, heartily agree with this view. But does the term "conversion" mean the same thing in the

lecturer's mind and in ours? He seems to mean by it the intelligent acceptance of an abstract ideal: the Apostle speaks of a Person when he says, "till Christ be formed in you." We much fear that in the midst of ideals, the lecturer loses sight of the total and absolute change implied by the word "*metanoia*." This "change of heart" is not the mere intellectual appreciation of an ideal which may or may not lead on to the further step of open profession by baptism, but a moral and spiritual revolution, complete, effective, and obvious to all who yield themselves to the spiritual influence of Divine Truth.

It is true that the Lord Jesus Christ said, "He that believeth not shall be condemned," and that in this clause He did not say anything about baptism. It is also true that He said, "He that is not against Us is for Us." These passages are much relied on by our Indian friends who, seeing the beauty of holiness in our Lord's words and works, yet remain Hindus, and comfort themselves with the thought of His mercy. Far be it from any Christian teacher to deny that the Lord Himself has here given grounds of comfort to those for whom baptism and open confession of His Name are practically impossible, as for example, a believing woman in a Heathen or Mohammedan zenana, a person like the Ethiopian eunuch had he not met the evangelist, a person like the dying thief on the Cross. For all such persons, it is glorious truth that the Head of the Church has "opened the kingdom of Heaven to all believers."

But the same Eternal Truth said in the same connections as are above alluded to, these words: "He that believeth *and is baptized*, shall be saved." "He that is not for Us is against Us." "Go ye . . . and make disciples of all nations, *baptizing them*," &c. And His Apostle said, "If thou shalt believe in thy heart and confess with thy mouth the Lord Jesus, thou shalt be saved." These passages surely indicate that though Christ Jesus the Lord can admit into His Church unbaptized persons, Christians cannot say that such persons are right in disobeying His plain command. Hence, does it not follow that it is the bounden duty of all missionaries to urge on every convert to make open confession of his faith by baptism, and not to wait quietly till the convert asks for it? To make our meaning clearer: Is it not the absolute duty of every missionary to be never weary in pointing out to each soul under his influence that conversion, that is, the conversion of an adult Heathen or Mohammedan, is incomplete without the seal of baptism, and the convert's state most perilous while he persists in disobeying his Lord's command (for it is not a permission only) to be baptized? We take it that baptism is the essential complement of conversion in such cases. Apparently Dr. Miller does not hold this view, though he now explains that he does insist that when God calls any one to be baptized, it is the duty of such an one at all risks to obey. The lecture itself, however, by no means made this clear. There was no reference to the need of open confession.

We have quoted the passage from Bishop Caldwell's essay above to show how easy it is, for Indians especially, to remain in this easy-going attitude of shirking baptism. The Lord foresaw it, and by

His positive command guarded against it. We dare not pare away His command; we dare not say, "Peace, peace," when there is no peace. It is a matter of daily experience among missionaries in India, that if a convert comes up to an intellectual belief in Christ and stops there, he never retains his intellectual belief intact. He always drifts away to the tenets of the Brahmo Somaj, the Arya Somaj, Islam, or indifference, and usually within a few years enters the ranks of the Lord's open enemies. The Rubicon which must be crossed has been placed in his path by the King of the country. If he refuses to go over it, he is like the Israelites who thought scorn of that pleasant land, and gave no credence unto His Word. We fear that Dr. Miller's lecture will, to very many, lull the sense of this necessity.

III. Passing from the question of baptism, the lecture appears to us to be defective in its presentment of the glorious and unique Personality of the Lord Jesus Christ. It is true that we have in it these words, "You have not to do with churches or with missionaries. . . . It is of Christ you have to judge. He stands apart, seeking to found no sect and to upset none, seeking only to make men know that each one of them has a place in the Father's heart. . . . Let Christ reveal His secret to you and let Him establish His ideal in you." We take leave to demur to the statement that Christ sought to found no sect, if by "sect" is meant a separate and distinct society, for the Kingdom of Heaven surely is a Society, showing to all men that God has in Christ a peculiar people, separate from all peoples of the earth. Moreover, in his "Letter" Dr. Miller often mentions the "Church." But apart from this matter, it seems impossible to doubt that the result of the Lecture will be to exalt the ideal of Christ's teaching rather than His Person.

We have a great deal about the "Ideals" of antiquity, on the same lines as are familiar to us in the pages of *Essays and Reviews*. Large portions of the lecture are devoted to showing the formative influence on mankind exercised by the Ideals of Rome, and Greece, and the Teutonic tribes, and the Israelites. In passing we must express regret at the tone of the description of the Israelitish "ideal." The lecturer's words are these: "The fashion was somewhat different in which moral life was quickened, and moral character formed, among the Israelites. With them the central thought was a nation protected by God, and bound therefore to be God's servants, and to learn the lessons which from age to age He taught them." Is not this an unworthy exposition of the historical truth (not a mere ideal), connected with a Divine Purpose, that God chose Abraham, and nurtured a race to be the cradle of the Incarnate Son, and that all the true prophets and exponents, after Abraham, of God's Will were from that race? But incomplete as in our estimate is this very partial presentment of the Hebrew religious "Ideal," it is brilliant as compared with the sketch given of the "Hindu Ideal," which is in these words: "The Hindu Ideal may be hurriedly defined. There is the thought of the Irresistible power which dwells somehow in the Universe, a power which man can never change, to which it is his only wisdom to submit. There is the thought that God, that

the Divine, is not merely over all but in all, that the whole being of the world, and those who dwell in it, is but the expression of divinity. There is the thought that all men, or all men within the Hindu pale, are inseparably linked, are responsible for one another, must under no circumstances part from one another. . . . The Hindu ideal is a narrow one, and would take away, if left unchecked, that sense of sin and need which is the deepest well-spring of moral life." We are sorely tempted to linger here to enter our demurrer to much of this. The Pantheism of Hinduism is not the omnipresence of a Personal God. The "solidarity" of Hinduism is a "thing unknown to us." We cannot tell where to find it.

But we must pass on. With these various Ideals Dr. Miller compares Christ's Ideal thus:—

"And what was the nature of His ideal? In briefest outline it was this: Not only for a nation or a people, but for each individual man, the living God has care. Each man may know for himself that God loves him. Each man may live on earth amid all earth's sin and sorrow, knowing, as one of the contents of his own experience, that a loving, all-comprehending being is taking the guidance of his life and making it serviceable for inconceivably noble ends. That each man should thus see God for himself, should be taught, strengthened, guided in personal intercourse with God, that he should be set to work—not to meditation only, but actually set to work—for the good of men, knowing that he is working in God's way and for God's ends: that was Christ's ideal of human life . . . the new power which He sent was called the Comforter, that is the strengthener. . . . In every generation there have been some who, through acceptance of Christ's ideal, have found heaven laid open to them, have known God to be with them in their common life. . . ."

We have therefore six Ideals compared, four Heathen, one Jewish, and one the ideal of Christ. There is no hint that the Ideal of Christ is in any sense different in kind as well as in degree from any of the others, though no doubt there is assertion that it is superior to all others, and sums up in itself all that is good in any of them. There is no hint of the absolute, unique, and eclipsing power of the Incarnate Truth; no heart-moving appeal to learn of Him. The Lord Jesus Christ in many passages of His revelation takes a position which is ignored in the whole of this lecture, to the great pain of many of those who strive, however weakly, to follow Him, and to let Him rule their heart, their mind, their life. He says, for instance, "I am the Way, the Truth, and the Life," "I am the Resurrection and the Life," "He that hath the Son hath life, but he that hath not the Son of God hath not life." In all these expressions the Person of the Lord is described as the one and only ground of man's safety and weal. But there is no levelling down of that Person to any human plane, nor any obliteration of the sharpness of the outline by a misty talk of Ideals. We cannot but feel an evasion of God's Truth in the endeavour to give artificial symmetry to the theory of the six great Ideals. But the Christian who loves and adores his Lord with the personal devotion which we are persuaded actuates also the lecturer's heart, mourns over any appearance of robbing Him of the honour due unto His Name. It was, of course, unnecessary and impossible to treat of all the system of Christian truth in a lecture.

But it is one thing to omit reference to various matters, and it is another thing to give false colouring to the most important of them. We fear that this lecture has given a false colour to the chief matter of our common salvation, and will mislead many into thinking that so long as they believe Christ's Ideal, and follow it, there is no need to follow it on to the cross-bearing of baptism. All they need do is to say that the way to it has not yet been shown them, and lazily to sleep the sleep of death, while waiting for a further manifestation of the Ideal in them, which will never come while they maintain this attitude, or cling to aught other than Christ's atoning death for deliverance from the wrath to come.

We cannot conclude without noting that it is impossible to read the Lecture, and the Letter, without feeling that in both documents the author shows traces of his environment. In the first, when he was in a Heathen atmosphere, and was attempting to attract Heathen by presenting truth in as shadowy a form as possible, he denies that Christ came to found a sect. In the latter, written under the genial influences of Christian sympathy in Scotland, he mentions repeatedly the Church. In the former, he names only Ideals, and uses phrases which have been misunderstood by many as distinctly derogatory of baptism. In the latter, he states that that man "is false and base" who would say that the author ever lightly regarded that rite. We most thankfully accept the second as the true exponent of his heart as well as of his mind. All we would plead for, whether we be taken to be addressing him or any one else who is tempted to bring the Divine down to the level of man's understanding, is to remember that the Cross of Christ is an offence, and must remain so, to the natural man; that the wisdom of God is folly, and must remain so to those who are learned only in human affairs; that the love of Christ and the informing and transforming power of the Holy Spirit are quite out of sight, and must remain so, for all who seek only Ideals. May all missionaries always speak the truth in love, but may they always also speak the truth, the whole truth, and nothing but the truth.

H. E. P.

## THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 347.)

### ASSOCIATIONS AND SERMONS, 1813.



**W**HAT was done in this way during the earlier portion of 1813 we have examined in some detail, and to other instances we now proceed. The Bristol Association on March 25th, Dealtry's Anniversary sermon and the meeting on May 4th, the Charter Bill agitation going forward among the friends of Missions in all parts of the country, were a great stimulus to the Association movement. Among the earliest of those who took action after the Anniversary day were the junior members of



Cambridge University, already prompted by Magdalen at Chesterton and by the ladies in the town. Till then the supporters of Missions in the University of Simeon and Henry Martyn had been the merest handful, but now, in the ripening of events, the spirit of those earnest men spread rapidly through the colleges. Strange indeed had it been if, at that juncture, Cambridge men had been all apathy, after two of their leading mathematical fellows had given them the trumpet-call, for such indeed were Martyn's death, now known, and Dealtry's sermon.

*May (early), 1813.*—CAMBRIDGE. A day or two, perhaps, after May 4th, when term, which had begun on Wednesday, April 28th, was in its first days, some leading juniors must have begun to concert measures for giving the sermons at Trinity Church, which had been arranged for May 30th, some great additional *éclat* by a supporting subscription from the colleges. Letters in the Society's collection, and other information, show us who were taking the lead. Three were Queen's men: Francis Cunningham, the Hulsean Prizeman of the previous year, a graduate in deacon's orders, John Cunningham's (of Harrow) younger brother; John E. Brown; Charles Bridges; besides whom were George Hodson, the young Fellow and Tutor of Magdalen, Chancellor's Medallist of 1810, and John Blackburn, jun., of St. John's. The earliest letter we have found respecting their proceedings is that of F. Cunningham, dated Queen's, May 12th, 1813, wanting to take action for an association immediately. Blackburn's, of May 13th, indicates that a committee is forming. On May 17th, F. Cunningham, remarking that University men are a good deal interested in Dealtry's sermon, wants copies of it from London, which he will get sent to the combination-rooms and other places. On May 30th, the sermons were preached by Daniel Wilson, and one of them made on an undergraduate present, John Babington of Magdalen, an impression that remained vivid in his memory for many years after. In 1885, the venerable Canon, as he then was, gave in a letter the only account of its general character and effect that survives:—

"A rare sermon it was; I was never more deeply interested in my life. The text was, 'He shall see of the travail of his soul, and be satisfied.' The question was, What must that be which shall satisfy the yearnings of the blessed Redeemer's soul? I have seen a printed sermon of his upon that text, but the influence at the time of his fervour, and the depth that he seemed to open before us, was far beyond anything that the printed sermon can suggest."

The collection, 117*l.*, beat the record of the missionary sermons at Simeon's church, and even that was much more than trebled by the supplementary contribution of the gownsmen, 270*l.* Analyzing the list before us in the Report, we find subscribing above seventy members of eleven colleges: Queen's, which at that time stood about fourth in the University, supplying nearly half of them, while a goodly number appear from Magdalen and Trinity. For Queen's, the list includes Dr. Isaac Milner, the President of the College, Mandell the Tutor, with three Fellows, Godfrey, Buddicom, and Gorham. Among the Magdalen undergraduates, we observe John Babington, Cecil's

musical son William, and James Gisborne, one of the Needwood Forest family. The Trinity contributors, all of them undergraduates, included George and Richard Bevan, Henry and Edward Elliott, William and Roger Carus-Wilson, H. G. Sperling. Scholefield occurs first in 1814. Among the seniors of other colleges there were, besides Simeon of King's, Professor Joseph Jowett of Trinity Hall, Isaac Aspland, Fellow of Pembroke, W. H. Markby, Fellow of Corpus.

Here, then, was an immense advance upon anything that had been witnessed at Cambridge; but as for an association openly organized with a University title, matters were not ripe for it in the opinion of the senior leaders, and it was judged best to avoid it. Not indeed that the members were unofficered in a private way among themselves. Blackburn was secretary, Brown treasurer, Bridges on the Committee—if, at least, they were at this moment what they are seen called shortly afterwards, and so much organization was necessary for things being held together and kept moving; more would have called down frowns and brought up difficulties. In short, we see here the associates alone visible, the association being invisible. The Report of 1813 gives the members as a mere alphabetical list, not one name before another, town and gown all mixed together. Nor was this kind of association peculiar to Cambridge. Our materials reveal many such associations in letters which are but subscription lists in the Report. Country neighbourhoods have their social difficulties as well as seats of learning. The inner committee at Cambridge are, in the letters, observed constantly on the watch for something more open and declared, until, in 1818, the clouds lifted, patience and good judgment had conciliated academic distrust, and the friends of Missions were rewarded by seeing University, town, and county all in a happy fraternity of title.

*May 11th, 1813.*—BIRMINGHAM. The first organized attempt here was made this evening, when a few friends of the Society, belonging to the working classes, attached to the ministry of the Rev. Edward Burn, of St. Mary's Chapel, met to form themselves into an association; their plan being to procure twenty sub-collectors, each of whom would engage eleven others to obtain contributions of one penny a week. This was all that could be done at Birmingham for above a year, and the feeble beginning makes the splendid start at Bristol the more conspicuous. In the Report of 1814 the title of Association has been dropped.

*May 13th, 1813.*—LIVERPOOL. The Rev. Richard Blacow, Chaplain of St. Mark's, has, he writes, formed a Church Missionary Committee consisting of young men belonging to his large congregation. They are acting, he considers, with much zeal and prudence, and he has no doubt of raising from 200*l.* to 300*l.* a year from his own flock. As for recommending the Society beyond them he feels it utterly hopeless. He is quite isolated in Liverpool: St. Mark's, a spacious building erected by subscription, and one for which the trustees have never been able to obtain consecration, is quite ignored by the Corporation, who are patrons of all the livings, as well as by the clergy

who fill them, so that any society recommended by him would be sure of rejection by them. Here again is a striking contrast with Bristol, though not in the matter of Church patronage, for in that they were alike. How the path was for a long course of years laid open gradually for the advent of the Society in one of these great western port towns and so closely barred in the other, would be a subject of no little interest to study. On June 15th, Mr. Blacow wrote again, showing the way in which his own ministry was being aided by the association he was fostering :—

“Our little auxiliary is daily gathering strength. . . . A young friend not yet sixteen, whom I had set to work on Tuesday last, brought me a list of thirty names into the vestry on Sunday morning, who had all paid him a quarterly subscription of thirteen pence each. I already begin to see in this institution the seeds of much good, not merely from pecuniary contributions, but from the favourable bias it gives to those engaged in it. A door of *religious* access is also opened by it to some minds, which I found it difficult to get at, and which would have repelled any direct communication on spiritual topics.”

*May 19th, 1813.*—LIDDINGTON AND STOKE. These two villages near Uppingham were within the sharp southern angle of Rutland, and under the charge of the Rev. Henry Barfoot, who resided at Uppingham. On the above day he reported that his proposal for an association had been well received among his poor people, and he expected three or four collectors of one shilling weekly. Three months later, on August 10th, Mr. Barfoot wrote that his collectors, who were growing daily in love with their undertaking, then raised seven shillings a week from no fewer than seven or eight villages. Mr. Barfoot's poor people had thus the honour of beginning the Rutland Association.

*May 22nd, 1813.*—CLEWER. From this Berkshire village, a mile from Windsor, the Rev. Charles Jervis wrote that he had proposed an association to a few of his serious people, who had given their ready acquiescence. His plan was to nominate ten or fifteen persons as a committee, himself president, each committeeman engaging to supply him with a weekly sixpence by penny subscriptions. He went on to say :—

“In order to awaken a missionary spirit among them, without which the association will soon languish and expire, I purpose to request the attendance of every subscriber on the first Wednesday evening of every month at church, when I will read extracts from the *Missionary Register* and other interesting intelligence. We have a large schoolroom in the church, where I propose to meet, and *there* I can take occasions of reading what, in this place at least, would be deemed unbecoming the dignity of the pulpit. I shall open with singing and prayer, and conclude with appropriate addresses. On those Wednesday evenings when we do not assemble I shall recommend the subscribers to meet me at the throne of grace at a given hour.”

*May, 1813.*—BACUP. Here in the south-east of Lancashire the Rev. William Porter, among his congregation at St. John's Church, formed an association this month, as we are informed by his own letter of October 7th, 1813, wherein he also says that many of the members are among the poor, whose cheerfulness in bringing their monthly contributions, and earnest wishes for the conversion of the Heathen, are a great encouragement to him in his pastoral labours.

The date is confirmed and something further added in his letter of April 11th, 1814, remitting 9*l.* collected "in twelve months," and from associations formed chiefly among the poor of his flock and the Sunday-school, the more opulent liberally supporting the Bible Society.

*May, 1813.*—DRAYTON BEAUCHAMP. This was a country living of the Rev. Basil Woodd of Bentinck Chapel, instituted April 5th, 1808. Mr. Woodd had congregational collections here from 1810 regularly up to this time, but we have seen no account of the forming of an association, which designation first occurs in November, 1813, accompanied with the announcement of one half-year's contribution. It was probably therefore formed after the fervours of the May Anniversary. The first Report that calls it an association is that of 1814, where the president is the Rev. Basil Woodd; treasurer, the Rev. Samuel Maddock. We must not forget to add that this Buckinghamshire parish was once held by Richard Hooker.

*June 2nd, 1813.*—WOOBURN. Of this pretty Buckinghamshire village, near Beaconsfield, the Vicar was Thomas George Tyndale, the early friend of Haldane Stewart and William Marsh. Hearing that Mr. Basil Woodd was about to preach in his parts at High Wycombe, on June 3rd, Mr. Tyndale took measures to secure him for Wooburn. In asking Mr. Pratt for printed summaries of the Society's work for previous distribution, he made special request that in the usual heading the word "Church" might be omitted, hoping in that case to get all the Dissenters, who were a large body in the parish, to attend the sermon, which otherwise they might have avoided. A copy of the paper surviving, and headed "Missionary Association for Africa and the East," shows that the request was complied with. The incident illustrates the times, showing the conciliatory disposition of the Society and its friends, as well as the willingness of Dissenters to attend church when there was such an evident disposition to meet rather than provoke their prejudices. Other examples of Dissenters attending the Church Missionary sermons meet us, though we have found no similar instance, except at High Wycombe, of the suppression of the title Churchmen were so proud of, or of its being asked for or expected. Mr. Tyndale, over-anxious perhaps in a first experiment, may on this occasion have possibly underrated the large-heartedness of his Nonconformist neighbours; but he certainly gave proof of his own.

*June 3rd, 1813. Thursday Evening.*—HIGH WYCOMBE. Of this town in the south of Buckinghamshire, some six miles from Wooburn, with Loudwater midway between, the Vicar was the Rev. James Price, and the Curate the Rev. Charles Bradley, whom Mr. Pryce, mentioned below, describes as "a very pious and zealous young man." *Sermons preached at High Wycombe* was the title of one of Bradley's volumes afterwards published. The centre of Church Missionary activity in these parts had long been Loudwater, a chapelry of High Wycombe, the minister of which, the Rev. William Pryce, had had annual sermons for the Society from 1806. The Vicar of the mother-

church had not manifested an equal interest, but was gained over by Mr. Pryce, who suggested an application to Mr. Basil Woodd for a sermon. Mr. Woodd, besides being an able preacher and a distinguished advocate for the Society, was a Buckinghamshire clergyman, as Rector of Drayton Beauchamp, some sixteen miles to the north, near Tring, and he had preached the Archdeacon's Visitation Sermon at Aylesbury with high approbation. The Society had at that time no more than a single subscriber at High Wycombe, Mr. J. B. Slater, whose name had appeared from 1810. At High Wycombe the Dissenters were very numerous, and of course they supported the local London Missionary Association which had been established in the town; besides which, even many Churchmen who had become interested in Missions subscribed to that organization, from having none of their own. The same thing was going on everywhere, and it was high time for the clergy, and the bishops as well, to show a readier interest in Missions, if not for the Missions' sake, at least as one way of preventing their flocks sometimes straying into other folds and perchance finding the rule there to be more life and deeper earnestness. That High Wycombe was on a par with Wooburn as to the strength of Dissent would appear from the fact that the sermons at the two places were advertised in the same sheet under the one mutilated heading, "Missionary Society for Africa and the East." Mr. Basil Woodd's sermon, the first ever preached for the Society in the parish church of High Wycombe, produced 67*l.* 17*s.*, though that was virtually the collection of two congregations, as the Loudwater people attended it, their own sermon being omitted that year on purpose that they should do so. How acceptable Mr. Woodd and his advocacy proved is shown by the Vicar's warm expressions to Mr. Pratt in remitting the amount of the collection. It gave him great pleasure to convey the liberality of his people to that very excellent Society, contributed after a most impressive sermon. Already, on June 11th, when he wrote that, he was able to add:—

"We are now engaged in establishing a Penny Association in aid of the parent Society, of which I hope soon to give you a good account. May God prosper every effort in so good a cause. . . . Mrs. Price begs to join me in the kindest regards to Mr. Basil Woodd, with whose company we were much delighted."

Who can avoid seeing that this Church Missionary sermon, and this visit from the minister of Bentinck Chapel, were a day's blessing to the whole place, pastor and people alike? Mr. Bradley wrote on August 19th that though they had succeeded in establishing an association, Mr. Price president, himself treasurer and secretary, the priority acquired by the London Missionary Society was against them, and they had to gather from a field which others had already gleaned. Yet the penny subscribers even then numbered 180, and were expected soon to reach 200. A committee had been thought at present unnecessary. So there was much for Churchmen to make up even at best.

---

## BUDDHISM AND ITS MORALITY.



THE *Indian Statesman*, in several of its issues of November and December of last year, published a correspondence which is important on various grounds. Its subject is the morality of Buddhism, as compared with that inculcated by our Lord. The writers are the Rev. Graham Sandberg, Chaplain on the Bengal Establishment, and Dr. J. Bowles Daly, Editor of the *Indian World*.

The correspondence makes clear the painful fact that those who now go to India, whether missionaries or chaplains, as preachers of the Gospel of Christ, no longer find themselves confronted merely by Native champions of Heathenism. They are compelled to meet in controversy Europeans who have reversed the happy experience of the Thessalonians, and have turned *from God to idols*, to deny even the existence of the True God.

At present prominent among these sad apostates stands Mr. Bowles Daly, LL.D. of the Dublin University, and once, Mr. Sandberg implies, a clergyman of the Irish Church. For some years he has made Ceylon his headquarters, identifying himself with the Buddhists, and endeavouring to excite among them a revival of religious zeal. Recently he has transferred himself to India, and is endeavouring to disseminate there his principles of unbelief. In addition to his editorship of the *Indian World*, he occupies the position of hon. secretary of the Buddhist Text Society, which has for its object "the making of original researches into Buddhist literature generally, and into the history and geography of Buddhist countries."

At one of the meetings of this society, held at Darjeeling, Dr. Daly ventured on the statement that "the books of Buddhism set forth teaching identical with that laid down by Christ in the Sermon on the Mount." This did not long remain unchallenged. Mr. Sandberg lost no time in calling on the Doctor to give proof of the correctness of his assertion. The reply is valuable in its way. It affords sufficient proof that whatever Buddhism may do in the matter of teaching morality, it certainly has not, in this case at least, accomplished much in producing that spirit of forbearance and gentleness which the Sermon on the Mount inculcates. After giving what he conceives to be sufficient answer to his critic, Dr. Daly declines further controversy with Mr. Sandberg "or any of the ignorant spawn who follow his track"!

In defence of his position attacked by Mr. Sandberg, Dr. Daly quotes part of one of the first discourses attributed to Gautama. It is evidently his *pièce de résistance*. He makes general statements, but it is here only that he ventures on quotation. It is as follows:—

"The perfect one, O monks, is the holy supreme Buddha. Open your ears, O monks, the deliverance from death is found. I teach you. I preach the law. If you walk according to my teaching, you shall be partakers in a short time of that for which noble youths leave their homes; you shall, even in the present life, apprehend the truth itself, and see face to face. There are two extremes, O monks, from which he who leads a religious life must abstain: one is a life of pleasure, devoted to desire and enjoyment; that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification: it is gloomy, unworthy,

unreal. The perfect one, O monks, is removed from both these extremes. The middle way enlightens the mind, enlightens the eyes, leads to rest, to knowledge, to enlightenment, to Nirwāna. And what, O monks, is the middle way which the perfect one has discovered? It is this sacred eight-fold path, as it is called: Right faith, right resolve, right speech, right action, right living, right effort, right thought, right concentration. This, O monks, is the middle way which the perfect one has discovered, which enlightens the eye and enlightens the spirit, which leads to rest, to knowledge, to enlightenment, to Nirwāna."

Mr. Sandberg justly contrasts the "pompous vagueness of expression" of this extract with the clear, definite teaching of our Lord with which Dr. Daly regards it as identical; and he asks how much instruction it would convey to an anxious soul seeking guidance in daily life, in its journey to eternity. "Right reason, right thought, right action"—these sound worthy precepts. No one wishes to detract from their indefinite excellence; but very few, except this Hibernian Buddhist, would venture to put them side by side with the denunciations of evil and directions in the way of holiness contained in the Sermon on the Mount. As we may take it for granted that the Doctor did his best in his endeavour to crush his adversary, we may also assume that, within the range of his acquaintance with Buddhism, there is no more forcible statement in support of his proposition than that which he has adduced. It will hardly be held sufficient in the eyes of impartial judges to establish that for which he contends.

But the case on the Christian side needs to be pressed further, if the entire futility of the Doctor's assertion is to be made clear. In his reply to Mr. Sandberg, he says that to establish his point he "takes Buddhism as a whole." It is therefore allowable, if possible, to oppose to his quotation one taken from any other part of the Buddhist writings which may bear upon this subject.

It would hardly be fair to lay at the door of Buddha himself all that bears the name of Buddhism. It is exceedingly difficult to ascertain with anything like certainty how far the Sage is individually responsible for the system as now believed and taught. According to universal, though probably apocryphal, belief in Ceylon, his doctrines were handed down orally for 450 years after he attained to Nirvāna, and committed to writing at the Alu Wihāra, in the Mātale district of that island, only some fifty years before Christ.

But as Dr. Daly takes his stand on Buddhism as a whole, it is certainly permissible to refer to books which, though forming no part of the "Tun Pitaka," are by Buddhists included in their "canon," and looked on as containing authoritative teaching with reference to the subjects of which they treat. Such a book is the "Sadharmma-ratnakaré," containing much information as to the rites of the system, and defining the sins which Buddha forbids.

The following is the teaching of this book on the subject of untruthfulness:—"Four things are necessary to constitute a lie: (1) There must be the utterance of the thing that is not. (2) There must be the knowledge that it is not. (3) There must be some endeavour to prevent the person addressed from learning the truth. (4) There must be *the discovery by the person deceived that what has been told him is not true*"! There is here then the distinct teaching

that if a man only succeeds in lying so cleverly that he can escape detection, he is not to be accounted guilty of having lied at all. And this is the morality which is placed in comparison with that taught by Christ !

I might from the same book take similar definitions of still grosser sin, and show them to be equally defective. But I forbear. One instance proves all that is required.

But I would appeal to another witness as to the practical effect of exhortations to "right speech, right living, right thought," &c., on those whom naturally they would be expected most powerfully to influence. For the Buddhist priesthood—the "monks" addressed in the extract given above—are laid down rules of great particularity and stringency. They, in the system, stand above the gods, and receive and accept the worship of the laity. It may well be expected that a code of morality so high in tone as that which Dr. Daly extols, would, especially in a class regarded as superior to ordinary mortals, produce commensurate results. Whether that expectation is realized no one can better judge than Dr. Daly himself, and his testimony on the subject is most valuable.

He has recently occupied in Ceylon the position of "Commissioner" under Government, to examine into the working of the "Buddhist Temporalities Ordinance," an Act which, thanks to Lord Stanmore—then Sir Arthur Gordon—constitutes Buddhism the only "established" religion in the island. He claims to have visited in four years about 1300 of the *pansalas*, or monasteries, so that he is enabled to speak from large personal experience, and is certainly entitled to be heard.

His Report to Government, which lies before me, is a very remarkable document ; no more striking commentary could have been written on the morality of Buddhism from its practical side. No writer with whom I am acquainted has drawn a darker picture of the Buddhist priesthood as a whole, or has been more scathing in denunciation of their dishonesty, untruthfulness, and general depravity. Not only in the opinion of this candid Buddhist does "brutal stagnation of mind prevail in the monasteries" ; language seems hardly strong enough to describe the corruption existing on every side. Of one *pansala* his report is : "Its funds are mismanaged, and a system of wholesale fraud is being perpetrated." Of another he says : "This temple is scandalously mismanaged ; its monks, four in number, are idle and depraved." A third temple had "procured for itself a terrible notoriety" through the use of poison for the removal of troublesome claimants of its property. And these are but specimens. Other portions of the Report are more gross still, and refer to abominations which forbid mention.

It must certainly be a strong effort to dissociate the theoretical from the practical which enables this outspoken Doctor still to profess his faith in Buddhism, and to proclaim and strenuously uphold its superior morality !

I have above alluded to the code of morals laid down for the Buddhist priesthood. It is contained in the "Viniya Pitaka," a



division of the doctrine specially prepared for the monks. A study of the books affords a sufficient explanation of the state of things which Dr. Daly describes. The contents tend to induce the practice of the very sins they profess to condemn. In the "Vinaya Pitaka" sin is not condemned in the abstract. The prohibitions deal with offences already committed. The "Pârâjikâ" book of the "Vinaya" relates the commission of some sin by a member of the confraternity. Its details are narrated with disgusting particularity. The facts are brought to the notice of Buddha, frequently by the confession of the offender himself; and then that sin is condemned, and for the future prohibited. The moral effect of the study of such a record may be more easily imagined than described. With the desire of affording to European dabblers in Heathenism an opportunity of becoming better acquainted with the *arcana* of a system extolled as superior to Christianity, one of the Ceylon missionaries, the Rev. Stephen Coles, translated a portion of this work and brought it to England to have it printed. He was informed by the publisher to whom the manuscript was submitted that its publication in English would render him liable to prosecution for disseminating obscene literature!

Those who, like Dr. Daly, have adopted Buddhism as their creed are ready to retort that the Bible in some instances describes gross sins, and yet that Christians do not on that account reject its authority. There is to this a twofold answer. In the first place, the Book to which Christians turn for teaching nowhere enters into prurient and hateful details of such sins, while in the "Vinaya" they abound; and, secondly, where Holy Scripture does deal with such subjects, there is never a word which palliates the evil: to sin is accorded the condemnation it deserves.

Let one instance suffice to show how very different is the treatment they receive in the system which Dr. Daly defends. In the "Vinaya" two classes of sins are recognized, similar to the division into "mortal" and "venial" adopted by Rome. The commission of mortal sin—"pârâjikâ"—excludes, *ipso facto*, from the priesthood; venial sin—"pacitti"—is easily atoned for, and regarded as of small consequence. In the "Vinaya," among other abominations too gross for mention, occurs the record of one special offence which for vileness of conception exceeds anything that can be imagined. How anything so terrible ever entered the mind of man or devil passes my comprehension. And this sin, when referred to Buddha, from the very fact of its utterly unnatural character, is classed not as "pârâjikâ," but "pacittiya"—not as mortal, but as venial!

That the morality of Buddhism contrasts favourably with that of other Heathen systems is admitted. Its books contain many precepts which excite admiration, and reflections which emanated from deeply thoughtful minds. But when fairly placed side by side with Christianity, the vast difference between man's work and God's stands out apparent to every unprejudiced observer. Well says Bishop Copleston of Colombo, with reference to the prohibition of individual sins, accompanied with the details of their commission, as described above: "Let those who talk of comparing the Buddhist morality with the

P P

Christian, compare this method of illustrating a commandment with that by which our Lord Jesus Christ, in the Sermon on the Mount, let in, by a word, a flash of light on the inner meaning and life of each precept as He touched it; or with the way in which His Apostle showed up the root and value of outward morality when he said, 'Lie not one to another, brethren, for ye are members one of another.' The two moralities have no more in common than a list of bones on paper has with a living body" (*Buddhism, Primitive and Present*, p. 201).

Only another word need be added. Dr. Daly's Report indicates how completely the moral principles of Buddhism have failed to influence the lives of those most bound to enforce them. He does not allude to, because he does not understand, the reason of failure. Buddhism has in it no living principle, and it appeals to nothing higher than personal selfishness. It knows no Living God, whose commands are those of an Almighty King, and whose precepts are those of a wise and loving Father. It touches no chord which vibrates with gratitude in the realization of pardon purchased and bestowed; and in its denial of the existence of a personal soul in man, it quenches that stimulus to holiness and purity of life which lies in the blessed hope of a glorious and sinless hereafter. However subtle its metaphysics, however profound its so-called philosophy, however excellent some of its precepts, such a religion leaves untouched man's moral nature; it fails to reach and influence his heart, and must be, as experience demonstrates that it is, powerless to elevate as it is impotent to save.

J. IRELAND JONES,

*Jas. Long Lecturer on Buddhism.*

## OUR PERSONAL RESPONSIBILITY.

BY THE REV. W. E. BURROUGHS, B.D.,

*C.M.S. Central Secretary.\**



AM sure that my first words here this morning ought to be words of gratitude and words of thankfulness; of gratitude, first of all, to Almighty God for His great goodness in permitting me to see my way to take up the work that has been offered me in connection with this great cause; and then of thankfulness to my brethren, who have extended to me, a stranger, such a brotherly and kindly greeting. It has often been said to me, and of me, since I made up my mind to this step, that it has involved me in some sacrifice—the word "sacrifice" has been used of me by my own beloved diocesan from the platform of Exeter Hall. I am very sorry that such a word should have been used; I cannot conceive it to be a "sacrifice" at any time, to do what seems to be the will of God. I can never admit it to be a "sacrifice" for a man to be permitted to put forth his hand to help forward the great missionary work of the Church of Christ. But, gentlemen, I come to this work, as you all know, from a very different path of life, a very different sphere of labour; and yet, perhaps, my brethren, the Honorary District Secretaries throughout the country, will not feel it altogether a disqualification in their Central Secretary that he should be imbued with a quarter of a century of Parochial work, for I often

\* Speech at Mr. Wigram's Breakfast in the Lower Exeter Hall, May 2nd, 1895.

think there is an idea latent in the minds of many of an opposition between the claims of the Secretary of such a Society, and the demands of the Parish. I do not know what I may develop into after a few years of secretarial work, but I think it will be very hard to disabuse my mind of deep-seated sympathies and happy memories; these must ever remain with me after so many years of happy pastoral work in the sister country.

It was told me, in connection with this meeting, that if I limited my remarks this morning within reasonable bounds, there would be time and opportunity for a more general discussion of matters which could not fail to be of immense importance to us all. I shall therefore confine anything I have to say this morning to a very simple, but I believe an all-important, point with regard to our home position and organization—one, I mean, not more new nor unthought of than the simple question of our *Personal Responsibility* with regard to the present position and needs of missionary work. You will notice that that very question of *personality* or *individuality* occupies a double position in the Word of God. Sometimes we are reminded by the Spirit of God that we should sink our personality and individuality, that we are to remember, and be deeply impressed with the conviction, that we ourselves are of very little importance indeed with regard to the work of God. It was to teach him this lesson that Moses was sent for forty years into the wilderness. He “supposed” (Acts vii. 25) that God was going to do great things by him; and it was not until he learned how little and how powerless he was, that he was fit to undertake the work of God. But there were other men on whom the Spirit of God impressed the lesson that until they were sufficiently conscious of their individuality, they were not fit for His work. Take, for example, that Old Testament worker for God—Gideon. Here was a man who has apparently given up all hope of the success of God’s cause; he was threshing wheat; he was unimpressed by the possibilities of ransoming his country from the thralldom of the enemies that hold it, till God taught him the lesson of individual responsibility by two remarkable signs (all God’s “wonders,” to any man whose eyes are spiritually open, develop into “signs”), and these two signs were just to teach him the lesson of individual responsibility. The first sign was when he was told to spread the fleece on the dry threshing-floor, and in the morning the ground was still dry, but the fleece was wet with dew, so that Gideon could wring out from it “a bowl full of water.” That fleece was Gideon; and he himself, in the midst of the dry surroundings in which he lived, was taught the lesson that it was possible for him personally to be so filled by the Spirit of God, that when he should be “pressed together” by the force of circumstances round about him, as the fleece was pressed, there might be evidence of the Spirit’s Presence, the “bowl full of water”—the man should find that the Spirit of God had fitted him individually for the great work before him. Then the sign is reversed, and the same fleece, spread on the floor, is found dry in the morning, while all the floor around is wet with dew, reminding Gideon again that unless a man realize his personal individual responsibility towards God, it is possible for him to be in the midst of “showers of blessing,” and yet to be himself absolutely devoid of the Holy Spirit, and so incapable of doing the work of God. The same lesson is taught in Judges vii. as we have just noticed in Judges vi.—only to the community this time. Here are 32,000 men; there is always great danger in numbers, remember that; so these must be brought down to the number of God’s figures, and at last a little band of 300 stands forward to do God’s work. But how did God choose those 300 men? It was not by mere casual circumstances, nor by a mere arbitrary arrangement, that God made the selection. All these men were chosen from the way in which they thought of their own

personal comfort, from the way in which they regarded their work, and their personal responsibility. Those men who knelt down to take a comfortable and leisurely draught of the cooling stream, were not the men wanted; but those who hurried on, realizing that upon each one of them rested responsibility for expected victory, who simply took the handful of water to quench their thirst, while they still marched onward to the work of God, these were the men God wanted. When they had learned this lesson, the lesson of their personal responsibility, then God sent them forth to the emancipation and deliverance of their country! We have all to rise to the consciousness of personal responsibility. One could not help thinking, as one beheld that vast mass gathered together on Tuesday in the adjoining hall, that while God was to be thanked for that multitude, there was still the danger inherent lest we might lose therein our sense of personal responsibility. Each one of us, I take it, has to-day, as we separate and go to our several spheres, to look up to Him with a humble, devoted, and prayerful cry, forgetting all others, and only mindful of ourselves, and ask in that solitary and singular number, "Lord, what wilt Thou have me to do?"

And for the furtherance of such work as this in our several parishes, I would remind you, as a topic upon which I should be very thankful if a portion of our discussion is spent, of the appointment of our men specially fitted to conduct Missionary Missions throughout the country. I believe many of us are of opinion that this is fraught with possibilities of great blessing, and it would be a great assistance to us to have such light and guidance as may be gained from hearing your views. But there is one thing that I would venture to mention as a simple, practical fact, and that is, that we must—those of us who are identified with the carrying out of this great missionary work—we must keep ourselves abreast of the information of the present day—I mean the Church Missionary information of the present day. We must be essentially up-to-date with regard to what is going on in the mission-field. I have been told that the only privilege which is afforded by the Central Office to the Honorary District Secretaries is that they are provided monthly with a free supply of the publications of the Church Missionary Society. Well, gentlemen, it is an old commercial truism that we value a thing very much at the price we pay for it, and I am sometimes inclined to think that the Church Missionary Society is not conferring upon you such an unqualified blessing as might appear; indeed, if it leads you to leave that monthly packet unopened or unread, I should certainly prefer to charge you double price for it. But allow me to assure you that for you and me it is a matter of intense importance, nay more, it is a matter of solemn religious duty, to make ourselves acquainted with missionary facts each month. A member of the S.P.G., a Society whose objects are so akin to our own, said to me a few days ago, "Your Society is at an immeasurable distance beyond ours in its missionary publications." We are all aware that this is a simple statement of truth; but this being so, it places us under a solemn responsibility. If there is put within our reach, in such an attractive form, the latest news from the front, it becomes us to be thoroughly acquainted with what is being done. Our Chairman said this morning that our age is characterized by three features. It is an age of ignorance of missionary work, and that ignorance can only be eliminated by our being acquainted with what is being done; it is an age of indifference, and that indifference can only be quickened by our propagation of the truth; and it is an age of scepticism with regard to missionary results, and that can only be met by giving to sceptical friends the monthly records that come up to us. As the sun cannot afford to pour forth its heat and light upon the

world except it receives the elements for that heat and light, as astronomers tell us, from that strange meteoric shower which appears to be continually poured upon it,—so you and I cannot afford the light and warmth of missionary work and truth to our parishes, unless we are careful to have continually poured into our hearts and minds a constant fresh supply of material.

Then another thing, belonging to the simple, practical details of our work, is the help which we might expect to receive from such a gathering as this in the pulpit and platform work of our Society. There is a tremendous strain upon the Central Office to provide suitable preachers and speakers throughout the country. I am strongly hoping that that demand will become tenfold greater as the days go by ; but I am equally sure that the supply which is usually drawn upon cannot be tenfold increased. Only yesterday, my friend Dr. Lankester gave me to understand that he intended to be to me, as he feared he was to my brother Mr. Grubb, a deadly enemy to the too great use of returned missionaries. (Applause.) I am very glad to find that my remark evokes some applause in this room. Remember every approving voice is thereby pledged to do what it can to release our missionaries from the strain of overwork ; and, gentlemen, I find no way in which we can do this except by proving that we are ourselves sufficiently qualified to go and to tell our neighbouring parishes what is being done ; and by these parishes ceasing to require at every missionary meeting the presence of our brethren, who like Gibeonites come to us with marks of long travel !

I would only say, in conclusion, that it seems to me as if, in the carrying out of this work, you and I, making a fresh start in another year of service, must be assisted and upheld by the same old principles as have held us up hitherto. There are three thoughts which I would give you as we enter on one more round of service. First of all, let us enter upon it with the strong old personal *love* to the Lord Jesus Christ, which is brought forth in the heart only by a deep sense of His personal love to us. I believe there is nothing else but that to sustain us in the carrying out of this work. You and I are not to be deceived by the multitudes that gathered round us this week at our Anniversary. For my own part I do not believe that Church Missionary work or that Evangelical principles are going to be popular ; as long as the human heart is what it is, there will be a natural revolt against both. But there is one thing to keep us going ahead, which may find its analogy in what I have often seen in that sweet seaside parish which I left for this big city of London. I have often watched the outgoing mail that connects our island with yours. Sometimes the sun was shining, sometimes the decks were crowded with passengers, sometimes the flags were flying, and everything was gay and beautiful, and the vessel went with the breeze, and all was bright. But at other times the wind was contrary, the waves were raised up on high, and few passengers would go on board. But the mail-bags were there, the ship had her message to deliver, and, in spite of adverse circumstances, the vessel set out for the other shore, driven by the power of steam, and so in spite of opposition it reached your land with the message it had to bring. Sometimes we, too, have things favouring, sometimes we begin to think things are all bright around us : but again there are times when all seems against us, when the multitude is against us ; and then it is that you and I can only be borne onward in our work, if we believe we have a message to deliver, and are bound to deliver it ; and thus by the power of the constraining love of Christ, we still go on, “steadfast unto the end” !

The second thought is, Let us enter upon our work, beloved brethren, not only strong in love, but strong in *hope*. Let us believe there is still a power in that old Gospel which we are commissioned to spread abroad in the world. I

daresay, amidst the hours of your home work, you are sometimes inclined to think the Gospel has lost its power. I am speaking to some of my brethren whose work lies among the teeming thousands of city parishes, and to others whose work is in the quiet of rural districts; but alike in the one and the other, in the stress and strain of parish work, and in the lonely retirement of village work, there is the thought borne in upon us sometimes that the Gospel message has lost its charm. We say, "I can see no fruit of my labour." At such times as these we must look beyond into the mission-field, to find that the Gospel is still "the power of God unto salvation." It was said not long ago in the Free Trade Hall, Manchester, by that great missionary, Bishop Ridley, at the commencement of his speech:—"The Church at home needs the Church Missionary Society's work, as much as the Church Missionary Society needs the Church at home," and I felt the truth of that remark in this direction as well as in others—that you and I, in hours of despondency, do need to look abroad to have our faith and our hope revived, by seeing what is there being achieved.

And lastly, let us enter on our work with simple *faith* and obedience to the command of God. "As truly as I live, all the earth shall be filled with the glory of the Lord" (Lev. xiv. 21). That missionary text is to be found in a very strange and striking connection. It was spoken by God to His people whom He had brought out of Egypt, in order that He might bring them into Canaan. Already were they in view of the object of all God's promises, and of all their desires. But they refused to claim the Promised Land, and allowed the dark hordes of Heathendom to claim and hold the inheritance which Jehovah had purposed to have for Himself and His people, and they were turned back to their wanderings, and died in the wilderness. Nevertheless, there is still the purpose of God unfulfilled; and so there is the oath of God Almighty to depend upon (and when God swears a thing, it will surely be done). "As truly as I live, all the earth shall be filled with the glory of the Lord." Forty years afterwards, the sons of these faithless, cowardly men stood in the same place, viewing those same hills of Canaan; but they, with a splendid faith and obedience, crossed the Jordan after the Ark, and went in and won the Jericho-triumph for Jehovah's name, and never rested until the banner of Jehovah-nissi floated from every rampart in the land! Are we and our sons determined in the simple faith of God to be stronger than our enemies? He at least will be true to His word, "As truly as I live, all the earth shall be filled with the glory of the Lord." "Lord, I believe; help Thou mine unbelief."

#### C.M.S. AND C.E.Z.M.S.



IN May last year, 1894, there appeared in the *Intelligencer* a long article on "Women Missionaries in C.M.S. Fields." That article contained a narrative of the development of Women's Work in the Society's Missions from 1820 downwards, including (1) references to some of the more eminent among the ninety-six women sent out by it between that date and 1885; (2) a brief account of the origin and growth of the three auxiliary organizations, the Society for Promoting Female Education in the East, the Indian Female Normal School and Instruction Society (now the Zenana Bible and Medical Mission), and the Church of England Zenana Missionary Society; (3) a detailed narrative of the circumstances which led to the recent extensive development of the C.M.S. staff of women missionaries, chiefly in fields and spheres of labour

not touched by any of the auxiliary societies. Then followed a discussion of the relations between C.M.S. and those societies, particularly the C.E.Z.M.S. It was explained that the position of C.E.Z.M.S. in our home circles supporting Missions had been considerably affected by the new development of women's work in connection with C.M.S. itself; and reference was made to the difficulty of adjusting the relations between the two Societies in view of this fact. The article concluded with an appeal to our friends to give their warm support to one, or all, of the three auxiliary societies; the exceptional claims of C.E.Z.M.S. being specially emphasized.

We hope that the friends who are interested in this subject will turn back to that article, and observe the clear light which the past history throws upon the questions which have lately occupied many minds. A good many things have been said hastily about both C.M.S. and C.E.Z.M.S., which would not have been said had the history been remembered.\*

We have now to state that fresh efforts have lately been made to place the mutual relations of the two Societies on a more satisfactory basis; and that, through the gracious providence of God, these efforts have been brought to a conclusion which, if not absolutely ideal, or fully meeting our wishes, does give promise of a happy development of Woman's Work in all our mission-fields.

It is not needful now, nor would it be profitable, to notice in detail the different proposals which have been suggested on one side or the other during the prolonged negotiations of the past six or seven months; but it ought to be stated that all these negotiations have been conducted by brethren in fullest sympathy one with the other, and only desiring, not to conserve the interests of this or that society, but to provide in the best way for the full development of that work of Christian women in the mission-field which God has already so abundantly blessed.

The problem for which we have been seeking a solution may be thus stated. The C.E.Z.M.S. was established on the same Evangelical Church principles as C.M.S., with the express object of supplying women missionaries for C.M.S. fields; and it has taken the principal share in providing for India, besides sending also to China and to Ceylon. It has worked in close co-operation with C.M.S.; many of the extensions and developments of its work have been undertaken at the request of C.M.S.; and its missionaries have done splendid service in the C.M.S. mission-fields. Its interests, therefore, are our interests; and in seeking them, we are seeking our own. But it has been found that the fact of C.M.S. sending out women missionaries tells in some quarters at home against the C.E.Z.M.S. The grounds of appeal which C.E.Z.M.S. would have if C.M.S. employed no women would naturally be much stronger than they are in existing circumstances. Of course the needs and claims of the great world call for the first consideration; and it cannot be doubted that the provision by C.M.S. of women missionaries for its Missions in West and East Africa, Egypt and Palestine and Persia, parts of Ceylon and China, Japan and the North Pacific, has been of immense advantage, not only to C.M.S., but to the entire missionary cause. It is quite certain that a large proportion of the two hundred women sent forth by C.M.S. would, if C.M.S. had not sent them, either not have gone out at all, or have gone to other fields than those occupied by C.M.S. and C.E.Z.M.S. Moreover, the interest aroused by their going forth has had much to do with the general advance of missionary zeal and sympathy in the circles supporting both Societies. Nevertheless, the fact remains that

---

\* The greater part of the article of May, 1894, will be reprinted, and issued separately along with this one. It will be sent to any friend desiring to have it.

C.E.Z.M.S. cannot now put forward the very strong plea it would otherwise have had. To meet this difficulty is the problem which has needed to be solved.

Obviously, if India were left to C.E.Z.M.S. for the supply of its wants, and C.E.Z.M.S. could say to the Christian public, "C.M.S. sends no women to India," it would have a plea almost as irresistible as if it provided for the world at large; and when, as stated above, the negotiations between the two Societies were resumed, seven months ago, the C.M.S. Secretaries, understanding that C.E.Z.M.S. desired, if it were possible, that the principle of a division of the field might be adopted, endeavoured to draw up a plan which would leave Women's Work in India entirely to C.E.Z.M.S., all other countries being regarded as fields for C.M.S. women (with due exception for the C.E.Z.M.S. work in China and Ceylon). This, however, proved quite impracticable, for many reasons. It is needless now to state these reasons in detail; but we may just mention (1) that the existing work of C.M.S. ladies in India had to be considered, (2) that no arrangement could draw a line of demarcation between the "woman's work" of the wives and widows and sisters and daughters of missionaries on the one hand and the "woman's work" of independent single women on the other, (3) that considerable districts of India are not worked by C.E.Z.M.S., because the sister Society, the Z.B.M.M., undertakes them, (4) that the claims of India for more and more women missionaries far transcend the power of any one Society, or any two or three, to send them.

The C.M.S. Secretaries accordingly intimated to the C.E.Z.M.S. Secretaries that they had not succeeded in formulating a plan on the basis of a division of the field, but expressed their readiness to submit one for the union of the two Societies; and at the request of the C.E.Z.M.S. Secretaries, they did prepare such a scheme. The gist of it was that the C.E.Z.M.S. Committee should become the nucleus of a C.M.S. Women's Branch, for the direction (in co-operation with the existing C.M.S. Committees) of all the Women's Work in all the C.M.S. mission-fields, for personal correspondence with the women missionaries everywhere, for the promotion at home of interest in Women's Work, for the selection and training of women missionaries, and for the raising of funds for their support. Naturally, the difficulty of such a scheme lay in the adjustment of the functions of the two Societies, for it was not proposed by the C.M.S. Secretaries that C.M.S. should absorb C.E.Z.M.S., but that the identity and distinctness (though not the independence) of C.E.Z.M.S. should be preserved. The C.E.Z.M.S. Secretaries considered, however, that the scheme went too near to absorption to be acceptable; and obviously no such scheme could be successful unless the Society most affected by it gave it cordial approval.

The next proposal came from the C.E.Z.M.S. Secretaries. It was, in substance, the scheme originally suggested in 1893 by the C.E.Z.M.S. with a view to combination of forces, but with such modifications as were involved in limiting its operation to India. It was to this effect, that while to all countries other than India C.M.S. should send women missionaries itself, it should adopt C.E.Z.M.S. as its agency for women's work in India, and employ no women there except through this agency. It provided that C.E.Z.M.S., while working in virtual independence, should submit its proceedings to the C.M.S. Committee for approval, and that C.M.S. should be represented on the C.E.Z.M.S. Committee by three of its Secretaries. On the other hand C.M.S. was to subsidize C.E.Z.M.S. for the support of such part of the women's work in India as was committed to it by C.M.S. The C.M.S. Secretaries agreed to bring this scheme before the C.M.S. Committee, with a view to its adoption as a basis of arrangement. This was done at



the June meeting of the General Committee, with the result that a Sub-Committee, comprising several of the most trusted members, was appointed to consider the matter.

During the succeeding three weeks, the Sub-Committee spent many hours in a careful review of the whole question. Considerable difference of opinion manifested itself; but there were two points on which there was practical unanimity, viz. (1) that in view of the great needs of India, C.M.S. could not wholly transfer its responsibilities regarding woman's work there to any other Society, however honoured and valued, and (2) that nevertheless C.E.Z.M.S., from the circumstances of its history, justly called for very special consideration at the hands of C.M.S. Grave difficulties, however, seemed to many members to stand in the way of the C.E.Z.M.S. scheme; and ultimately it was agreed, with virtual unanimity, to submit the following proposals to the C.E.Z.M.S. Committee, and, if approved by them, to the C.M.S. General Committee:—

*Memorandum submitted by the Sub-Committee to the C.E.Z.M.S.*

"1. That the *status quo* be continued for a definite period of three years, viz. C.M.S. continuing during that period to regard C.E.Z.M.S. as the chief agent for women's work in the C.M.S. fields in India, and only retaining or sending C.M.S. ladies there in exceptional cases.

"2. That C.M.S. assist C.E.Z.M.S. by arranging to reconp C.E.Z.M.S. its expenditure on the personal allowances, &c., of such C.E.Z.M.S. ladies as are or shall be engaged, at the request of C.M.S., in working C.M.S. institutions (Girls' Schools and the like).

"3. That C.E.Z.M.S. retain its independence, the proposals made by it for C.M.S. exercising an official share in its counsels and control over its proceedings being dropped.

"4. That C.E.Z.M.S., during the time specified, make a strong and earnest effort, under the blessing of God, to enlist and send forth a large number of additional missionaries, with a view to a more adequate supply of the needs of India.

"5. That in this special effort C.M.S. render C.E.Z.M.S. definite and vigorous help, by publicly advocating the needs of India and the claims of C.E.Z.M.S., and by encouraging to the utmost offers of service and contributions for India in connection with C.E.Z.M.S.

"6. That the Women's Organization in connection with C.M.S., which is needed not only for the support of C.M.S. woman's work in Africa, Palestine, Persia, China, Japan, &c., but also for the development of woman's work at home in behalf of the Society as a whole (and which would be needed equally even if C.M.S. had no women missionaries at all), be established and started on an active career as quickly as possible, with a view to reaching many circles not reached, or only partially reached, by C.E.Z.M.S., and that this organization be definitely used, not only in behalf of C.M.S. work, but also to advocate the claims of C.E.Z.M.S., as virtually responsible for a large department of the Society's missionary operations.

"7. That C.E.Z.M.S. on its part, in accordance with its proposals as laid before C.M.S., give frank recognition and open sympathy to the women's work of C.M.S. in Africa and the other lands above referred to, as a development neither anticipated nor thought of at a time when India alone had been fully recognized as a field for women's work, but to which the providence of God has plainly pointed in the last few years.

"8. That while C.M.S. will loyally refrain from taking steps to increase its staff of women missionaries in India during the period of three years, or even to fill up vacancies in its existing staff, unless in either case the necessity for doing so should in the judgment of the C.M.S. Committee be clear, C.E.Z.M.S. will offer no objection to its maintaining its present staff or slightly increasing it should special circumstances arise; and that while it is not possible to define beforehand what these special circumstances should be, the following should be mentioned by

way of illustration as warranting C.M.S. (in friendly communication with C.E.Z.M.S.) in sending ladies to India:—(a) Need for them arising in parts of India to which C.E.Z.M.S., in virtue of any understanding with Z.B.M.M., does not send women; (b) the inability of C.E.Z.M.S. to meet an urgent need in those parts of India for which it is primarily responsible; (c) exceptional cases due to personal considerations.

"9. That no defined division of work, either by geographical area or by the nature of the work, is practically possible, as between the women missionaries of the two Societies respectively; but C.M.S. will loyally seek, as far as possible, not to place ladies at stations occupied by C.E.Z.M.S., though cases where C.M.S. and C.E.Z.M.S. ladies are now together at one station need not be interfered with.

"10. That at the end of the period of three years either Society be at liberty to bring forward new propositions."

The C.E.Z.M.S. Committee accepted this Memorandum, except as to the three years' period. They viewed the matter in a generous spirit, and were unwilling that C.M.S. should bind itself on their account in the way proposed. This being so, the C.M.S. Secretaries did not submit the Memorandum to the C.M.S. General Committee for adoption clause by clause, but proposed certain independent Resolutions, which, on July 9th, after full discussion, were adopted (with the addition of the last few words, "but that," &c.):—

"1. That the Report of the Sub-Committee, consisting of a Memorandum submitted by them to the Church of England Zenana Missionary Society, be received.

"2. That the Memorandum thus submitted be generally approved as a guide to this Society in its policy in regard to women's work in India under present circumstances, and in regard to its relations with the C.E.Z.M.S. at home.

"3. That paragraph 2 of the Memorandum be approved as to its policy, but that action upon it be deferred until the Estimates Committee have had an opportunity of reporting upon it.

"4. That the Committee thank the Committee of the C.E.Z.M.S. for their letter communicating their approval of the Memorandum submitted to them, and warmly appreciate their expressed reluctance that C.M.S. should be bound even for the short period proposed by the C.M.S. Sub-Committee; and that in approving the Memorandum this Committee do so with the understanding that the proposed three years' period is not regarded as binding; but that the arrangement is to continue until terminated or modified by due notice on either side."

The position, therefore, now is as follows:—(1) C.M.S. earnestly desires a large addition to the women missionaries in India. (2) C.M.S. continues to look to C.E.Z.M.S. (and for certain districts to Z.B.M.M. and F.E.S.) to provide these women missionaries. (3) C.M.S. will continue, as at present, to direct women who apply for Indian service, or who appear specially qualified for it, to C.E.Z.M.S., assuring them that the two Societies are one in spirit and principle and purpose, and that every offer of service to C.E.Z.M.S. is really an offer of help to C.M.S. Missions. (4) C.M.S. will give every possible aid to C.E.Z.M.S. in pressing upon the Christian public the claims for India for women missionaries, and for funds to support them. (5) C.M.S., however, in exceptional cases, such as those indicated in Clause 8 of the Memorandum, will continue to send its own women missionaries to India. (6) This policy is not limited to three years or any other period. It can be changed after a shorter interval should circumstances change; or it can be extended indefinitely should this seem to prove the right course.

We entertain an earnest and confident hope that, through God's blessing upon our united efforts, a fresh impetus will be given to the splendid work done by the Church of England Zenana Missionary Society in India. The value of that work cannot be over-estimated. It is a high honour to any

Christian woman to have a share in it. We trust that all our friends will do their utmost to encourage offers of service for so inviting a field. We do not at all forget that we want more women for other fields: for Africa, for the Mohammedan lands, for China, for Japan. Still, India's claims are unique, and its needs are quite as urgent as those of China or Africa. It would be a grand thing if the noble staff which the C.E.Z.M.S. has there could be doubled in the next year or two. Let us all unite in fervent prayer that the Lord will grant us this great blessing.

## TAMIL EVANGELISTS IN TRAVANCORE.

### A "MISSION" TO SYRIAN CHRISTIANS.

#### LETTERS FROM THE REV. J. H. BISHOP.

*Tiruwella, Feb. 27th, 1895.*



WO Tamil evangelists from Ceylon, Messrs. V. D. David and L. M. Wadsworth, are now visiting by invitation the Syrian Christians of Travancore, and conducting missions in all the principal Syrian churches wherever they are invited. They are both men full of faith, and of the Holy Spirit, thoroughly versed in the Word of God, have had considerable experience in evangelistic work, and speak with remarkable simplicity, without any attempt at human eloquence, but with great power, fearlessly exposing and denouncing sin, common Native sins, in such a way that few Europeans, however experienced, could ever attain to, such as lying, quarrelling, vanity of dress or jewels, caste pride, love of money, unkindness to wife, self-righteousness, trust in ordinances, lip-worship, pilfering, fraud in trade, false witness, impurity, &c. I need hardly add that the effect of such preaching has been like an electric shock right through the Syrian community. Many members of the C.M.S. congregations have also got blessed, but as we had so recently in our midst Mr. and Mrs. Walker from Tinnevely, whose labours were greatly owned and blessed of God, it was not considered advisable to organize another special mission for the diocese, nor could our friends have undertaken it, their engagements being so numerous amongst our Syrian brethren.

The evangelists have already been two months in the country, and they commenced at Trevandrum. But January being an exceedingly busy month with me, having to send in various financial and district returns for the

past year, prepare my annual report, attend Conference, make all the new appointments for the year, I could not myself see anything of the work; I only heard about it. I corresponded with Mr. David, and as this Tiruwella C.M.S. District includes Mārāmina and other important centres of the Reforming party, it was natural they should spend some time in this district. The result was that on Tuesday, February 12th, the two evangelists arrived here from Malapalli, and put up in the mission-house. By a singular coincidence, Miss Isabella Baker, from Cottayam, was then staying with us, and as soon as I introduced Mr. V. D. David, she exclaimed, "Why, we met before in England, a little more than a year ago, when I was staying with my cousin, the Rev. Evan Hopkins, at Richmond; you came there and gave some addresses to ladies, and I know that many received spiritual help therefrom. I was helped, too."

You will find Mr. V. D. David's name and Mission work frequently referred to in *What God hath Wrought*, i.e. the account of Mr. Grubb's evangelistic labours in Ceylon and Tinnevely, &c. He was formerly a schoolmaster in the C.M.S. Mission A.V. Boarding-school at Colombo, under the Rev. D. Wood. He says he owes his real conversion to God to the prayers and influence of his wife Mary, one of Mrs. Thomas's pupils at Mengnapuram; but he subsequently received a wonderful blessing to his soul, and yielded himself wholly to God. This was partly due to something spoken to him by a Salvation Army captain. Mr. Millard, the writer of the book above referred to, says frequently how useful and helpful they found Mr.

David, partly as an interpreter, and particularly in dealing with individual souls. I have no doubt also that Mr. David himself was much encouraged and helped in the Divine art of winning souls, and building them up, through the stirring addresses and striking Bible-readings of Rev. G. C. Grubb and his companions in toil.

On another occasion Mr. David accompanied his friends to Australia for mission services, and, as already has been mentioned, was invited to England, has spoken at Keswick, and his little tracts on the Christian life are sold by the Keswick publishers.

Mr. L. M. Wadsworth is not so well known, but he is equally earnest, and as well instructed in Divine things, and has had a remarkable spiritual experience. He is a younger man than Mr. David, and comes from Jaffna. He told me he knew the late Rev. E. M. Griffith, a fellow-student and friend of mine at the Islington C.M. College. I understood that Mr. Wadsworth's father is a C.M.S. agent, but I am not sure whether our young friend himself, like Mr. David, has ever been in C.M.S. employ or not.

After the evangelists had had one day's complete rest, which they much needed, the mission to the Syrians in Tiruwella commenced on Thursday, February 14th. As in other places, a huge *pandal* or shed had been erected outside the church to accommodate the large numbers who flocked to the services. I was not able to be present myself, as I was obliged to be in Cot-tayam for special Committee meetings; but I heard the Word was with power, and many were convicted of sin and brought to repentance and faith.

I returned on the Saturday, and had arranged with my friends, and sent out notices that special services would be held in the C.M.S. church here from Sunday, February 17th, to Thursday, February 21st (inclusive), except on Monday morning, which I begged the evangelists to take for a rest.

On Sunday morning, long before the service commenced, the large C.M.S. church, with its two aisles, was packed, and there was no room; so I arranged for an overflow meeting for women only in the boys' school. This latter meeting was kindly taken by Mr. David, while Mr. Wadsworth preached after morning prayers in the church, taking his text from the first

lesson for the day, "Where art thou?" (Gen. iii. 9).

Both the evangelists speak in English, but as Malayalam is somewhat like Tamil, they detect a mistake instantly, and have it corrected. Their addresses are very long, and the people never seem to get tired of hearing them, there is such a hungering and thirsting for the Word. They require two or three interpreters as a rule for each address, being full of energy and fire, and the Malayali interpreter cannot keep it up.

I have already referred to the character of their preaching, which is exposing sin, unmasking hypocrites, and showing the people plainly from the Word of God that whatever they may be called or considered, they *cannot* be God's children if they are living in sin, even what they may fancy is little sin. Their preaching naturally leads up to the after-meeting or personal dealing with souls, with which they take great pains. Their method of conducting the after-meeting appeared to me so exceedingly effective, that in order to help other workers, missionaries and soul-winners who may read these lines, I shall refer to it in detail. The main principles are the same as would be adopted by experienced evangelists all over the world in leading a soul out of self into Christ. But it was the practical working out of these principles which struck me so much—the catechizing, the repetition over and over again of important points, the simple illustrations, and the very few, but very appropriate and short texts which were employed. Such a method would be superfluous and wearisome in dealing with educated people, but with our poor Native brethren, many of whom could not read, some of whom were neophytes, others only catechumens, some inquirers, and very many who had not been accustomed to read the Bible and think for themselves, the plan adopted seemed to me admirable in its simplicity and thoroughness. The following is an outline of the plan:—(1) Those who, by holding up the hand, or rising from their seat, or in some other way, have signified their desire to forsake sin, and to come to Christ, are brought forward. They are questioned again and again as to whether they are really in earnest in wishing to forsake sin—all sin, not only some sins. They are generally

asked if they have any grudge or ill-feeling against anybody. If, as is often the case, one or two admit that they have, then, will you make it up? will you forgive the party who has offended you now at once from your heart? Is the party in church? Yes. Is the party kneeling down here? Yes. Then tell him you have no ill-feeling against him: you love him from this day. This is done. Many reconciliations were thus effected, e.g. bungalow servants who were not on good terms; a man apologized to his wife, and stroked her face in token of reconciliation; two boys kissed each other. Where the offending or offended party was not in church, the seeker of salvation promised as soon as possible to go and ask his or her forgiveness.

It is made very clear that as long as they are harbouring sin in their heart, they cannot receive forgiveness of sin. The missionary takes a book or something in his right hand. Now, as long as I hold this book, can I grasp another book with the same hand? He tries to do so; he cannot; but as soon as he drops the book, his hand is free to pick up another book. So you must let go your sin in your heart, or you cannot receive and retain the gift of pardon.

(2) The next point is that the inquirers are taken to Prov. xxviii. 13, 14, where they are clearly shown they must confess and forsake their sins, all of them, not covering up or making excuses for any little (?) sin. They are to confess, not to man, but to God. This is done. A short, simple form of confession is also slowly repeated after the missionary, something like the following:—"O Lord Jesus, I am a sinner; I have sinned very, very much. I am very sorry on account of my sins; I have no peace in my mind. Now I come to Thee for pardon and salvation. Amen."

(3) They are then asked if God has answered this prayer. They say, "Yes." How do you know? Can you *feel* anything? Very often they say they can, which is shown to be deceptive. The true reason why they may *know* certainly that the Lord has heard and answered their prayer is 1 John v. 14: "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." You did not ask for money or jewels or land, which might only have made you proud, and is not according to

God's Will, but to ask for forgiveness of sin is what God loves to hear, because He wants all men to be saved, and for this purpose He has sent His Son into the world.

(4) Then the next and most important point is, *How* can a holy and just God forgive your sins? The doctrine of the Atonement is then put before them in a very simple way—how the Lord Jesus agreed to do the Father's will, and to take upon Himself man's sin and punishment, and so to die for man and rise again. That wonderful soul-saving verse is then repeated slowly again and again, Isaiah liii. 6. Where are your sins now? On Christ. Who put them there? Jehovah. How do you know they are on Christ and not on you? God says so. How? By His Word. Can He be untrue? He cannot. Can your sins be on Christ and also on yourself at the same time? The missionary puts a small skull-cap on his head. Where is the cap? It is on your head. Now, see! it is removed and placed on the head of another man. Where is it now? It is on that man's head. Can it be on my head and on his at the same time? It cannot. Is it on my head now? let me see (feels with his hand). I can only feel my hair. The black cap is gone! So, my brother, your iniquity is laid upon Christ, and cannot be at the same time upon you. By question and repetition this point is made very clear, that as soon as a sinner is willing, God can forgive him, by transferring all his guilt to the Great Sin-Bearer, the Lamb of God, that taketh away the sin of the world.

(5) Has God forgiven *your* sins? He can do so; but has He? The men are directed to Mark ii. 5: "Son, thy sins are forgiven thee." The women to Luke vii. 48. Now Christ is no respecter of persons—He receives *all* who come to Him—"Him that cometh to Me, I will in no wise cast out." Therefore, this word is for you, if you are sincere in coming to Christ and wanting to get rid of sin. Then comes the questioning: How do you know your sins are forgiven? Some say, I am not quite sure, I don't *feel* anything. How does the prisoner at the bar know he may go, the case against him is dismissed? If the Vakeel tell him, will he go? No. If the Peon tells him, will he believe it? No. How

does he know for certain he is free? The *Judge* himself has pronounced sentence in his favour—the *Judge* has acquitted him. So he will say outside the court, I am free, the *Judge* told me so. Does he *feel* anything to show he is free? No. He knows he is free, because of the *word* of the *Judge*; then afterwards he feels very happy. So are your sins forgiven? Yes. Do you feel they are forgiven inside? No. How do you know they are forgiven? The Lord says so. How does He say so? In His Word. Yes; is that enough for you? Yes. "Heaven and earth may pass away, but My word shall not pass away." Will you cry now? No; because the Lord has forgiven you your sins, and you know they are forgiven.

(6) What must you do now? Will you pray now for forgiveness? No. Then you must thank Him with all your heart. Now get upon your knees and just thank Him and praise: "O God, I thank Thee with all my heart that Thou hast freely forgiven me all my sins for Jesus Christ's sake."

(7) A short hymn of praise follows, and the saved ones are asked whose children they are now? God's children, "because their sins are forgiven" (1 John ii. 12). But they could not be *really* God's children as long as they were loving sin and living in sin. They are then urged to come to all the meetings, that they may learn how to be kept from sin, how to read the Bible, and many other important points affecting the Christian life.

I have gone very fully into this subject of the after-meeting, as I thought it might be useful and suggestive to other workers in the Great Harvest Field.

Just a few words in conclusion about the mission here in the C.M.S. Church, Tiruwella.

We had two services each day in the church, with after-meetings. They lasted four or five hours each. It is estimated that the numbers varied from 1000 to 2000. A great number of Syrians came from different and distant parts, also a few Hindus. We had also simultaneous meetings in the schoolroom for women and children. We had early prayer-meetings, and short addresses on "prayer"; two special meetings with bungalow servants, which were blessed to the conversion of several nominal Christians.

On the Wednesday, February 20th, we had also special out-door preaching to the Hindus, close to the Great Pagoda. It was a small (about 200, including children) but very attentive audience; at our back we were supported by a deep array of Syrian Christians, most of whom had been blessed during the Mission. We preached and prayed. One Hindu youth came to the services, and professed to believe and to give his heart to the Lord; but he suddenly disappeared. I fear his friends may have become alarmed and removed him. If really convicted and convinced, he will yet come out boldly as the Lord's disciple. On Thursday morning one of the missionaries, Mr. David, kindly accompanied me to a large C.M.S. out-station, "Perenturatti," where we had a large gathering of Christians from the Pulayan caste, and some Syrians too.

An early morning prayer-meeting and a few words about the practical unbelief of believers in the omnipotence of Christ to quicken dead souls, was felt to be a very precious time of heart-searching and humbling ourselves before the Lord, by the few workers who were privileged to attend. The point was illustrated by the avowed belief of Martha, St. John xi. 22-27, followed by her practical want of faith (v. 39), which hindered the Master's mighty work.

At the Perenturatti service there was quite a breakdown amongst the people. Some, who had given way to drink, were afterwards shown how the Lord could deliver them even from the desire of *arrack*.

The last service in the mission proper here took place on Thursday night. The church was crammed, all the seats having been removed that the people might sit close together. Hundreds of testimonies were given one after the other in quick succession to blessing received. Wealthy landholders, men holding Sircar posts, women, children, all testified. At last there was no time to hear more. It was now getting very late, past twelve o'clock at night. Still one more fervent appeal was made to the unsaved to come to Christ at once and get pardon and peace. No doubt the testimonies had wonderfully softened hard hearts and broken stubborn wills. Some fifty responded to this appeal, or more. A space was cleared for them. They

were dealt with lovingly and faithfully, in the way I have already pointed out. We did not leave the church till 2 a.m. A great many people slept in the church, as they had done before. Some of the best Syrian families were present, men and women, and several leading Cattannars (Syrian priests).

The sale of Bibles and Testaments has been enormous; we cannot print and bind them fast enough. Every Christian is told he must have his own Bible, and if he has no money he must sell something and buy one.

On Friday morning we had a consecration meeting for our Mission workers. Mr. David gave us his experience. It was felt by us all to have been a time of very great blessing, as the promise, and a living witness to the promise of heart-cleansing and keeping was put before us. This meeting was not over till 4 p.m. Then in the evening we had open-air preaching for the Syrians, all who had received blessing accompanying us. The Vicar, General, the Rev. Thomas Cattannar presided. It was an effort to reach the anti-Reforming or Patriarch's party, who had been, I hear, prohibited (though many came) attending the meetings. We assembled in an open space in front of some shops in the old bazaar. Chairs and a table were brought. The people all sat down on the ground; hundreds were also within hearing in the courtyards considerably raised above the level of the road. Mr. Wadsworth preached on present salvation, and referred to the parable of the man without the wedding garment. Mr. David conducted an after-meeting. About twenty or thirty responded to the call and came forward to be dealt with, one of the first being a well-known and wealthy man. This was a very successful meeting. Our friends left us on Saturday morning for Neranum, where there is one of the oldest Syrian churches.

There is to be a special meeting for all the Syrian clergy at Puttenkawa, near here, at which the Metran will preside, his own brother having received very great blessing through the mission. This important gathering at to be followed by a convention is Mārāmīna, at which all who have been converted are especially invited to attend. The mission will then, I think, be wound up. I shall send you (p.v.) a short supplemental account of these

meetings. I write fully, because my heart is full of gratitude and praise. I have seen no spiritual work like this since the remarkable revivals at Trichur and Kunnankulam in 1885 and 1886, during the Rev. Isaac Row's and Mr. Lakshman Rau's mission. To God be all the glory, to Whom alone it is due, and to Whom alone our Tamil evangelists ascribe all the success. I see in them no sign of self-consciousness. They have been sent here to reap, and are bringing in the sheaves. They are, however, skilful reapers. The field has been prepared by the labours of others, by the missions of the Rev. T. Walker, the winter missionaries of 1887, and other more recent similar efforts, and, above all, by the steady work of the C.M.S. in publishing the glad tidings, and by the work of the M.A.B.S., by literary and educational means, by the reformation movement in the Syrian Church, undoubtedly due to the continuous gentle pressure and example of the Anglican Church. Praise and pray for our Tamil brethren, for the Syrian Church in Travancore, and for the C.M.S. Native Church.

*Ootacamund, April 10th, 1895.*

It has been a time of wondrous blessing, and the mission was confined mainly to the Tiruwella district, where there are a considerable number of Reformed Syrian Churches, which gladly welcomed the evangelists, and consequently I think I may say all our C.M.S. congregations in that district have been more or less reached, and greatly blessed by the mission.

The Convention at Mārāmāna (sometimes spelt Mārāmīna) was a grand success. It took place from March 8th to 18th inclusive. As I had to attend an ordination at Cottayam, I was only able to be present and help a little from Thursday, March 14th. I should have been exceedingly sorry to have missed the Convention. The expectation was fully realized. From 10,000 to 15,000 Syrian Christians and members of C.M.S. congregations were present every day. A huge *pandal*, or bamboo structure, was erected on the dry, sandy bed of the Rānni river, close to Mārāmāna, and opposite the great Hindu temple of Aramula. This was put up at the expense, I was told, of the Syrian Metran's brother, a wealthy man, who had been greatly blessed through Mr. David's mission,

previously held at Mārāmanna. The Metran himself was frequently present, and opened with prayer and closed with the Benediction. He had a small platform to himself, next to a larger one to accommodate the speakers and interpreters. A gong was sounded to lull the vast multitude to silence. The people all sat on the ground. They were very quiet, patient, and attentive on the whole; occasionally a man or woman would get excited. There were two meetings each day; they lasted five or six hours each. The after-meetings always took a long time.

The Convention culminated in a vast assembly, estimated at 20,000 to 25,000, on Sunday, March 17th. That morning the evangelists and myself, who were comfortably lodged in the Metran's house, went to Mārāmanna Church, and, to show our love for and sympathy with the Syrian Christians, partook of the Holy Communion. The church was crammed, hundreds of people remaining outside. When we arrived, the Metran himself was preaching. He seemed much moved, and shed tears, and the people too. Mr. David, evangelist, as requested, said a few words on walking up to the light received. Forty years ago they would probably have driven the evangelists out of their churches. Now they had received light, and were eager to receive more and more spiritual life and light. I was informed that on this occasion 200 Pulayan Christians, who had been brought to Christ by the labours of the Syrian Christians, were

admitted into the Church, and received the Holy Communion. Hitherto, on account of caste feeling, these poor Christians had not been admitted into any of the Syrian Churches, but the strong and faithful denunciation of caste prejudice among Christians by the evangelists had begun to tell, and showed itself in this very practical way.

While talking over breakfast in the upper room adjoining the Syrian church at Mārāmanna, we were informed that an enormous crowd of 50,000 people had assembled, waiting for the service to commence in the *pandal*. This was an exaggeration, but there were probably 25,000 present. We decided at once to hold one long evangelistic service. With difficulty we reached the platform, and obtained silence. We had one or two picked interpreters, who had powerful voices. Mr. Wadsworth preached on "Divine Judgment," and finished up with a graphic account of the conversion of Zacchæus. Then David (evangelist) gave a simple but powerful address on the "Second Advent."

We had some difficulty in getting the anxious ones forward, as *all* the people always remained to the after-meetings. At length we separated those who were seeking salvation into seven groups. I should guess on an average there being about 100, or perhaps more, in each group. These were all dealt with on the plan I mentioned in my previous letter.

## A TOUR IN HOKKAIDO (YEZO), JAPAN.

JOURNAL OF THE REV. D. MARSHALL LANG, OF HAKODATE.



**F**ISH to tell you a little about a tour I have just taken—my first in this island as well as in the new district put under my charge.

The first essential is a good start, but that is often difficult in this out-of-the-way part, as steamers cannot always go out, and, being small, when they do go out have often to come back again. Mr. Andrews, with whom I was to go, was taken ill, and this caused the first delay in our start. But after a fortnight he thought he was well enough to venture, and, as there was a boat, we went on board on October 11th.

We got about sixty miles, however, when we were told we must turn round and go back, as it was rough now and worse ahead. Unfortunately, on the coast of this island there are very few, if any, suitable harbours into which one can run for shelter, so in this case it meant going back all the way we had come. My companion found himself too weak still to undertake the journey, so reluctantly had to ask the Japanese clergyman to go in his place. As I did not yet understand the ins and outs of travelling here I did not wish to go alone; so at such short notice he kindly consented to go, and by 10 p.m. we were



again on board. But yet no good—for the sea was as high as ever, and a start useless. Thus it happened that Saturday morning I turned up to breakfast. That night again we tried, but on going on board we were told that there was not the slightest change in wind or barometer, so we could not go. Not wishing to spend another night uselessly on board, and being assured we should have an hour's notice if the boat could go, in the shape of a whistle, we went back and soon I was fast asleep. The first thing I knew was my companion rushing in and telling me the boat had gone with our luggage, and no whistle! Fortunately we were told there was a passenger-boat leaving the night of the next day, so we had to comfort ourselves with that. "It's an ill wind that blows nae gude," and ours was (1) a quiet Sunday at home, and (2) the prospect of a berth to sleep in.

So in good spirits we boarded the other boat on Monday night at ten o'clock. (I forgot to say that they had at least had the forethought to put our luggage on shore.) Well, we left on Tuesday at 4 a.m., but (would you believe it?) met with the same fortune, as at about the same place we again put back. Nothing daunted, we went on board again that night, and I am thankful to say actually got off at midnight, and did not return! . . . We had a pretty good passage to Nemuro, where we arrived at 8.30 a.m. of the 18th [October].

If you look at your map, you will see that Nemuro is on the extreme south-eastern point of this island. It is not a good place to live in, as in summer it is very foggy, and in winter the whole bay is frozen over, and the winds are biting. Yet members of the American Baptist Mission have lived here for years. We have only one or two Christians here, but when we have a service for such the Congregationalists join, so on the night of our arrival I administered the Holy Communion to seven or eight. The inhabitants of this (and other) places are already feeling bad effects from the war now raging, as they get their livelihood by exporting seaweed to China and Corea, and now they cannot. Ah, do we not well to couple together War and Woe, Peace and Plenty?

From this point we began our land travels on horseback. As some of you may know, the Government have aided

travellers by placing at certain distances houses (*yekitei*) where horses can be changed. Leaving Nemuro at 8.30 a.m. on the 19th we had a ride of fourteen miles to the first stage, where we arrived in time for lunch at noon: then we went on, mostly by the seashore, for ten more. The horses like just to skirt the edge of the water, but my horse was at times rather nervous, and nearly sent me into the water once. By the time we got to the next stage it was 3.30, and the man there did not want to give the fresh horses. The way they have of feeding and housing the horses is a very cheap one, for they simply let them loose on the hills, and they eat the short bamboo grass and sleep there. The consequence is that if you want them very early you often have to wait, as they cannot go to fetch them till dawn, and often it takes some time to catch and prepare them. But in Japan (certainly in Hokkaido) nothing can be done in a hurry; so patience is a *sine quâ non*, or woe betide you! Well! by sticking to it we at last got three horses (we wanted four)—two rather restive, one quiet. I always wanted the latter sort, being yet unaccustomed to their pranks. But it is wonderful how quiet and sure they are as a rule, and well for me! for it was now dark, and I had to ride pack-fashion here, being short of one horse. We had about thirteen and a half miles yet to go—first over seashore, then up and down some steep places, when it needed all one's wits to keep on. However, the Lord was our Guide and Keeper, and all went well. But oh! I was glad to dismount at 8 p.m. from my elevated posture and stretch my limbs once more. Had I the artist's pen or imagination, this description would be more living and interesting. But for the first attempt of such (or any) riding, 15 ri (i.e. 37½ miles) is almost too much. However, one must cover the ground, and, thank God, I was all right the next morning. Ever after I have stuck to the foreign saddle, and one can generally get such for the asking. We spent the night at a place called Hamanaka, where there is a Christian, who, however, was away just then. It is a dreadfully out-of-the-way place, but our catechist at Akkeshi goes there occasionally. Do we ever think of or pray for those solitary fellow-believers? Yet the Saviour is equally near to all alike.

The next morning we left at 8 a.m., but we had a shorter distance to go, only twenty-four miles. At places the scenery was pretty, especially the rugged coast, but a great deal was either through bare forest or over hill and dale. For lunch we stopped at a place called Ruriran (most of the names are Ainu), where the house was kept by a Christian family; the man is a Methodist, the wife an Episcopalian. They were glad to see us. Then we went on to Akkeshi, where we arrived by 3.45 p.m. Here we see a pretty town on a pretty bay. It is also called the Oyster Island, as there is any number of these, and there is also a manufactory for tinning and sending them all over Japan. Here there is a little band of believers—mostly Methodists—and we had a nice little service in the evening in our little church, when twelve of us partook of the Holy Communion. Oh, that these little places were more the centre of a burning and shining light in the far-reaching gloom of Heathenism around! Alas, we cannot join those who say Japan is not now a Heathen country. Would we could! May the Sun of Righteousness arise with healing in His wings, and reveal the true Light of Life to these benighted souls! He, and He alone, is the true Light of Asia, "the Light of the World," yet to His own followers He has given the glorious privilege, the awful responsibility, of being also "the light of the world." Are we letting our light (only His light reflected) so shine before men that they may glorify our Father in heaven? Let us live up to our high calling in Christ Jesus, and do all we can to thus bring glory to our God, joy to our Saviour, salvation to men.

"Oh, Jesus, ever with us stay;  
Make all our moments calm and bright;  
Chase the dark night of sin away,  
Shed o'er the world Thy holy Light!"

Sunday, the 21st, was a lovely day—just the day we generally like for Sunday. We had arranged to spend it at a place five miles further on, where we have a good-sized congregation. So at 7.30 we set out and had a delightful ride, getting to the village of Ota just as the people were assembling for church.

By 9.30 we began our morning service, at which thirty-four met

together, while twenty-four of these stayed for Holy Communion. The church is new this year, but it is a great privilege to worship with so many of the Lord's chosen ones. We had service again at 7 p.m. when my companion preached to a congregation of twenty-four. The interval was mainly occupied with Christians who came to see us. This is a great feature of Japanese life—for the Japanese dearly love talk, and often tire one out with long "sittings" all about nothing. But some of these Christians live about three miles from the church, and one dear old lady, now sixty-seven years of age, not only walked twice to church and back, but also came to pay her respects to us in the afternoon: her son is one of our catechists in this island. We were glad to get to bed that night. All the next day we stayed there, as I had to superintend the catechists' examination. All C.M.S. catechists have to pass this, and papers were sent up by the examiners in Osaka. In the evening we attended a Bible-reading—the catechist has one in each of the "lots" into which his "parish" is divided, once a week—at least I should say in each of the four lots which have Christians.

23rd.—Left at 7.30 and had a good ride of twelve ri (thirty miles) to Kushiro, changing horses twice on the way, and arriving at 3.30 p.m. This I may call the capital of my district, as there we have a foreign lady (Miss L. Payne) who has been working bravely and successfully there for some time. There we have, under her charge, a Japanese girls' school, and she has also started two for Ainu children in the neighbourhood. One cannot but thank God as one sees all the outward signs of her self-denying efforts for the Master; the inward fruit He alone knows; but He *does* know! We have also a nice church here, and another tiny one two and a half miles off.

24th.—Walked over in the morning to Tottori with the catechist, to see the little church there. It is a small one, but large enough for the present need. At 12.30 I rode over with Miss Payne to see her Ainu school at Harutori—about thirty scholars, who are taught to read and write their own language. I took the usual explanation in Japanese of the passage of Scripture, for each day begins thus. On our return I had a talk with the

workers and school-teachers, and at 6.30 p.m. we had the Holy Communion in church (thirteen)—seemingly all could not come. It is a nice building, and well kept.

The next morning (25th) we were off at eight o'clock on our horses once more, and this time our course was northward. Most of the way was through dense forests, but at noon we came upon a pretty lake with an Ainu village, and finished for the day (thirty miles) at 4 p.m.

The next morning we turned out at 4.30, and after half an hour's walk came to the railway (a queer sight here!): it is one constructed by the man who owns a sulphur mountain twenty-five miles north, for the purpose of getting his sulphur down. By aid of this we did a day's road journey in two hours. The mountain is a curious sight, but I have not space to tell its history. By eight o'clock we were again on horseback, and after another forest ride of nearly forty miles we reached Abashiri by 4.30 p.m. with one change.

27th.—I had a preaching—the first in the new preaching-place. One drunken man tried to stop it, but was promptly helped outside and afterwards kept quiet. God bless the seed sown here. In most of the places I have mentioned the catechist has just been changed, and so they could not show so good a record of work.

28th (Sunday).—9 a.m. service in preaching-place, eight present; 5 p.m., Holy Communion in the church. This is two and a half miles from the town, and for this reason—there are there a prison and match factory. The church is in the grounds of the latter, and is well managed by them, although under us. It would in many ways be better in the town, but most of the Christians are over there. The fact is we want one in each place, and hope the other may come soon. In fine weather the walk is pleasant, and we enjoyed it this day, but in winter snow it must be bad. Service at present has to be in the evening, as the work is, alas! going on all Sunday just the same. Oh, that it were possible in Japan to see Sunday observed! Yet it is coming gradually, and we now have all schools and public offices closed that day! If so for physical reasons, how much more for spiritual! God

speed the day in His own way. Well, I administered the Sacrament to twenty-six here—about half the congregation being unbelievers, and so not staying. The prison here has a Christian as chaplain, and although Christianity cannot be taught publicly, it can privately to those who wish it, and every day a moral lecture is given to about 300 prisoners, attendance being compulsory. Thank God for this. The chaplain is an earnest man (Congregational), and our catechist is sometimes asked to speak. Thus, although none can, while there, come out and confess Christ, may we not hope that, when they are released, such a step may be taken by some? The chaplain comes to our church.

29th.—Now we begin our more real return by the middle route, and have a week of it. The only catechist we have not yet seen lives further north, at Mombetsu, but as we have only begun work there, we ask him to come to meet us at Yubetsu, which we have to pass. Before this, we have a good ride of forty miles,—a lovely hot day, and good road alongside the largest lake in the island. On arriving at our night's resting-place, there is the catechist to welcome us, and I think it was of mutual benefit to have a few hours together. From this place we go on from stage to stage (*yekitei*)—scarcely a house, only forest after forest—till we reach Chubetsu ("River of Rising Sun") on the afternoon of November 1st. This was the only wet day we had, but riding is not too pleasant in rain and over bad roads. One more day and we say good-bye to horses, for we get to the railway at night. Thank God, we had a very favourable ride for that route, and met no bears. There are some about, for at the same time our catechist at Sapporo met one just about there. His horse ran and fell over a precipice, but God kept His servant, who managed to cling to some tree and was saved, though somewhat hurt.

Nov. 3rd (Emperor's birthday) was spent in the train, and at 9 p.m. we went on board a ship at Mororan, and got back to home and wife at seven o'clock on Sunday morning—thus able to go to God's house for the English service at 11 a.m., and return thanks to the Giver of all for His watchful care over us by the way.

## THE MISSION-FIELD.

## WEST AFRICA.

**B**ISHOP TUGWELL sends the following touching particulars of the lamented death of Miss M. Goodall :—

*Ake, Abeokuta, May 21st.*

It has pleased God to take unto Himself the soul of our dear sister, Miss Marion Goodall, who fell asleep in Jesus a few minutes ago at 9 a.m.

I left Lagos three weeks ago to-day with Miss Goodall. We reached Abeokuta on Friday, May 3rd, at 2 p.m. Miss Goodall appeared to be in excellent health, and at 5 p.m. joined the rest of the party in a good walk of some two or three miles, greatly enjoying the scenery. On the following Tuesday I left for Ilaro; Miss Goodall was still looking well, and entering with the keenest interest into all the details of the various branches of work. On Monday, May 13th, she failed with fever, her temperature from the first running up to 102° and 103°. On Tuesday I returned from Ilaro, and found Mr. Wood looking very ill, Miss Tynan laid aside, and Miss Goodall ill in bed. Until Thursday we entertained hopes of recovery, but that night the temperature continued to rise. On Friday and Saturday it was, I think, 104°; on Sunday and Monday, 105° and 105·8°. Day and night since she failed, the poor suffering patient has been lovingly ministered to. "What wonderful kindness I receive," she said over and over again, and whenever Miss Palmer spoke to her, a beautiful smile would break forth upon the wearied face as she asked, "What, dear? am I to take this?" She was most patient, and her intellect remarkably clear. I have not known an instance similar to this. As a rule, in later stages of malarial fever, a stupor clouds the brain. In this case, until 3 a.m. this morning, she was in all but perfect possession of her mental faculties. On Sunday she received the Holy Communion with great comfort and joy. Every word of the General Confession and of the Gloria in Excelsis was clearly enunciated, and with wondrous intelligence of expression. The recital of the words, "Therefore with angels and archangels and all the company of Heaven, we laud and magnify Thy glorious name," seemed almost a foretaste of a chorus in Heaven as we knelt together around the bed

and repeated the words with one so soon to go in that blessed company. Earlier in the week, I had asked in prayer that "God would control her in thought, in heart, and in mind; that in all things in her Christ might have the pre-eminence." On our rising, she said, "It is so," "I am kept," "I am having a blessed time with Jessie" (Miss Palmer); and then she asked me to read a favourite hymn, "Calm me, my God, and keep me calm." At another time, she said, "Is it not a blessed thought that we are here for Him?" The expression had been used in prayer: "It was in Thy Name, dear Lord, that she came forth; it was for Thy sake; it is for Thee that she is now here; give her the joy of a realization of this; let her see in her sufferings the promotion of Thy glory and the extension of Thy Kingdom." Every word seemed to be drunk in as by a thirsty, loving soul. "Good-night, God bless you," said Mr. Wood, one night. "Yes," she said, "and send for me." She did not appear to suffer much, save from great weariness at times, although the fever raged so strongly. Yesterday it was evident that the crisis had been reached. Dear Fry spared no pains, whilst Miss Palmer absolutely refused to leave her side. The "cold pack" was twice tried; relief was temporarily given, but only temporarily. The temperature rapidly ran up to 105·8°. I sat with her from midnight until 3 a.m. this morning, the only occasion on which I was allowed partially to relieve her devoted nurses. She was very weak but conscious at 3 a.m. when I lay down. The temperature was lower, and the breathing more natural; but when my boy called me at 6 a.m., and I went out into the piazza to see Mr. Wood, I found from him that the end was very near. She did not appear to be conscious or able to distinguish one from the other. At 9 a.m. she gently drew her last breath, and fell asleep in her Saviour's arms.

As to the cause: In so far as we may inquire into such causes, it would seem that she overtaxed her strength. The excitement and delight attending her arrival here stimulated her into action in excess of her strength. On Mon-

day, May 13th, she walked rapidly to Kemta—a distance of two miles—gave an address to some Christian women, and hurried back to breakfast at 8.30 a.m. In the course of the morning her goods arrived from Lagos and she proceeded at once to unpack them; in the afternoon she complained of exhaustion and lay down; in the evening she was prostrated with fever. The usual remedies were at once tried, but nothing seemed to produce any effect. But we waste words to no purpose in questioning too closely these details. The great object for which she so gladly laid down her life is that upon which we would rather at this time fix our attention. Such a life is not a wasted life; it is a life gloriously laid down. Surely, *that* is a wasted life which is laid down without one effort to extend our dear Master's Kingdom. For a poor, weak woman to come forth

in faith and love and for Christ's sake to cast herself into the midst of this dark mass of Heathenism, with the single desire that by all means she might save some—it is surely a glorious triumph and a wondrous testimony to the power of the Gospel. "Neither count I my life dear unto me," said the Apostle; and thus the love of Christ constrains those who love Him now. And the Church of Christ must sadly have fallen from the standard of God's saints if men can venture to say on such an occasion as this, "Why this waste?" The Church is richer at home and abroad for a life thus sanctified and thus laid down. It can only be by suffering and by death that the Church of Christ can be built up, and we bless and praise His Holy Name for those thus given who have laid a foundation whereon slowly but surely the Church of Christ is being raised.

On July 11th a telegram was received from Lagos conveying the sad news that the Rev. C. E. Watney had died at Lokoja from fever. Mr. Watney sailed in November, 1893, with Bishop and Mrs. Hill and four other companions, viz. the Revs. E. W. Mathias, A. E. Sealey, Miss F. L. Mansbridge, and Miss L. M. Maxwell. As our readers will recollect, Miss Mansbridge died at Lagos, and Messrs. Mathias and Sealey in the malarious creeks of the Delta, in January, 1894, while Miss Maxwell was obliged to return home. Mr. Watney therefore was the only one of the party to reach his destination. He went up to Lokoja from Onitsha last October, and accompanied Bishops Tugwell and Phillips on their journey from Lokoja through the Ekiti country in December, returning to Lokoja in February.

#### EASTERN EQUATORIAL AFRICA.

The Rev. T. S. England and Miss Mary Bazett have come home, the former on furlough, the latter on medical certificate.

A shock of earthquake was experienced at Mombasa on May 15th. The house of Mr. J. A. Wray was badly shaken.

Telegrams have been received announcing the arrival of the Uganda party at Mombasa on July 9th, and their starting from the coast on the up-country journey on the 16th.

Miss Ackerman's journal has the following entries:—

*Rabai, March 24th.*—The Rev. W. H. Jones preached a wonderful sermon this morning from the Second Commandment, giving out a sentence, then making a noise as the African can in imitation of the thunder; then another sentence and a noise again like the smoke ascending; then another sentence and thunder again; and so on through the sermon, every now and then repeating the thunder or smoke noise, so riveting the people's attention for nearly an hour's sermon in hot Africa. Mr. Jones is a most original Native preacher.

*29th.*—To-day a young girl whose home is at Imvele came here; but some time ago she was a slave at Mombasa, and by her master has been cruelly treated: the last thing he ordered to be done to her was to be cruelly beaten, a rope tied round her neck, and dragged along the shore to be dropped into the sea. A man (and his wife, her fellow-slaves), who was commanded to ill-treat the poor child, was so sorry for her that he could not kill her, so they all three ran away and are now here; the marks of the rope and the scars from beating are

still visible. The man told us that often slaves have been tied up all night, and in the morning dropped tied into a deep hole in the house and so buried alive.

*April 2nd.*—One of our missionaries met three beautiful-looking Wadarennas girls and brought them towards the house, thinking to show them pictures. As they drew near, Lugo, one of the Wasomi, was sitting under the mango-tree, and was asked to speak a few words to them in their own language; so he did, and told them of God's love. One of the girls

had heard a verse of a hymn some time ago, which she remembered. Lugo asked them if they knew who God was and if they knew how to pray to Him. One said she did, and he said, "What do you say when you pray?" she replied by going behind one of the others, and putting her hands over her face said just two sentences of the Lord's Prayer and "Amen," that was all; it was so touching to see the little they knew, and their ignorance as to what real prayer was. Will you pray for them?

The journal of the Rev. A. N. Wood, of Mamboia, from October 25th to April 6th has been received. On the former date Dr. Baxter and the Uganda party under the Rev. A. J. Pike arrived at Mamboia, Bishop Tucker being already there. At the beginning of November, Mr. Wood, with the Misses Waite and Colsey, went to a village called Magubika, and were shown the grave of Mr. W. C. Tytherleigh, who died there in 1879. They still found traces of Mr.

Tytherleigh's initials on a tree near the spot, viz., C. T., for { W. C. T. }  
M. S., for { C. M. S. }

On November 22nd the place was visited again in company with Bishop Tucker on his way down to the coast. The Natives were about to build a church within a stone's throw of the grave. At the time of Mr. Tytherleigh's death there was no station at Mamboia. Two youths have been sent from Mamboia to Frere Town to join the Rev. J. E. Hamshire's training class. One of these, Mngimbwa, was the first Mmegi to become a Christian. The other is Musa Malanda, who is described as "somewhat dull intellectually, but bright spiritually." Some of the entries in the latter part of the journal relate to the grievous effects of the famine:—

*Monday, Feb. 11th.*—A very trying day. Such swarms of locusts as we had never seen before. All my Indian corn eaten off, and the poor people, what have they left? It does seem so sad for them, as it destroys all hope for the future. At present they are dying fast, and what it will be by-and-by one is afraid to think of. At one village in the valley six or seven have died, and at one on the hill at the back, four people have died, leaving two men, a woman, and two children only, and the man and one of the women very ill. Many of the people are so weak they cannot bury the dead, and the hyenas are busy.

*Saturday, March 23rd.*—Out visiting in the south-west valley this afternoon. Called first at Mvana Chamwilile's. All the people have gone or died. Both villages are in ruins, and silence and sadness reigned, the latter especially in my heart. Met Musa's family (his mother, sister, and two brothers). His sister came to sell herself here and her little baby. They had been all day

dragging themselves from Itunba, where they were starving, and have come as a last resource to us. The mother and little children are very much emaciated. I feel we must help them, as Musa is the lad who went down with Bishop Tucker to be trained at Frere Town.

*Saturday, April 6th.*—Prayer-meeting with the Natives and our usual noon meeting in English. In the afternoon I went out to Quonga. Called first at Mwegayilo's *tembe*. All closed up and no one there. Four people have died there. Went on thence to Muehambo's, the blacksmith's village: every one gone, and the place in ruins. Thence went on to another village, and found every one gone. It was very saddening having been out all the afternoon and not having met a single person. I determined to press on to another village, but felt very doubtful whether I should find any one or not. Found the headman at home and his wife, also Mwegayilo and his wife from the *tembe* aforementioned. These with

a young man, were my congregation with them, telling them the story of for the afternoon. I spent a half-hour redeeming love and mercy.

## PALESTINE.

Dr. J. and Mrs. Cropper reached Jerusalem on March 18th. He went to Constantinople to sit for the examination for the Turkish medical diploma, and passed it on May 22nd, receiving the diploma immediately afterwards.

## NORTH-WEST PROVINCES.

The Bishop of Lucknow and Mrs. Clifford, the North India *Gleaner* states, held an "At Home" for Indian Christians on Easter Monday, April 15th, to which some European friends and sympathizers were also invited.

On April 21st the Rev. C. H. Gill baptized a Brahman pundit, a certificated schoolmaster; a Kol lad, who was a pupil in a Mission-school at Murwara; and a man of the *barkai*, or "carpenter," caste.

## PUNJAB AND SINDH.

The Bishop of Lahore admitted the Revs. H. F. Beutel of Kotgur, and Ihsan Ullah of Narowal, to priests' orders at Simla on June 9th. The Rev. G. A. Lefroy, of the Delhi Cambridge Mission, preached the ordination sermon.

The Rev. Dr. H. U. Weitbrecht and the Rev. E. Guilford have come home on special leave.

## WESTERN INDIA.

The Rev. J. G. Deimler reports the baptism of four Mohammedan youths at Bombay. One is the son of a paper manufacturer at Poona; another is the son of a former Native judge of Negaputnam, in the Madras Presidency; the father of the third was a farmer in the district of Nagar; and the father of the fourth is a farmer near Allahabad. Mr. Deimler also baptized a Jew, son of a merchant at Mosul in Arabia. Mr. and Mrs. Deimler and the Misses Deimler have come home.

Colonel Freeman writes from Bombay that he finds the Parsees very willing to meet him on friendly terms. With the help of introductions obtained from Mr. Rustomji, a catechist who was formerly a Parsee, he calls at their houses, and they return his visits. During March, lectures were delivered in the Cowasjee Framjee Hall, which were well attended. Colonel Freeman says:—

We had on the whole very good audiences, and the set of lectures went off well; the Bishop's address at the close of the first lecture was most excellent. There were present a large number of the class whom we above all wished to get hold of—I mean the students—and many of them came through the whole course. After the lectures were over, we opened a mission-hall in the Girgaum Road, and there we have kept up preaching steadily ever since. Our arrangements are: Monday, Wednesday, and Friday—short addresses by two or three speakers. These addresses are on a regular plan, and deal with the events of our Lord's life in order. Our aim is to place Him before the people as a real historical Personage, Who actually lived on this earth; we want to make Him real to them, not a mere half-mythical teacher as Zoroaster and Buddha; e.g. our subjects for this week are "The Healing

of the Paralytic," "The Call of Matthew," "The Man at the Pool of Bethesda." Tuesday and Thursday—Vernacular preaching by the catechists in Marathi. Saturday—A lecture by one speaker. After the address we encourage questions and discussion, and sometimes these take a helpful form. Some of the listeners come regularly, and seem really interested; one especially has lately bought a large Bible for Rs. 1:4, which is to a certain degree a test for a Native. The Hindus have been stirred up to a certain amount of opposition. They try to dissuade men from coming in while we are speaking, and they have started lectures of their own just opposite our hall. These will, however, probably not last very long; meanwhile, our audiences are steady, and not hostile. But only a few Parsees come; they will not mix with other Natives.

## SOUTH INDIA.

The eleventh Anniversary of the Madras Divinity School was held in April. A Theological Institution was carried on for ten years, from 1837 to 1847, by the late Rev. Joseph H. Gray, but between the latter year and 1884 there was no such institution at Madras, the men being supplied from the Preparandi Class at Palamcottah. During 1894, Mr. A. Devapiriam, a third year student, obtained a second class in the Universities' Preliminary Examination for Orders, and he also obtained the second prize in Bishop Gell's Greek Testament Examination. The first prize in the latter examination was won by a second year man, Mr. Jesudasen Albert. Altogether since 1888 nine students have passed the Universities' Preliminary, four in the first and five in the second class. Seven of Bishop Gell's Greek Testament prizes have been won: in 1886 the second, and in 1887 the first prize, when it was open for competition to the whole of the Madras Presidency; in 1888, 1891, 1892, and 1894, when it was open only to the two Theological Classes of the S.P.G. and C.M.S. at Madras, the first prize was gained by the students of the C.M.S. Class, and in the last year, as mentioned above, both the first and second prizes were secured by the C.M.S. class.

On Easter Sunday an ingathering service was held at Zion Church, Chintadrepettah, Madras. There was a special collection for the Religious Tract and Book Society of Madras, which amounted to Rs. 25. In the afternoon nine converts were baptized. On Easter Monday there was a sale which realized Rs. 400. This was the third year that this ingathering service and sale have been held. On the first occasion the amount produced by the sale was Rs. 120, and on the second it was Rs. 220. Several Hindu ladies contributed articles to the sale on the two last occasions, sending these as "thankofferings."

The *Christian Patriot* of Madras reproduces the following table from the Report of Public Instruction in the Madras Presidency for 1892-93 and 1893-94, showing the number of scholars under instruction, and adds some further particulars as quoted below:—

Classes of the Community.	1892-93.			1893-94.			Popula- tion.	Proportion of Scholars to Population.	
	Boys.	Girls.	Total.	Boys.	Girls.	Total.		1892-93.	1893-94.
Europeans and Eurasians ...	3,870	3,282	7,152	3,812	3,862	7,204	40,000	1 in 6	1 in 6
Native Christians ...	34,591	17,957	52,548	36,366	18,633	54,959	825,468	1,, 16	1,, 15
Mohammedans ...	72,890	14,977	87,867	72,117	14,794	86,911	2,250,898	1,, 25	1,, 26
Hindus ...	616,608	68,617	684,225	528,520	69,843	598,363	31,998,245	1,, 56	1,, 63
Aborigines ...	2,296	93	2,389	2,197	93	2,290	472,808	1,, 198	1,, 206
Others ...	171	62	233	160	50	210	43,473	1,, 187	1,, 207
Total...	620,416	104,988	724,404	643,202	106,776	749,977	36,630,440	1 in 49	1 in 48

Comparing Native Christians with Brahmans, it is found whilst nearly all the Brahman boys of school-going age were at school, the proportion of Native Christian boys was only three-fifths; that is among Native Christians 59·7 per cent. of boys of school-going age were under instruction, whereas among Brahmans the percentage was 99. Only 29·6 per cent. of girls of school-going age were under instruction among Native Christians, the percentage among Brahmans being 18·7. These

figures certainly do not support the theory that Native Christians are being over-educated.

The figures relating to collegiate education also show that Brahmans are far ahead of Native Christians, though the latter are progressing. The following is the distribution of scholars in Arts and Professional Colleges according to the several classes of the community:—Total of scholars, 3328; Europeans and Eurasians, 46; Native Christians,



242; Mohammedans, 49; Brahmans, 2272; Non-Brahman Caste Hindus, 709; others, 10. In Professional Colleges the figures stand thus:—Total of

scholars, 793; Europeans and Eurasians, 26; Native Christians, 45; Mohammedans, 14; Brahmans, 546; Non-Brahman Caste Hindus, 160; others, 2.

The deaths are reported of the Revs. A. A. Carr and J. K. Arumanayagam, Native pastors in Tinnevely. The former was ordained in 1885 and the latter in 1888. The dates of their deaths have not been stated.

#### CEYLON.

Last month we announced the deaths of two Native clergymen, one Tamil and one Singhalese. The Rev. E. T. Higgins communicates the news of a third death, that of the Rev. P. Peter, on June 15th. Mr. Peter formerly worked in connection with the Tamil Cooly Mission.

#### SOUTH CHINA.

Bishop Burdon baptized ten lepers at Pakhoi early in March. Six patients in the hospital are waiting for baptism, and there are other inquirers. Dr. Horder says, "God is blessing the work, both in the hospital and leper compounds." Gospel services are conducted in one part or other throughout the whole day. "During March, 6000 meals were prepared for inmates of both compounds."

#### MID CHINA.

Miss M. Vaughan, who reached Hang-chow in April, has been requested by the local Conference to labour in Hang-chow, and also to co-operate with Miss Barnes in the work at the out-stations situated up the Tsien-tang River, viz. Dande, Wang-dyao, and Yang-tsang. Writing from Dande, she said:—

I can see a great difference in this place from what it used to be. For many years the few Christians here were asleep, and there was stagnation and indifference all round. Now, two and Miss Barnes's servant have been baptized during the last few months, and there are several women inquirers and many who are interested. Consequently the Devil is trying hard to stop the work, and there is much opposition, for which we thank God. The women come willingly to hear, and many are almost Christians—three or four we hope are truly converted—but they are kept back from openly con-

fessing Christ by fear of man, and their husbands prevent their joining us in some cases. I am sure you will remember these people in prayer. God is working both here and further up the river, and we need much wisdom in guidance as the work develops. Specially we want an outpouring of the Holy Spirit on the Native Christians. We feel this more and more. Even here the un-Christian conduct of one woman is hindering the Gospel. Nothing is so hindering the spread of the Gospel as the unspiritual conduct of so-called Christians.

Since the above words were written, trouble has been experienced at Wang-dyao, and Miss Vaughan and Miss Barnes, in May, were threatened by the people, but several mandarins and soldiers went thither from Fu-yang, and proclamations were issued; quiet was for the time restored.

Mr. W. Knipe wrote in January from An-hsien, a city about midway between Chong-pa and Miencheoh, in Si-chuen. He had entered into an agreement to rent a house, but, as in other places, difficulties arose and he failed to secure possession. He succeeded soon afterwards in renting premises. This makes five stations occupied by Mr. Horsburgh's party since the beginning of 1894; a sixth, Shih-ts'uen Hsien, was occupied in January.

We have received with much thankfulness a telegram from Shanghai which assures us that our Si-chuen party are all safe. The China Inland Mission, we rejoice to learn, has also received a telegram to the same effect. The last letters from Si-chuen were dated April 19th. The Rev. J. H. Horsburgh wrote: "We are all in peace up here. No unfriendliness manifested

towards us on account of the war. There are some really earnest inquirers. Three or four might, I think, be baptized. But it seems to me and to most of us much better not to hurry. God is working, I know."

#### NORTH-WEST AMERICA.

A letter was received at the end of June from Archdeacon McDonald, of St. Matthew's Mission, Peel River, dated July 30th, 1894. He refers to the domesticating of reindeer by the United States Government in Alaska for the benefit of the Natives, and expresses a hope that eventually they may be introduced from Alaska to the adjoining region of British North America. The reindeer in question are tame, and were imported from Russia; they are placed on islands in the charge of herdmen. The winter of 1893-4 was better, in respect of successful fur-hunting for the Peel River Indians than they had experienced for several years, and their contribution to the Mission Fund amounted to nearly \$100. Archdeacon McDonald is engaged in translating the Scriptures into Tukudh. The Prophetical Books yet remained to be done when he wrote.

Bishop Bompas wrote from Buxton on January 3rd:—

We have had all the Indians belonging to this station with us during the past three months, and have had sometimes about one hundred present at our Sunday services, and sometimes half that number at our daily service. I have admitted about twenty to the Communion, and could easily have enlarged this number had I thought it wise to do so. We have had about thirty baptisms in the year, mostly of adult Indians from the Tanana Country. We have lately had from twenty to thirty whites attending our English service on Sunday afternoons.

We have about 150 miners wintering near us, and more are passing the winter on their claims at the mines, about fifty to one hundred miles off. But a large number have gone off to new mines lower down the Yukon

River, about 250 miles off. It is providential that this exodus occurred, as provisions are scarce here from the steamer having failed to make her last trip with supplies. Feasting, however, goes on as usual so far as the mining camp, and, I fear, drinking also.

Our Indians are, I fear, becoming demoralized through the neighbourhood of the mining camp, and I would gladly remove them to a distance, but this is difficult, as they become rich by selling meat and fish to the miners, and working for them. I wish (D.V.) to leave here myself before next winter, to try and evangelize the Indians further south.

I hope another missionary may arrive to take my place here, but I can form no settled plans till spring.

#### NORTH PACIFIC.

The following letters, full of good news, evidencing the working of God's Spirit in the far north-west, have been received from Archdeacon W. H. Collison:—

*Fishery Bay, Naas River,  
April 19th, 1895.*

I have been resident at this point since March 13th, at which date the Indians were assembling from the various tribes.

Prior to coming here I paid a visit down the coast to Simpson and Metlakatla. At the last moment I remained over a week, and hoped to be enabled to proceed to Giatkatla and the Skeena mouth, but the continued adverse winds, which caused heavy seas, prevented our canoe from proceeding further. The strong desire evinced by some of the young men at Metlakatla to engage in some

definite aggressive evangelistic work had been met by Dr. Ardagh, in the formation of a "Lay Workers' Union." At a special meeting convened for the purpose, I gave them an address conveying both encouragement and counsel. They are, however, anxious to have a branch of the Church Army established amongst them, and I promised to convey their desire to the Bishop, which I have done. I visited some of the most careless, and by advice and prayer I trust they were aroused to a longing for the better things of the spiritual life.

At Hazelton, on the forks of the Skeena, where Brother Field has

laboured so patiently, the Gospel has triumphed. This is the report conveyed to me by the Indians who have come across the country from the Skeena river to the Naas river for the fishery. The leading chief had long impeded the progress of the truth, and had just completed his preparations to give away all the property he had accumulated with the usual Heathen accompaniments, when a band of Christians visited him to hold a service in his house. At the close he intimated his willingness to open his door to any who desired to visit him. Another band of Christians, probably from Giatwangak, Mr. Price's station, acted on the invitation, and when some three of them had spoken, the chief stood up and announced his decision to abandon his proposed "potlatch" and forsake his evil customs. Such a decision, made at a moment when the Heathen were awaiting his invitation, was powerful for good. His tribe followed his example, and now he has religious meetings in his own house. Mr. Stephenson and the little band of baptized Christians there, probably fearing a schism, invited him to join with them, and he replied that just as a person in gathering berries, so soon as he had filled the little basket in his hands, cast the contents into the box on his back,—so when he had succeeded in gathering all his tribe to Christ, he would add them to the number of those already enrolled in the Church. Mr. Stephenson wrote to me in October last, informing me that every evening he accompanied the little band of Christians to one of the Heathen houses to conduct an evangelistic service there. It is now some fifteen years since I was commissioned by the Bishop to open this Mission, and I only remained a short time until the arrival of the Bishop and Mrs. Ridley, who bore the burden and heat of the day there. Mr. and Mrs. Field have long since laid siege to this fortress of Heathenism also, but now I trust the converts may remain firm, so that sowers and reapers may rejoice together.

Our special effort here this season

The Rev. J. H. Keen wrote from Massett, on Queen Charlotte Islands, in May. He and Mrs. Keen were hoping for an opportunity to pay a visit to Metlakatla. Mr. Keen has prepared for the press Haida translations of the Book of Common Prayer and the Acts of the Apostles.

has not been unfruitful. At one of our services lately, a young man and his wife stood up together when I had ceased speaking, and publicly renounced Heathenism before a full congregation. At another service on the same day, a man who had once been a leading Christian, but who had since fallen very low, stood up, and with many tears declared his repentance. I received him into the Church, and Mrs. Collison, accompanied by one of our Christian women, proceeded to his lodge, and led away the woman with whom he was living in adultery. She has also publicly repented.

On Good Friday our Mission Church was so crowded that I had to abandon my place at the prayer-desk, and over one hundred Indians had to remain outside. Afterwards, two bands of Native evangelists held services throughout the camp. On last Sunday morning (Easter), eighty communicants assembled around the Table of the Lord; Nishkas, Zimsheans, Haidas, and Giatiksheans, being represented. I am making arrangements for a magic-lantern exhibition of Gospel subjects at a Heathen encampment about seven miles further up the river, and trust the effort may be blessed to some souls there. We have but little time for leisure or reading, as all, both Christians and Heathen, apply to us for assistance in sickness and accidents. Now it is an axe-wound on head or limb, next a scald or burn, or occasionally an injury received in a quarrel. Now that almost the entire camp are engaged in boiling the fish in the open-air, exposed as they are to wind and rain, together with the offensive odour of the fish which have become putrid, I expect an increase of sickness. I regret that our supply of medicines is fast running out under the increased demand. In thus ministering to their bodily ailments we trust to be more effective in pointing our Indians to the Great Physician who alone can heal their souls' sicknesses, and impart to them the blessing of the life eternal. May the Holy Spirit convince them of their need!

## MEDICAL MISSIONS.

## ANNUAL MEETING OF THE C.M.S. MEDICAL MISSION FUND.



HE Annual Meeting of the Medical Mission Auxiliary was held in St. James' Hall, Piccadilly, on Wednesday afternoon, July 3rd, under the presidency of C. E. Tritton, Esq., M.P. We present the Report of the Auxiliary, read by Dr. Herbert Lankester, and the five speeches that followed:—

*Report of the Medical Mission Fund for 1894-95.*

The Medical Missionary Auxiliary is not a society separate from the C.M.S., and, therefore, no separate annual meeting or report is necessary. It is thought well, however, to have this meeting year by year, so that those who have helped on the Medical Mission Fund may have an opportunity of hearing some of our missionaries engaged in this special work, and also of knowing something of what the Auxiliary Committee is doing.

When the Auxiliary was formed three years ago the General Committee was spending 2800*l.* on the up-keep of its Medical Missions, and this was acknowledged to be insufficient; the object of the Special Committee was to supplement this amount by further grants-in-aid.

In 1893 it was arranged that with 2500*l.* from the General Fund the Auxiliary Committee would undertake the whole cost of the medical work of the Society's Medical Missions. By God's blessing the Fund so prospered that that amount was not required, and with 1500*l.* instead of 2500*l.* we were not only able to meet all the liabilities for the year ending March 31st, 1895, but had a good balance to bring forward. On the strength of this the Committee has just decided that for this year—and of course we trust that this will mean in all future years—they will not ask for any grant from the General Fund, but that they hope to receive sufficient to enable them to bear the whole cost of the work.

Last year the amount to be found at home was 8600*l.*, and it is satisfactory to note that the Society will now be relieved to this extent without, we believe, injuring its ordinary subscription list in any way.

It is worthy of notice that the estimated expenditure for 1895-96 is only 800*l.* more than the amount required three years ago, though the work done has very largely increased, and every one of our missionary doctors recognizes, we think, that they have been much more efficiently supplied with all that is necessary.

We have now twenty-four Medical Missions, some with four or five branch dispensaries, under the superintendence

of thirty-one qualified medical men, of whom two are Natives.

So much for the past: we must also look ahead, and we find that the cost of our Medical Missions for the current year will be about 5170*l.* This amount may be roughly divided into (1) Salaries for Native assistants and hospital servants, 1780*l.*; (2) Cost of food for the patients, fuel, lighting, &c., 970*l.*; (3) Supply of drugs and instruments, 1569*l.*; (4) Rent of hospitals and dispensaries, repairs and furniture, 589*l.*; (5) Itinerating, training of Natives, &c., 265*l.*—Total, 5172*l.* Towards this amount about 1300*l.* is raised in the mission-field, leaving roughly 4000*l.* to be supplied by friends at home.

We want, therefore, new subscriptions and donations, and we desire to form branches of the Fund in towns or parishes, working by the side of the ordinary Local Associations, and sending in their collections through the local C.M.S. treasurers.

While we cannot assert too strongly or too often that the object of the work is to make known the Gospel of Jesus Christ, and that the medical missionary is an evangelist first and a physician after, yet we would call attention to the fact that last year over 4500 in-patients and over 370,000 out-patients were treated. This means that many lives were saved, many blind received their sight, and many who were lame can walk, while others have lost their pain or have been relieved in different ways. This means much—much indeed when we remember that it is done for love of Christ, among people who, for the most part, have but little love for those outside their own family circle; but it means, also, much misconception about Christianity removed, and also that these hundreds of thousands have all heard the Gospel, and often themselves have been the first to carry the good news of salvation into village or home within the limit of whose walls no missionary has ever been.

Mr. Monro, late Chief Commissioner of Police for London, wrote last month: "The work at the dispensary at Ranaghat is still going on as marvellously as ever. It has not been yet open a year, and already we have had 41,000 patients, of

whom nearly 18,000 are new patients, coming from almost nine hundred villages all over and beyond the district. Can you have a more practical proof of the value of Medical Missions as an evangelistic agency?—as a means of spreading the good news? Every day the dispensary is open we have an audience of nearly 200 men and 200 women, to whom the Gospel is preached—not for ten minutes, or as a mere adjunct of the medical work, but as the work—for hours, with, of course, intervals so as not to tire the hearers. In what other form of Mission work could you hope to get such audiences, listening in order and quietness? Both men and women listen with equal attention, and the seed is surely being sown. The fruit will come in due time; meanwhile, it is our business to buy up the opportunities for sowing which the Master is giving us in such a marvellous manner.”

Comparatively few will to-day question the value of medical missionary effort,

and the Society with which we are working is longing to buy up these opportunities which are lying before us in Africa, Palestine, Persia, and India, but most of all in China. At the present time, at least twelve medical missionaries could be located,\* and we have two—and only two—at present on our list, to go out this year.

Will you pray about this, and not only pray, but do what you can to bring this need before medical men, and before those who are now studying medicine, or hoping to do so, in order that the many vacant posts may be filled, many more thousands of suffering ones relieved, and above all, that the Gospel may be preached, and preached to hearts that to some extent have been softened by the love and kindness shown to them?

We ask, Is this form of missionary work worth carrying on?—if so, will you, at any rate, do what you can to supply the men or the women and the money?

*Speech of the Chairman, C. E. Tritton, Esq., M.P.*

I wish, just for the few moments allotted to me this afternoon, to speak on Medical Mission work generally, and I think I may say, first, that it is *Christlike in its character*; secondly, that it is *apostolic in its aims*; and thirdly, that it is *invaluable in its influence*. I say it is Christlike in its character, because the life of our Lord Jesus Christ Himself is the model on which it works. He spent three long years, in and out, ministering to the sick and poor of Judea. As someone has said, He walked the hospitals for three long years, and spent many a long day in the infirmaries; for they brought out to Him from the homes into the streets the poor sick ones, and laid them at His blessed feet, that, as He went along, His healing touch might come upon them. He went about doing good. His whole life was spent in doing good, not only to the souls, but to the bodies of men; and as the whole gist of His teaching was on the subject of *healing*, so He desires, we believe, to-day that every one of His followers should do what they can, not only to heal men's souls by leading them to the Great Physician, but to heal men's bodies too, by doing all in their power in those means and methods which God has put within their reach. Let the Church be the great healer, and so follow in the footsteps of its Divine Leader.

I said, secondly, that this great Medical Mission work is *apostolic in its aims*. Those words, well known, delivered long centuries ago, and just as fresh as ever to-day, for they came from the lips of

Him who spake as never man spake, and who is “the same, yesterday, to-day, and for ever”; those words in which He bade His disciples and apostles: “Into whatsoever city ye enter, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.”

—I venture to think that is just what medical missionaries try to do; to heal the sick in any city they enter into, and to tell them that the Kingdom of God is come nigh unto them; true apostolic succession, the sort of apostolic succession that commends itself to the hearts of every one of us, and in which we all desire to follow; that of leading poor souls to the Great Physician, by whose stripes alone we are healed, that their never-dying souls may get life for evermore from His loving hands; and that of ministering to the best of their ability to all those woes which poor suffering humanity is exposed to.

But, thirdly, this medical auxiliary work is, I said, *invaluable in its influence*. There are speakers here this afternoon, in whose presence I am not worthy to speak, and they are going to tell us of the invaluable influence of Medical Mission work. They are going to tell us, from their own experience in many distant corners of the mission-field, what Medical Mission work has done to break down barriers, to remove prejudices, to bring about conciliation, to evoke sympathy, to establish satisfactory relations between missionaries and those whom they go in and out amongst to try and

\* In Uganda, West Africa, Cairo, Kerak, Julfa, Peshawur, Fuh-ning, Fuh-ohow, Kien-ning, Hok-chiang, Si-chuen, and other stations in China.

bless. And they are going to show us fully and tell us from their knowledge, founded on fact, that there is no more invaluable influence at the back of all missionary work than this Medical Mission work, for which we plead together here this afternoon. Those dispensaries, they will tell us, become the centre of evangelistic work of all kinds. Those dispensaries show what Christianity is; they show Christianity in its best and brightest colours. Every act of kindness by the medical missionary to the poor sufferer, every sympathetic word breathed into the ear of someone who has come there for bodily relief, every weary vigil spent, it may be, at some hospital bedside, every relief afforded and in God's mercy secured to any poor sufferer,—all these things together combine to make one grand object-lesson to the Heathen world, showing the truth and the reality of that command of our Lord's, that we should love our neighbour as ourselves.

And so, I venture to believe that this Auxiliary is worthy of our very heartiest

support. This blessed Gospel, this faith which was once delivered to the saints, is given to us surely not only to prize but also to propagate, and I believe that this Medical Mission is doing a vast work in propagating the blessed Truth; I believe it is opening, in God's mercy, doors that otherwise would be closed; I believe that as it goes about desirous of doing the double work of blessing men outwardly as to their bodies and inwardly as to their souls, which I believe it does, it is ever pointing out amid the dark shadows of superstition in the Heathen and Mohammedan world, that blessed way which may be found by those poor benighted ones, that way which points and leads up to that land where pain shall be no more, and where the inhabitants thereof shall never say, I am sick. And because I believe that in its character and aims and influence this is a Society worthy of all support, I commend the Auxiliary most heartily to the prayers and support of all those gathered here to-day.

*Speech of Dr. Andrew Jukes.*

The very short time that is allotted to me for pointing out to you one particular part of our Medical Mission work will only enable me to take up two points, in which I hope to demonstrate the value of medical missionary effort, in opening up a new country, and in conciliating an old country to the influences of the Gospel. As perhaps many of you know, the town in which I have been mostly working is Dera Ghazi Khan, on the west of the River Indus. George Maxwell Gordon, who died at Kandahar, was the founder of our Mission, and we went there together in 1879. In the same year he was anxious to itinerate to the west. The district of Dera Ghazi Khan was then wholly on the east of the Suliman Mountains, but in the hot weather the civilians used to go up to the hill-station, about ten miles to the west of our border, and we went up there with them, and from there Mr. Gordon wished to itinerate amongst the Beluch tribes who live to the west of that. According to the commands of the Government, nobody was allowed to travel in that country except it were by the consent of the local magistrates, and Mr. Gordon, having received permission to go and visit a garrison which was about fifty miles to the west of Fort Monro, our hill station, went there with my colleague, Mr. Lewis, and he was obliged to take a guard with him, because it was considered he could not travel safely without one. He found the population were so hostile on the way that he had great difficulty in getting provisions.

I think it was the second year after that that I was requested to send some medicine down to relieve a patient in that country which is called the Khetran Country, and when I heard the account of the patient's sufferings I came to the conclusion that unless I saw the patient I could not relieve him in any way; so that, as we were not permitted to go there unless under the sanction of the Civil Officer, I applied for the permission and received it. By that time it was getting rather late in the evening, but the man was suffering so greatly that I decided to go at once, and I started off with my groom, and the Deputy Commissioner kindly provided two other men to go with me, because he thought I should not be safe if I went alone.

We had hardly gone one and a half miles on the road, when the Beluch chief, who had asked me to supply the patient with medicine, sent word after me that it was not at all necessary for me to go down to see the man; he was only a poor man, and if he died it would be his fate, and there was no use going down there to take all that trouble. I told the messenger, however, that I wished to relieve the patient if possible, and that therefore I should go on my way. Then he said, "You must not go on your way; you will find it is a very dangerous part of the country to go through," and he advised me not to go. I told him I had got permission from the Deputy Commissioner, and I intended to go, and if he wished to accompany me and act as part of my guard I should be very thankful, and if

not I should go without. So he withdrew and I went on my way. It was a very dark night, and the road very bad, so dark that I could not see the road over which we were going. When we had got, perhaps, half-way down, I could hear water falling in a ravine somewhere near me, but I could not see it or the road over which we were going. At that spot one of the men who had been sent with us had been going on before, and he came back and said, "Sir, have you got your gun?" I said, "What do you want the gun for?" "Well," he replied, "there was a man killed down there, and I think you had better get ready." Then I said, "My groom behind has got a gun, he will be my rear guard, and you go on ahead, and I shall be all right in the middle." (Laughter.) So on he went, and early in the morning we reached our destination, only to find that the man had died during the night; so that all my trouble was for no purpose. But having come so far, I thought that perhaps they might give me a little refreshment, and so I asked for a little milk to drink. The chief man there said he could not give me any milk as they had not got any. "Well," I said, "can you give me something to sit on?" and then he reluctantly brought out a seat for me—of course they do not use chairs and tables in those parts—and I waited until the morning. I may tell you I had brought my own gun, because it was a famous place for sport; there were a great many partridges and other game there, and I purposed shooting a little on my way back. Well, as the man was dead we returned, and I tell you this episode only to show you the hostility of the people to whom we went. You see, neither Mr. Gordon nor I were able to get provisions, although I went there with the special purpose of relieving one of their fellow-townsmen.

What has been the result since then? We have opened a hospital at Fort Monro, and people from the country come up every year in order to get their complaints relieved and cured. And I suppose it is five or six years ago now since the chief who owned that country, the Khetran Country, specially requested that I would come and open a dispensary in his chief town. Unfortunately, I was unable to do so, because we had not the funds and we had not the workers. The chief town was about one hundred miles distant from our station at Dera Ghazi Khan, and it was too far off for us to put an independent worker there, unless we could supervise him. A hundred miles by road meant a journey of four or five days, at least, and it was deemed too far off to open a branch dispensary.

Two years ago, I had the privilege of itinerating for a month through the Khetran Country with one of the political agents of Beluchistan, who had charge of that part of the country which, in the meantime, had been annexed to the British Government, under a Beluchistan Agency; and when we came to the chief town, the chief again asked me if I would not open a hospital there. The Political Officer promised me seventy rupees a month if I would open a hospital and see to the work; but I had no European colleague at that time, and no Native whom we could send so far away from our post, where I could not supervise him owing to the multitudinous work which we had at Dera Ghazi Khan. Now, if I were to travel anywhere within two hundred miles of Dera Ghazi Khan, I could travel alone with every prospect of having my needs supplied and without danger.

A second instance was in the district of Dera Ghazi Khan. Perhaps you know that the civil officers in India are in the habit of itinerating through their districts every year, if possible; at all events, they try to see as much of their respective districts as they can every year, and, of course, supplies have to be collected for them, because they go about everywhere, and the order of the British Government is that if any supplies are taken they must be paid for, a very right and proper command; and I believe the civil and military officers do pay for everything they get. But I have great cause to believe that those who supply the things are not paid, because persons who receive the money do not transmit it to the people from whom they get their supplies. Owing to this fact, when we first went to Dera Ghazi Khan, we were not able to itinerate at all, unless we had a written order from the chief magistrate, that supplies were to be given to us on payment. Of course, we never wished them to be given to us without payment; but still, we could not get supplies at all unless we got this order, because the necessities—firewood, and meat and milk and flour and such things—were all supplied through the chief man of the village in which we stopped, and the money was paid to him, and he was responsible for transmitting it to the persons who supplied the food and other things; but, as a matter of fact, he kept it himself, so that the people were supplying the magistrates and gentlemen who were in so much better a condition than they themselves, and they got nothing for what they supplied the Government officers with.

Since then, however, we have done so much work at the Mission Hospital at

Dera Ghazi Khan, and the people flock to our hospital to such an extent, that we are known from one end of the district to the other; and it only wants one of our agents to take some few remedies with him and he is welcomed, and if a

Native doctor goes, he can get anything without the least difficulty. We do not now ask for any order from the Deputy Commissioner, and are able to get all supplies without difficulty.

*Speech of Dr. Van Someren Taylor.*

Six and a half years ago, Dr. Rigg most kindly undertook my work for me in the city of Fuh-Ning, when I was at home on furlough, and it is only right that I should undertake his work for him this afternoon, and I only hope I may be able to fulfil my duty for him as faithfully as he fulfilled his duty for me. Ten minutes are allowed me to sum up sixteen and a half years' work, and I must therefore lay before you as quickly as I can a plain, unvarnished tale of facts. I was sent out to the city of Fuh-Chow, with the hope of being able to work in that large centre of over a million of people, but unfortunately, due to the opposition of the Chinese authorities, we were unable to obtain a site there. After three years of itinerating work, the Society requested me to go to the city of Fuh-Ning, a city four days' journey from Fuh-Chow, and containing about ten thousand inhabitants. I did so, accompanied by my clerical colleague, the Rev. J. Martin. A little over twelve years ago we went there, and for my dispensary I had a small, dirty room at the side of our church. If you now go to that city you will see a hospital consisting of four different buildings, able to accommodate fifty male and twenty female patients, and with an average attendance for the last few years of over five hundred and fifty to six hundred patients; and during the last two years, out of that number annually about one hundred and seventy-five have been women. The average attendance of out-patients has been between six and seven thousand.

One great work has been the removal of all opposition from the native authorities, and the conciliation of the people. Let me give only one illustration which occurred during this last year. In a small village there was a man who became an inquirer, but the people of that village absolutely boycotted that man and would have nothing to do with him, and he had to remove from it. A few months afterwards, a man selling books visited that village, and he came across, in it, a little boy who was sick, the only son of his parents, a very precious article in China, and the man said to the parents, "Why do not you take him to the hospital?" So they brought him to the hospital, where he was well treated and eventually cured. When I went my rounds, that man said to me, "Teacher,

it is very strange that in our village we persecute and turn out the people who follow your Jesus doctrine, but yet you followers of the Jesus doctrine ask our sick into your hospitals and make them well."

The hospital also has been the means of increasing the number of true believers in the city and the district round. When Mr. Martin and I went to Fuh-Ning, a little over twelve years ago, the number of adherents was twenty-eight; last year the number was three hundred and twenty-seven, an increase of three hundred in twelve years, and of that number I can point to over sixty who have been brought in through the medical work. They tell us at Salisbury Square that we have to remember that *medical* is an adjective, but out in the mission-field there is no need to tell us that.

But my chief work has been the training of students. It was an exceedingly difficult task, because a great deal of misconception existed with reference to such men. When I started the work, from one after the other of those medical missionaries who trained students there came accounts anything but encouraging. But I saw that the key to the solution of the training of medical students was in making the selection of your men most carefully. No one should be engaged in medical missionary work who has not been called to it, as we believe, by the Holy Spirit of God. The knowledge of medicine is not to be used merely as a means of earning a living, but in order that they may be true and devoted labourers for Jesus Christ.

What has been the result? I am glad to tell you that not one student who has been trained in the Fuh-Ning Medical Mission, and who has been invited to remain in Mission employ, having completed his medical training, has ever left that Mission; they are all to-day working faithfully, although they could, by leaving the Mission, obtain far larger pay. That is the best testimony I can give to the efficiency of such men.

Far away at Nang-Wa, a branch dispensary was opened over eight years ago, and it was admitted by all that it could only be opened by medical students, and it was medical students, trained at the Fuh-Ning Hospital, that did it. They went there at the risk of their life, and if Dr. Rigg were here this afternoon, he



would tell you how, when God called upon him to nearly lay down his life in the city of Kien-Ning-Fu, that side by side with him there stood a student, trained in the medical training school of Fuh-Ning, who nearly lost his life too. At Ning-Taik and Hing-Hwa we have also opened dispensaries, and now, as I am standing here, my work is being done in the city of Fuh-Ning by a medical trained student, assisted by two others, and I am glad to say that, though I have been away from that place for over four months, the statistics for those four months are higher, as far as in-patients are concerned, than during the corresponding period of last year, which shows that he has been able to do the work as well as I could have done it myself.

Then, again, in a most wonderful way God has opened up my way to leave this large city of Fuh-Ning and proceed to a city four days' journey south, Hing-Hwa. Two years ago I had thought to proceed there, but my colleagues were not willing that I should do so. And now in a most wonderful and unexpected way God has called me to that place, and for the last four months I have been down there opening up the work, and how it was opened you will find written most

graphically by Miss Hankin in this month's *Medical Mission Quarterly*.

But there is one thing I want to add. It is with deep thankfulness that I can tell you that, when two days ago I went into the missionary office, I was told that some 3000 had been given to build a hospital in Hing-Hwa. Ah! if you only knew what it is to write letters home to Salisbury Square and ask for increased funds for increased work, and to receive in return those kind letters which the Secretaries are so careful in drawing up, full of admiration and enthusiasm for the plans we lay before them—but then at the end of the letter to come to something like this: "We regret the funds of the Society will not permit us undertaking it."

After having left the work which we have virtually founded and built up out in that distant land, for I can hardly describe the heart-longings that I have for that city of Fuh-Ning and the deep tears that I have shed at the thought of leaving it, you will understand the unbounded thankfulness I feel at the fact that God, in this wonderful way, has not only set His seal to this work, but given funds necessary for the erection of the hospital at Hing-Hwa.

#### *Speech of Dr. Arthur Lankester.*

The Master said to His servants, "Go ye forth into the vineyard," but the servants went each his own way, and did not listen to the voice of the Master. Again, after long waiting, the Master's voice came to them: "Go ye forth into the vineyard, for the time is short, and the work must be done ere I come," and gradually, here and there one and another went forth into the vineyard. But it was only after long waiting that some pressed forward into the more distant parts—away from the nearer parts where others had been busy, and where there was much fruit—of the Master's vineyard, where there had been no work done before. Here also the Master needed fruit, but what did the servants find? They found the ground was hard and dry, and that it was so overgrown with weeds and briars that it was with difficulty they could press forward at all. They found it like a wilderness, a fit home for the wolf and the fox which held undisputed sway there. Others had come before, and they had brought the cunning of the fox and the teeth of the wolf, and the plough of iron, and with these they had had no success, and now the servants came back discouraged in many cases, and the world looked on and said with scorn, "Missions are a failure." But the Church said, "Master, show us Thy will," and the Master

replied, "Follow Me; I worked in that vineyard long years before with no other tool than the tool of love." And the cry went back, "Master, we try that tool, and oftentimes in our hands it fails; what can we do?"

My friends, you who are interested in missionary work need not that I should tell you to-day that Missions are not a failure, that the Lord God is triumphing all along the line, and that the power of the Holy Ghost is being manifested mightily all over the world. But let us be honest to-day, let us confess before God and the world that we are not satisfied with what has been done. We are looking for far greater results still; we are looking for the time, and that time will surely come, when God's power shall be far more mightily manifested among the Heathen. And you ask, Why is this not the case now? Why do we not see greater results? I believe that in the main the answer is that the hard, dry ground needs to be broken up and softened before the seed can germinate. It is not sufficient for the dynamite charge just to be placed on the surface of the rock; the rock must be drilled with hard labour and the charge placed far within, before the work can be effectual, and I believe the fact is that the Gospel in too many cases cannot be brought right down into the heart of the nation or the individual.

R R

Think of the difficulties. First and foremost we have the dense, almost impassable barrier of race hatred. You know that in China the missionary is a "foreign devil," to be despised and hated. In India the case is somewhat different, though I personally believe that it is no less a barrier to missionary work there. He is one of the "ruling race" to be feared, obeyed, and suspected, and I sometimes wish to God I could be thought one of the foreign devils, instead of one of the ruling race. Besides this, we have to add the ignorance, the bigotry, the superstition, the fatalism, and therein we have a few reasons why the missionary has oftentimes to labour patiently for months and years before he can win a way for the Gospel in the heart of even one single convert. God forbid that you or any should say that such work is in vain. I believe that eternity alone will show jewels in the crown of many a discouraged worker in the Lord's vineyard. The work is being done, the ground is being softened, but oh, so slowly! Master, we have Thy love in our hearts, we have the power, but where is the lever through which that power can work? We have the love, but the people will not understand it, and the Master says to us, "Follow Me; I worked in the world with the same tool of love, and put it in action in the presence of the world's suffering."

And here is our warrant for Medical Missions—love put in action, as was that of the great Healer, in the presence of suffering. But you say, "What need for Medical Missions? God Almighty could do His work through the Holy Spirit by means of the simple Word preached." Yes, and God Almighty could bring the world to His feet without the aid of any of His servants. But He honours us, you whom He calls to work at home—I hope He has called you all to work at home—and those who go forth, by permitting us to do His work for Him. And it is for us to use every power, every instrument, every means to the very best advantage, for the King's business requireth haste, and the King Himself is coming soon.

I do not speak merely on the ground of humanity. I fancy I should have little difficulty in touching your hearts if I were to tell you of some of the memorable sights that I, as a doctor among the poor in the Punjab, have had to witness. I could tell of sufferings unrelieved, or more often intensified, by the cruelty, neglect, or ignorance of relatives or friends, and of nameless agonies inflicted in the name of medical science. I could tell of two boys, both under the age of ten years, whom I saw on two successive

days, both having sustained fractures of bone, in the one case close to the shoulder, in the other below the knee; and in both instances, owing to neglect, the bone had been allowed to force its way through the skin, and the Native doctor had been content to do nothing more than to cover the protruding bone with some black, tarry preparation, and the parents would not allow of any further treatment, though I had an exactly similar case treated in the hospital just before with the very happiest results possible. A little child, five years old, had a bad cough, and when I arrived at the house I found it was slowly dying of exhaustion, not from the pleurisy from which it was suffering, but because one side of the chest was one vast ulcer, caused by assiduous poulticing with boiling water.

I could tell of hundreds relieved of their sufferings, scores of blind restored to sight, and many who were hopelessly ill restored to life again; of 40,000 and more new cases treated at our hospital and dispensaries during the past year, a total attendance of over 80,000. I would like to say that in the greater part of the foreign mission-field there is no trained medical aid apart from that given by Mission hospitals—in China, the greater part of Africa, and Central Asia. And in what I may say about India, remember that India is quite different in that respect from China and Africa. In India we have Government aid. We have hospitals, and we thank God for them, but those who work those hospitals do not call themselves medical missionaries. And what is the difference? The lever is being used, but it is not being driven by the power of the love of Christ. The work is being done, but it is not in His Name nor for His glory, though, of course, indirectly as a result of His teaching. In most of the Government hospitals there is an English doctor in charge, but those with whom the majority of the patients come into contact are Hindu and Mohammedan assistants who work not for love, but for gain.

Would that the dear home workers could see the work that is being done!—those who are praying for us, those who are denying themselves to give us funds, or undertaking the hard work of collecting funds. Would that I could show you the work of a Medical Mission! I come back with a mind stored with memories, not of dry statistics, but of living men in suffering and pain, dying untaught, unhelped; and I ask you to try and find out all you can about the work that God is doing in the world, that you may get a loving interest in all that is going on in the mission-field.

I wish I could bring you to our Medical Mission in Amritsar, the central city of the Sikhs, that noble race who helped us to regain India in 1857. The Mission was started by Dr. Clark thirteen years ago—Dr. Henry Martyn Clark, whom I daresay many of you have heard, and whose news you will have read in many papers. We have working under us about twenty-five Native assistants, all but two of whom are, we believe, earnest Christians, and most of whom, if we except those who are students sent to us by other missionaries for training, have not only been with us for many years, but have been brought to Christ through the agency of the Medical Mission itself. At Amritsar all our workers are Christians, and there our house-surgeon is the son of the well-known divine, Dr. Imad-ud-din. We meet every morning for a time of close Bible study, and pray for God's blessing on our work. After that time of quiet together, we pass to the broad verandah, where the patients have been gathering in readiness for the evangelistic service which is at once held, a simple Gospel address being given either by myself or one of our workers, for we try as far as possible to train all our workers to be in the truest sense evangelists. After the service is over, the patients pass, one after another, through the consulting-room, and there now begins a time of real hard work, turning from case to case, drawing out a tooth here, or superintending the opening of an abscess there, trying to give comfort to a case of incurable disease now, and now trying to persuade some fearful patient to undergo, it may be, a painful operation for the illness from which he is suffering.

I remember only a short time ago a faqir came to me who had held his arm vertically above his head, whether standing up or lying down, and had kept it in that same position for three years, and he now came and was ready to submit to operative treatment, so that the stiff and useless arm might be loosened. I brought him before all the out-patients waiting, and asked him how his arm became so stiff and useless, and he openly acknowledged the history of his life, and also, in answer to my question, told openly and plainly how it had all been in vain, how his suffering failed to give him the spiritual peace and profit for which he had been seeking. What an opportunity there was then for me to speak to all the patients who were present, of the uselessness of mere works, and of the absolute need of a Saviour who was waiting to give a free salvation to all who would accept Him.

Again, the patients who come are mainly from the village districts, within a radius of about twenty or thirty miles, and they carry back with them not only what they appropriate of the teaching that has been given, but also a good report of the love and physical benefit which they have received from the Christians, and also every one carries away a prescription paper, on the reverse of which is printed as plainly and succinctly as one can put it, the facts of the Gospel. I might say that soon after I had arrived at Amritsar a couple of men came from a village beyond Dera Ghazi Khan, some 200 miles away, suffering from cataract, and by God's mercy were able to return to their village seeing well and very grateful for the help they had received. Since that time, three years ago, every two or three months two or three patients have come to me all that long distance suffering in the same way. Though they could have gone to a hospital nearer, yet they preferred going to the Mission hospital at Amritsar, because there they had confidence in the treatment. And so, again and again we have proof of the love and confidence which are instilled into the people by successful medical treatment.

After the out-patient work come operations, and with the nervous Oriental these cannot usually be long postponed, but as a rule as soon as consent has been obtained, the necessary orders are given for the operation, the work is done, and oftentimes the first introduction which a patient will have to the inside of our wards is when he wakes from the chloroform. And now begins the work of personal dealing. He, from the beginning, experiences such a love as he has never known before, and so soon as he hears of the loving Saviour he begins to understand the source from which that love comes. He sees the lives of consistent Christians around him, and of course there are constant opportunities for personal dealing. Again and again it has been my happy lot to speak of the true Light of the World to those who were in the first joy of regained sight, when I have opened the bandages after an operation for cataract. Again and again it has been my joy to speak of the new birth, and of Him who can give true life from the death of sin, to those who had recovered from what they and their friends thought was inevitable death.

Oftentimes we are thankful to call in the aid of the Zenana Mission ladies from their house close by, and sometimes they have not only given regular teaching in our female wards, but have been able to co-operate with us by visiting at the village

houses of the patients after these have left, and thus following up their work. I remember a girl whom one of the Mission ladies found cast out as a hopeless useless cripple by friends and relatives. She was brought to the hospital and cured after two or three operations, was then sent to the orphanage school, and became a real young Christian, and last year she was confirmed by the Bishop of Lahore.

We have, as you know, four other branches of work in the district at distances varying from four to forty miles. At Narowal, forty miles distant, where Mr. Bateman has been working so devotedly for about twenty years, we have our largest branch, and here I remember I commenced my missionary work, and I can never forget the rush of patients who came from all the country side. Forty major operations I performed in the first ten days at our hospital and at the Zenana hospital near by, and I remember how there we were able to work with Mr. Bateman all the time. He would be in the ward, or in the consulting-room, forming new friendships, or renewing old ones, or speaking the message of Life to all who were there. And then, in the evenings or Sunday afternoons he and I would walk out together to some village, and it was a happy thing to be able to help him by seeing all the sick of the place, after he had conducted a service.

At Jandiala, eleven miles from Amritsar, we had another flourishing branch, which was up till a year ago, in charge of a devoted brother worker whom the Lord has called home, a man who, though originally of the lowest caste, by his consistent Christian life won the esteem and love of the whole city. At Beas and Sultanwind there are other two branches, and the work resembles that at the main hospital as regards the evangelistic and dispensary work, and of course Dr. Clark or I, at as frequent intervals as possible, pay visits of inspection there. At the last-named of these, a large village near Amritsar, there was years ago the strongest opposition to the Gospel in any shape or form, and it was only after the son of the chief man of the city, a man of very high family, had been treated and cured by Dr. Clark in the Mission hospital, that the work was able to be commenced. Since then the ladies of the Zenana Mission and we ourselves have been working in that village, a church has been built, and every Sunday it is my joy to go out and conduct service in Punjabi for the little congregation there.

But I must say one word as regards our itinerating work, which to me per-

haps was the happiest of all. One special tour will always live in my memory, when, with a good camp outfit and plentifully supplied with drugs and with five earnest Christian workers, three of whom had had special medical training by ourselves, I passed from village to village, preaching the Gospel and healing all who would come. Again and again we had such crowds present for treatment that I had during the day many times to retire within my tent to enable our helpers to restore something like order among the patients who were coming. At that time I used to see from 200 to 250 patients in a day, sometimes giving a magic-lantern address in the evening, and I think that in the whole tour there was only one village where we did not receive a warm reception. This was a notoriously wicked village of about 4000 inhabitants, where the chief man thought that I was a Government official, and told me there were no sick in the place, so that it was not worth our while to stay there. But we made our arrangements in spite of him and his supporters, and during the next two days we had the biggest rush of work throughout the whole tour. We saw 386 patients in one day, besides performing numbers of minor operations, and at the close of my visit the people who at first were most strongly opposed to us, had several of them given way so far as to come themselves for treatment, and they came in a body to my tent and begged my pardon and gave me quite a friendly farewell.

I have not time to speak of other work that has been carried on by us in and about Amritsar as lay missionaries, for this does not come properly under the scope of Medical Mission work. But many of you will have heard of the Mohammedan Controversy held two years ago under Dr. Clark's leadership, and have read, perhaps, of the encouraging and interesting sequels to that work. Three days before I left Amritsar, at the close of a happy meeting for thanksgiving, held in Dr. Clark's verandah, as the last meeting of our annual Quiet Day attended by all our Medical Mission agents and their families, about forty in all,—a gentleman who was baptized last year, formerly an educated Mohammedan, was also present. That gentleman said to me, "Exactly two years ago this evening I was with my other Mohammedan brethren, drawing out with you and Dr. Clark the details and conditions of the Mohammedan Controversy." It was a touching finale to a day which had given us great joy and thankfulness. I could tell you of many other encouraging details. I could tell you of much that has simply torn one's heart of late.

The Devil has been busy in his work too, and has in some cases dragged away those who had not only confessed Christ before man, but in the presence of the severest persecution, such persecution which God save you and me from being called upon to bear.

In conclusion, I would ask you, What does all this mean for you? I have sometimes heard it scornfully said, "After that there is the collection"; and there will be a collection to-day. But the Master does not ask us to give just to make a show. It is not for me to beg for Him, but I thank God that He gives those who are at home the privilege of helping in this glorious work. I do not apologize for asking you to help; I could not do that. I would not ask you were it not the Master's will. Do not give unless He makes you give. But just the same as if you get into true line with the Master's will on this point, you will give of your money for Him, so

if you get into touch with the Master's will about your own lives you will give up yourselves for His service. About giving up yourselves for work either at home or abroad, especially would I ask any young men who are going in for medical work, or could do so, to get in touch with the Master's will, to get to know something of what it meant when He said: "Hitherto I have called you servants, for the servant knoweth not what his Lord doeth, but I have called you friends." And if we would be friends of our Master, surely we must in some measure sympathize with His longing for a perishing world. We must follow Him in the longing for which He laid down His life, and we must be willing to put ourselves entirely at His call, that He may deal with us and what we may have as He will. That, I believe, is what will come from knowing the fellowship of His sufferings.

*Speech of Mrs. W. P. Mears, L.K.Q.C.P.I.*

I have been asked to come here with a very definite purpose—to plead with you, my Christian sisters here in London, for your poor Heathen sisters in China. I have been asked more definitely still to entreat you younger sisters here to give, not your money, but yourselves as medical women to help these poor daughters of China. I have been there and have seen their need, and their need is great. There are millions of women in China who have no help in their sickness. There are many little children who have no help when they are sick. The Chinese native doctors are merely quacks, and the medical treatment they give to these poor sick women and children is often very cruel. The Church Missionary Society has at present not one medical woman there at work, and even if hundreds went out the needs would still be great. I wish I could impress upon you the great need of those poor women who are suffering and waiting for your help, not merely for your physical help, but help for their souls. There are many who would welcome you if you went, for without you they have no help, and if you restrain that help which God has put it in your power to give, then they must be helpless.

Let me just tell you of one or two cases I have known. At Fuh-Ning there was one poor woman came into the hospital with a very bad foot. It looked very frightful, and it had been treated in a Chinese manner, and you cannot say too much against that. I asked the woman how long she had suffered, and she told me she had suffered from that injured foot for forty years. It was simply an

ulcer that could be cured, and it was cured in a very few weeks. I could tell you of poor little girls and women who have been tortured by the Native doctors, in order, as is believed, to drive the evil spirits out of them, because the Native doctors said that their disease was caused by the possession of devils. These are facts, dear sisters; and shall we who have the doctor at the next street, and can call him when we like—shall we, who are surrounded by every comfort, take no notice of those hundreds and thousands and millions of sisters who are waiting and longing for our aid?

I have told you that the need is great, and I want to tell you next that the way is open. Twenty-one years ago, if we had met here in St. James's Hall, I could not have said the way is open for you to go as medical women to China; but now colleges, hospitals, examinations, —all are open, and the way is made plain for you, and all that remains for you is to have a willing heart. God, who put it into the heart of Jesus to use this great means of healing, gave Him the power to heal, and to us His servants He gives the power to learn how to heal, and that is just as great a gift as it is for you to have the power to heal. Many may say, "It is beyond my power to learn." Dear sister, try it; it is not beyond the power of any one who is willing. Let there be the willing heart, and you will find all the other way made plain. You may say, "I have no money." Well, there are many who cannot go whose purses are ever open for such work, and who will be so glad to send a substitute. The way is open if

only you have the willing heart to do the work.

The time at my disposal is short, and therefore there is only one more thing that I will say, and that is that this work can be done not by men, nor yet by angels, but by women and women only. Think then of your responsibility in the matter. But many will say, "I am waiting to know if God calls me to this work." Think, rather, dear sisters, that God is saying to you, "Is it time for you,

O ye, to dwell in your ceiled houses, and this house lieth waste?" Think of the great house of God that remains to be built up, think of the many precious stones waiting to be fashioned and polished for the building of the temple of the Most High, and shall we remain in our luxury and ease at home? God grant that ere many years go past, we may see a noble band of women medical missionaries ready to lay down their lives for Christ in that great land.

*Speech of the Rev. B. Baring-Gould.*

Happily it is not necessary for me to keep you long. I was told to speak to you upon the *Needs*, the *Openings*, and the *Encouragements* of the work in China. I think you will bear testimony that you have had this subject amply brought before you in what you have heard this afternoon, and if you have not, will you kindly take home the little pamphlet which has been placed in your hands, and you will find there what Mr. Elwin has got to say in regard to the Leper Hospital at Hang-Chow, what Mrs. Duncan Main has had the happiness of seeing in Hang-Chow, what Miss Hankin has to tell you of the work that Dr. Taylor has just undertaken at Hing-Hwa; and last, but not least by any means, may God's Holy Spirit burn into your hearts all the words which have fallen from our dear friend who has been at work in Fuh-Chow—I mean Mrs. Mears, of whose work I heard again and again throughout that great city.

Well, but you know we always obey our medical officers, and when our medical men in charge of us at Salisbury Square told me I was to speak, what could I do? I hope all our missionaries are equally obedient in the foreign field. The needs of China!—I must not speak of the needs of the world—the needs of China, the needs of one-third of the human family! the needs of those millions for whom the Lord Jesus Christ shed His blood, and who have never heard of His salvation! Oh, how appalling the needs!

Remember that though they have their quacks in China—and these are not to be despised altogether, I suppose, for their knowledge of herbs is somewhat remarkable—yet their knowledge of surgical skill is absolutely nil. And then in China—I hope I shall not shock you; do not report it, do not tell anybody—but our good friend, if he were here from Hang-Chow, Dr. Duncan Main, would tell you there is a very large proportion of the population of China who suffer from hydrophobia of the very worst form, for they perfectly hate water, and therefore you can readily infer what the results are. (Laughter.) The doctor

always claims that every one who goes to his hospital has a thoroughly warm reception, for he puts him into a hot bath. That is another reason why there is this special need in China.

But let me just read to you two or three words which fell from that wonderful traveller, Mrs. Bishop: "Think what these words mean. What does sickness mean to millions of our fellow-creatures in Heathen lands?" And then, after having given a graphic description of what it does mean, this is her conclusion:—"If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid going into training as a medical missionary." From my heart I pray that that may be the result of this meeting with respect to many of our younger friends who are in this hall to-day. The needs of China!

Now as far as the Church Missionary Society is concerned, what are the openings? We believe in working in couples, but what is the fact? Dr. Colborne absolutely alone; our friend here, Dr. Taylor, absolutely alone; Dr. Rigg in Kien-Ning-Fu, now at home, absolutely alone; Dr. Smyth in Ningpo, a city with 200,000 people, absolutely alone; Dr. Hickin, also now at home, in Tai-Chow, absolutely alone; and at Fuh-Ning, whence Dr. Taylor has come, no European doctor, but the district simply worked by three Native practitioners trained by Dr. Taylor himself! Thank God for the Native assistants, but at the same time, is this right? Oh, the needs of China! may God burn them into your hearts! But what about the openings?—the openings not only for surgical skill, not only for blessed relief for the body, but what a splendid sphere for spiritual usefulness! I saw enough of Medical Missions in China to know this, that our medical brethren there have one grand object in view, and that is to reach the souls of their patients. And I candidly confess to you that I would not say five words for the Medical Auxiliary, either in this hall or anywhere else, if I was

not perfectly sure of it. It is *medical*, but it is *missionary* first. Think of Pakhoi for example, a little off-shoot where we have two medical men, working together, and where in one year we have 8,000 patients being drawn from 330 different places, and you see at once what a vast area is covered and influenced by one Medical Mission. And so I might go on to illustrate the openings in towns, but I must not even stop to name them. From what I witnessed in China, and in the villages of China, I believe that the medical missionary might find his way into any nook or corner well-nigh of any city, and certainly any district, throughout the length and breadth of the land. I believe that under God there is nothing more calculated to break down the fanaticism of the great cities of China than Medical Missions.

Then just one word about encouragement. Encouragement! When I find at one of the hospitals at Hang-Chow seventy-five in-patients, six students, one dispenser, two fully qualified Native assistants, all the staff of the hospital Native Christians, is not that something to thank God for? When I find two catechists regularly employed, going in and out amongst those patients; when I attended, as I did, services for the in-patients, and services for the hospital staff, and services held in the preaching-room for out-patients, do you wonder that I felt, Here is a mighty influence which will go into a variety of corners in the immediate neighbourhood of this great and mighty city of Hang-Chow? What a splendid field, I repeat, for spiritual influence!

And now I have got one word as I close. I want to bring you back to what we started with—the *Report*. I want to read to you just two sentences of that *Report*: “At the present time, at least twelve medical missionaries could be located, and we have two—and only two—on our list, to go out this year.” My dear friend, the Secretary in charge of these two candidates is nearly torn to pieces. He has to satisfy the claims of Palestine, and Africa, and China, and India; and how is he to do it with two men? Oh! do you wonder that we come to plead with you with all our hearts and souls? Will you do something to put before the young men and young women of England the claims, not of C.M.S.—God forbid!—but the claims of Christ upon them for personal service, it may be as fully-qualified medical practitioners, or it may be as evangelists of Jesus Christ? Listen for a moment to words written by our dear friend Miss Hankin, from Hing-Hwa. What does she say? “Do friends at home fully realize

our position? In a district with a population of probably between two and three million persons, to have at the present time one small dispensary, worked by one foreigner, with three Chinese helpers.” And then another question she asks: “Can any English gentleman doctor minister to the needs of Chinese women? Our answer is a decided ‘No’—it is impossible. The customs of China are such that it is impossible. Then are the women to be left? Dear friends, we cannot answer that query; we would rather ask, ‘Are you going to leave the women?’ God has many of His children in medical colleges at home. Will you pray that He will give some an irresistible desire to obey His command to ‘Go to the lost to preach and to heal the sick.’” Will some of you think of this?

You remember that episode in the late war between China and Japan, which occurred at Wei-hai-wei. The Chinese were flying before the victorious foe, and there on the left, on a plain which is treeless, pursuing them are two brigades of the victorious Japanese, one in the northern extremity and one in the southern extremity of the plain. And the Chinese admiral sees his opportunity. He orders a boat of light draught into the bay. She works her machine-gun, she pours a rain of bullets upon those unhappy Japanese, and in a couple of minutes eighty are strewn upon the sand. And now what follows? See! There come the “Red Cross” men with their stretchers, two and two, with first aid to the wounded, utterly neglectful of the rain of bullets. They might have waited till all was over, but they never hesitated for a moment, although they were going exposed to a foe who would either, per-adventure, ignore the sacred symbol or utterly misunderstand it; but away they go, and they never stop until every one of those eighty are carried off the field. No wonder Colonel Taylor declared it was one of the grandest scenes he saw all through the war. Oh! my friends, shall the Japanese show us an example which we Englishmen and Englishwomen shall not delight to follow? We plead with you this afternoon, not for eighty who have fallen beneath the assaults of the great Enemy of souls, but for millions of our brothers and sisters. In God’s Name, is it not possible for some of us at least to seek the Master’s will concerning ourselves? Are there none here, not simply to take up the “Red Cross” upon the sleeve, but rather raise the standard of the Cross of Christ, and in His Name and for His sake go forth, not only to tend the bodies, but to tend the souls of those who are just at this very moment lying, like those Japanese, upon the ground, assaulted by

Satan himself, the great enemy of souls? For Christ's sake, for the sake of this little band of your brethren and sisters who are at work in the field, for the sake of those who are appealing to you in China, in Africa, in India, and in the Islands of the Sea—at least, will some of you go back to your chambers this night, and, upon your knees before your God, look up into His face and say, "Master, Thou hast bought me with Thy blood; I am Thine. Show me, teach me, what

Thou wilt have me to do towards the evangelization of the world for my Lord. Taught by Thy Spirit, and constrained by Thy love, I offer and present unto Thee myself, my soul, my body, my life, my children. Here they are, Lord. Oh! use me—

"Just as Thou wilt, and when, and where,  
Until Thy blessed face I see,  
Thy joy, Thy rest, Thy glory share."

May it be so with many of us, for His Name's sake.

## LETTERS FROM MR. HORSBURGH AND HIS PARTY.

[These are not ordinary missionary letters to the Society. The first three are "Letters to the Editor," and are therefore printed in the form usual for correspondents' communications of that kind. The third is not signed by Mr. Horsburgh, but no one can fail to recognize him in it. It is obviously written in reference to a letter which appeared in the *Intelligencer* of October last, p. 780. The fourth letter, signed by all the missionaries, though not addressed "to the Editor," we print with the others. And with our whole heart we say, May God use these letters to call forth labourers!—Ed.]

DEAR SIR,—Upon our arrival in Western China about two years ago we were met with the startling intelligence that Messrs. Beauchamp and Parsons, of the China Inland Mission, had been turned out of Shuen-chin Fu, and that orders had been given throughout the Province (Si-chuan) that missionaries were not to be allowed any more to rent houses in new places. We received the news as a great "His appointment" and felt sure it was all right, though it did seem as if we had come just at the wrong time! Last year we tried to rent a house at Mao-cheo, and also at Chien-cheo. We were allowed to stay four days in the one place and one night in the other!

You will therefore all the more rejoice with us now when I tell you that the Lord has this year already given us four houses in four important places where hitherto no missionaries have lived. I cannot say whether we shall be allowed to stay in all of them or not. But I believe we *shall*. Our God has brought us in and carried us through the initial difficulties, and we believe He will carry us right through to the end, and establish His Name in each of these towns and in the surrounding districts.

Already in some parts the precious seed has been widely scattered by my beloved fellow-labourers here. To some at any-rate the Gospel is not the strange, unheeded story it was a short time ago. God is surely working, we believe, in some hearts. And now that He is giving us the answer to our prayers, and bringing us in to live amongst this people, here is a fresh call to us and to you at home to consecrate ourselves to His service amongst the Heathen.

Here, surely, is a direct call for more workers. Prayer has been offered. Prayer has been answered. These places are now entrusted to us; and others, I believe, are ready for us to go in and take possession. Moreover the whole vast field is open, wide open, in all directions for itineration.

Now we want to see what God's people—parents, children, candidates, committees, doctors, and friends—intend to do. We believe God is moving hearts unknown to us, and that some reinforcements will be here before long.

This is undoubtedly one of the grandest mission-fields in the world—such vast need and such vast opportunities. The climate, too, is particularly favourable. And we are permitted to enjoy other exceptional advantages in this "garden of China," so that really there is no manner of excuse for men and women if we do not fully preach the Gospel here at any rate. Some who perhaps could not quite wisely go to certain parts of Africa or India, might very wisely come to this part of China. At the same time if any are contemplating an easy-going life, do not let them come anywhere near us. It is *true* we know but little in our



Mission stations of bodily privations, but there are other temptations and trials of a more serious nature; and only those who really know the Lord will remain faithful to their pledge.

To those who really do know Him—to all patient, humble, persevering servants of God—and to their friends, I would earnestly say once more, after two and a half years' further experience, You must not hold back, you must not let them hold back, because there are no great gifts of learning or genius to offer to this service. Truly valuable are these in their place, but after all there is only one gift which is essential for the work here—the gift of the Holy Spirit. And in this great gift God is no respecter of persons. Fifty pounds a year will fully meet all the personal expenses of a missionary (man or woman) in this part of China. And 10*l.* a year more will cover all his further expenses, e.g. teacher, house-rent, &c. About 50*l.* is needed for the journey to Si-chuan, and this will leave a margin for the purchase of clothes (of course we all wear the native dress); 10*l.* extra will cover everything. Should a missionary become ill, and need to go away for change or to return home, there would, of course, be additional expense.

Much prayer accompanies this letter. Will it prove (I think it will) to be a call from God—not from us—to any one who has money, or education, or training, or experience, to lay at the Master's feet, as well as to others, who without these special gifts may yet, each in his sphere, serve God none the less acceptably in this great and needy mission-field.

Whilst making this special appeal in our Master's Name for labourers in Si-chuan, I feel it is right to say we do not think that all are called to, or that all are suited for, this particular work, and certainly none should come who are not in full sympathy with our simple evangelistic methods on native lines. Further, if in response to this appeal God should lead any, not here, but to some other needy Heathen land, I shall with all my heart rejoice and thank Him just the same. But I believe He has some for Western China also. Join with us in special prayer just now for labourers, and yet more that God will set to His seal in the complete conversion to Himself of many—men, women, and little children—from amongst the Heathen.

Mien Chuh, Jan. 11*th*, 1895.

J. HEYWOOD HORSBURGH,  
% Post Office, Hankow, China.

#### SUPPORT OF MISSIONARIES IN SI-CHUAN.

DEAR MR. EDITOR,—It is very cheering to read in your Editorial Notes for October that the little Sowers in South Africa are thinking of us out here in Inland China, and that they have agreed to give 50*l.* a year “to help to support” a missionary. I am glad to be able to tell them that their gift, at the present rate of exchange, will not only help to support, but will fully support, a missionary in this Mission. Of course the journey to China is extra, but when once here, 50*l.* a year fully meets *all* a missionary's expenses.

I hope that many others—individuals, Bible-classes, associations, parishes—when they know this will soon be supporting a missionary amongst us—one of themselves if possible. The need could scarcely be greater, and during the past year God has in a wonderful way set before us big open doors in four or five different directions. We—a little handful of us—cannot do everything, cannot go everywhere! Do you think we can? Is not this a call for others to join us? Faithful, teachable men and women, whether with special qualifications or without them—God has useful work for all in Inland China. Only let them come quickly. The time is short.

Our hearty thanks and Christian love to the little Sowers and all the friends in South Africa.

Kuan Hsien, % Post Office, Hankow, Jan. 11*th*, 1895.

J. HEYWOOD HORSBURGH.

DEAR SIR,—I have read, and it is very sad reading, that when there is danger of funds being low, Missionary Societies ought not to determine to send out a large number of missionaries, but rather conclude that it is not God's will for a large number to go.

Sir, if that is the way we are going to serve our Master, if that is the way

we are going to evangelize the world, then the sooner we and our Missionary Societies are wiped out and make room for others, the better.

We have our marching orders plain enough, "Preach the Gospel to every creature," but because it is not convenient to deny ourselves enough to do it, we are calmly to conclude it is "not God's will" that we should!

It is bad enough to have the responsibility of millions of unreached Heathen resting upon us. It is even worse to try to cover our selfish disobedience by the suggestion: "Perhaps it is not God's will that they should be reached."

We are soldiers of Christ. Our General has declared His will and issued His orders. More men are wanted. The fight is not yet won. There are many strongholds not yet stormed, wherein are captives to whom the offer of salvation must be given. Our Commander calls for men; they are absolutely necessary. Surely He must have them? They must be sent at once! Oh, no! we have sent some. It will interfere, maybe, with our own engagements and comforts to send more, and that, of course, no one reasonably can expect of us. It is not intended that we should really deny ourselves or suffer any hardship—enough to talk and sing about it—so, as we have not the money, and our rich neighbours (who ought to know better) do not help, let us conclude that our General can do without the men, and indeed that it is not His will that we should send them.

Alas! alas! and we profess and call ourselves Christians!

Alas! alas! and in time of war if the country has given hundreds and thousands, and hundreds of thousands, both in men and money, and the call comes, "More men to the front!" not a moment's hesitation. Although it would seem that there is left scarcely a man, and that already the people have stripped themselves bare, yet no weak questionings, no demur, no timid whisperings, "Impossible"; but a noble resolution—"The order has come, it must be obeyed; no matter at what cost, the men must be sent."

"Ought not to determine to send a large number of missionaries." Why, that is exactly what we ought to determine, and any Missionary Society that is not determined on that point, at any rate, had better not exist.

Of course we must determine to send out large numbers of missionaries, much larger numbers than we are sending now. We know it is God's will. Nay, it is His distinct command (for a few missionaries and the Native converts do not suffice by a very long way to preach the Gospel to every creature), and not unless we are determined to send the labourers forth shall we accomplish anything. "Not determined"! We must be absolutely determined. Is it true that more men might be sent if the funds could be made to go further, or if more was contributed? Is it true that men and women of God are ready to go, but that we in the mission-fields and others at home are using up all the money? Is it true that if we could do with a little less, some of these could be sent?

Oh, then, do let the Missionary Societies appeal to their missionaries, appeal to themselves, appeal to the Church of Christ, appeal to God. But when three-quarters of the world is Heathen, and our Master's command is so plain, never for one instant let them swerve from the determination to send out hundreds and thousands more missionaries, not concluding "perhaps it is not God's will," but knowing that it is God's will that they should go.

1. Let the Councils and Committees put the case plainly and solemnly before their missionaries. Let them tell us, "We have faithful helpers whom we could send to you, but we have not the money. Will you join with us in definite, fervent prayer about this? And can you yourselves in any way do with a little less or make the funds go a little further? If you can, we can send some of these to help you."\*

Thus appealed to, we should open our eyes to see what we could do. And doubtless we should be surprised to find, as the result of a wholesome self-denial and a closer attention to littles, how many more missionaries could come. As it is, in spite of printed circulars dealing with finance, a sort of feeling is prevalent that to "our great Society" a few pounds more or less is immaterial, and that if we do trouble about trifles and manage to do with less, no one in particular will be any the better for it. Of course we could do with less. And if we knew

---

\* This however is not the case with C.M.S. Our friends know well that for some years past we have not kept back one single missionary on financial grounds.—ED.

missionaries were ready to come, and our money would certainly bring them, should we not find all sorts of little ways, and perhaps even big ways, by which money could be saved and funds made to go further? Spending "only a trifle" would become a matter of conscience. At present, whilst looking after the pounds, the tendency is perhaps to leave the pence a little bit to look after themselves.

2. Let the case be similarly stated to the agents of the Societies and those who administer the funds used at home. And doubtless they too in their measure would be able cheerfully to respond.

3. Then let the matter be put even more solemnly and definitely before the home members and supporters of the Societies. Say to them, "There are whole-hearted men and women ready to start to the mission-fields waiting only for the money. You have given something to send out some missionaries, but it is not enough. More men are urgently needed, and we must send them. We have given, but we must give more. We do not spend so much upon ourselves as we did, but we must spend still less. We have already (have we?) begun to deny ourselves, but we must deny ourselves a great deal more. 'He was rich . . . for our sakes He became poor.' For His sake we must become poor! These are days, seeing that the world is unevangelized and lies open before us, in which all who would be accounted faithful and wise stewards must cease to lay up treasure for themselves, and be rich toward God. Are you rich, really rich toward God? For His sake have you 'become poor'? In the emergency the missionaries are becoming poor. The agents at home are becoming poor. Now will you become poor?"

Surely there would be a response. And what a mighty inrush of blessing and joy to many hundreds of hearts and homes!

4. *Let the whole Church of Christ know that men are waiting to go.* Remind God's servants of the command. Tell them it is not being obeyed. That though some missionaries have gone, many are staying behind, whilst all the time multitudes upon multitudes of our fellow-men, though not unreachable, are unreached, and are in every sense of the word, Christless.

5. Then having done this, let us appeal to God. Let us turn to Him with all our hearts. Let us seek Him with one accord, weeping and fasting and confessing our sins. Let us truly humble ourselves in His sight, and with earnest prayer and supplication lay the whole matter before Him. Let us tell Him the Heathen are unreached, His command is not being carried out, and ask Him what we are to do.

To humble ourselves thus before God when our purses are yet full and when all the time we are spending, nay wasting, His money in easy living and daily self-indulgence, would be a miserable farce. We cannot have such meetings with our God until we have "emptied" ourselves and become poor.

But having done that, if there is still need, with what solemnity and power shall we be able to draw nigh and plead with God. And then what magnificent hidden resources wherewith to carry on His work can He not open to us, whilst upon His vineyard everywhere He pours out such a glorious refreshing and blessing that there shall not be room enough to receive it.

If, however, having sent out a mere handful of missionaries, and having really denied ourselves scarcely at all, we now hear of good and faithful servants of God who might be preaching the Gospel to the Heathen, kept back only for lack of money; and if instead of stripping ourselves and sending them every one, we go on living in comfort and ease, and dare to talk piously about its being "Not God's will perhaps that they should go,"—it seems to me our condition is almost more pitiable, in a sense, than that of the Heathen themselves. Oh, let us be brave. Let us be true. Let us determine that the missionaries must go forth. And even if it should end in our "having nothing," truer than ever before perhaps would be the glorious sequence, "Yet possessing all things."

IN THE MIDST OF THE HEATHEN.

---

DEAR MR. WIGRAM AND CHRISTIAN FRIENDS,—We should like at this time, and we believe you will be pleased that we should do so, to call attention to the Mid-China Interior Mission. We now occupy six new stations in this great, crowded, unevangelized region. And at this moment we are in urgent need of a

dozen more men to go forward and open six more of these dark, sad towns, whilst the tide, which God has now caused to turn in our favour, still continues to flow. Alas! we are afraid we here can do but little more in this direction. There is a limit, though the Church at home is quite incredulous to missionaries' elasticity. The little band you have sent cannot see all these acres of unevangelized fellow-men without trying to stretch itself out over as large an area as possible. But it cannot stretch much more, already the tension is great, and relief is needed. Prudent people might say we have already gone too far. And so we have. But we cannot help it! It is not really that we have gone too far (far otherwise), but some of God's ambassadors who are staying in the home-lands have not gone far enough! We hope the next journey they take will not stop short of Inland China, and that the journey may be taken soon. But we are anticipating.

Of our six Mission stations, no station is nearer to another than one day's journey. The furthest distance between any two stations is four or five days' journey. The number of workers available for these six stations and for all the districts connected with them is five men, three wives, and six single ladies; add to these two men not accepted by the C.M.S., but real helpers all the same; total sixteen. Of these sixteen some are not yet far on with the language, some have household and other things, particularly missionary in one sense, but not at all missionary in another, to attend to, whilst some have to devote time to being poorly and to nursing others who are poorly. Mr. and Mrs. Horsburgh are not available for settled work at any of these stations: their headquarters, for a time, are at Kuan-hsien, needed as a resort for tired workers and not included (being in the C.I.M. district) as a C.M.S. station. Now please note: We *must* keep these stations going. We *must* work the great districts all round them. We *must* open other stations without delay and preach the Gospel in all the districts round about. We *must*, in fact, in some way or other attend to our whole parish of fifteen or twenty thousand square miles. Then there is Tibet to be attended to (we should like to do something on our side of Tibet), and further outlying regions in Si-chuan and other provinces. Then please note: We have not had *one* fresh male worker since we sailed in 1891. Some of our present workers are already in their fifth year of consecutive service, some are not in strong health, and may soon (though we hope not) be needing a definite change. In any case it is unlikely that the present little staff can be depended upon to go on, unbroken, indefinitely. And yet *no new workers are here in training*, getting ready to fill others' places. *None are on the way: none (so far as we know) are starting!* Under these circumstances we appeal to you to know, Ought some more workers, both men and women, to be on their way to us speedily? or ought they not? We ourselves do not quite see what is to become of us, unless we are reinforced before long! However, we are in your hands. And we are glad to know that, besides the well educated and gifted (some of whom we much need), there are also others who are ready to come, and who, though without special gifts, and also perhaps without educational advantages, would nevertheless, by their sterling Christian character and "patient continuance in well-doing," be fitted to do noble service in God's Name in this part of His mission-field. We should rejoice to welcome (amongst others) many such faithful men.

Then there is another, though kindred point—Ought we to have a doctor? We are far away in Inland China. There are young married families living in these isolated stations, and no doctor anywhere at hand. Chen-tu is now far away, and our good C.I.M. Dr. Parry, who has chiefly attended us, though other medical friends from America have been most kind, is further away still, for he has gone to England and may come back to this province—never! We are thankful to have such good nurses as Miss Thompson and Miss Lloyd (neither of them strong, though). But ought we to have a doctor? Some of us think we ought. What do you think? And still more to the point, What does the doctor himself think? Does *he* think we need help? and will he come to us? It is important, very, that any doctor who is thinking of coming should understand the nature of our Mission, simple, itinerant, evangelistic. It is not work every missionary doctor would care for, or fully sympathize with. On the other hand, the doctor who does not want to run a hospital, but to do dispensary work, and also to itinerate, preaching the Gospel, and healing the sick, would find our Mission one in which his whole soul could delight. One of the most skilful doctors in Inland China

has said that if some one built him a first-class hospital, free of cost, he would, on the whole, rather be without it; he feels that he is more free for saving souls with his little dispensary or dispensaries. Others again look upon the well-appointed hospital as their life-work. "So every man his gift."

Please notice that this is not an "Appeal for More Men"! and therefore we hope it may be spared, if possible, the untimely fate of such appeals! We are only writing to ask what you think—do you think we need more workers or not? If you say we *do*, but are deterred (is it possible?) by a tender consideration for our feelings, we hasten clamorously to assure you that if you send us out at once your very best workers, we shall not one of us consider it as the slightest reflection on the capabilities of the present staff! The compliment of being trusted alone for so long is not one we are able adequately to relish! Half an England (so to speak) full of Heathen, almost without Native Christians, and therefore almost without Native helpers, and no missionaries besides ourselves, does seem to us rather a big parish for seven men, three wives, and five women, or say eight men, four wives, and seven women, including everybody, to work quite efficiently! So if you come to the conclusion that the work is being dreadfully neglected and send out at once a relay of reliable workers, you need not be afraid that we shall feel *very* much hurt!

We should like it to be more widely known that any individual, or family, or association, parish, or class which sends 50*l.* a year to the Church Missionary Society, Salisbury Square, London, for the China Interior Evangelistic Mission (or Si-chuan Mission), will thereby fully support one missionary amongst the Heathen, and we heartily thank those who are so doing. The cost of travelling from England to Inland China is about 42*l.* Help towards a small outfit (if necessary) would be extra.

We commit this letter to God, Whose we are, Whose the work is, and Whom we would fain serve, and encourage others to serve, in these "uttermost parts of the earth," under His eye, at His side, "labourers together with Him."

With Christian regards and much respect, we beg to remain,

Very faithfully yours in Christ,

(Signed)

O. M. JACKSON.

EMILY JACKSON.

E. D. MERTENS.

MARY A. THOMPSON.\*

ALFRED A. PHILLIPS.

CARRIE J. PHILLIPS.

ARTHUR J. HICKMAN.\*

AGNES A. HICKMAN.\*

ALICE ENTWISTLE.

GERTRUDE WELLS.

ROSA LLOYD.

ELIZABETH CASSWELL.

MAGGIE A. STEPHEN.

WILLIAM KNIPE.

DAVID A. CALUM.\*

JAMES G. BEACH.

THOMAS SIMMONDS.

J. HEYWOOD HORSBURGH.

ADELAIDE HORSBURGH.

P.S.—\* The signatures of these four missionaries have not yet reached us, but we have every reason to believe they would wish their signatures attached.

## NOTES ON OTHER MISSIONS.

**I**T is by no means uncommon to hear the intelligence of the African depreciated. *Central Africa* notes a fact which bears quite the contrary interpretation. Mr. Cecil Rhodes' wonderful trans-continental telegraph has reached Blantyre, making it possible to communicate with the Universities' Mission stations within a week. The telegraph operator at Blantyre is a boy from the Universities' Mission-school, who in the short space of six weeks was taught enough telegraphy to enable him to qualify for the post. How many English boys, asks *Central Africa*, would have been able to fill a like post in the same time? Mr. H. H. Johnston mentioned before the Royal Geographical Society that all the Nyasaland Government printing was done by boys trained in the schools of the Church of Scotland and the Universities' Missions.

The Church of Scotland Foreign Missions began the year 1894 with a debt of 8617*l.*, of which all but 400*l.* has been cleared off. The Foreign Mission Com-

mittee, however, forecast a deficit of 2479*l.*, but naturally, after so successful an effort last year, are in no despondent mood about it.

The Moravian Mission in North Queensland has sustained a severe loss in the death of its leader, Dr. James Ward, after three years' service. The Central African Mission at Rungwe, to the north of Lake Nyassa, has put forth two out-stations. The news from Alaska is very cheering, although interfered with by Greek and Roman priests. The methods of the former are thus described :— "The priest on his visit merely goes through ritualistic forms in a tongue unknown to them, marries those who wish it, baptizes those who were born since his last visit, administers the Holy Communion, and collects the Church dues in money or in skins. Of the Gospel he gives them nothing." The Moravians greatly rejoice that in six prominent villages there was no "mask dance" last year.

The roll-call of missionaries recently taken to their eternal rest contains the names of Dr. W. A. Scott and Mrs. D. C. Scott.

Dr. W. A. Scott was the head of the medical work of the Blantyre Mission of the CHURCH OF SCOTLAND, "one of the noblest and best equipped of her younger missionaries." He went out in 1889 to Mount Mlanje, high up in the Shire Highlands, and removed to Blantyre on the death of Dr. Bowie. "He had never been home, and though his furlough was more than a year due, he begged to be allowed to remain at his post, sending home his wife and child in the end of last year." Is it not probable that this very devotion to duty was the cause of his premature death? If so, we have here another illustration of the necessity for making health a foremost consideration. "His health," we read, "had always been excellent, and his athletic frame seemed fit not only for extraordinary walks and feats of strength and endurance, but also for resisting the insidious attacks of African fever." He accompanied an expedition against the slave-trader Kawinga in the capacity of medical officer, was drenched in the heavy rains, and was brought back suffering from fever and chest complications, to which he succumbed.

Mrs. D. C. Scott, the wife of Dr. W. A. Scott's elder brother, had been for many years a true helpmeet for her husband in his missionary labours. She, with other ladies of the Church of Scotland Mission were in Domasi when it was attacked by Kawinga. After the attack was over she was prostrated with the effects of the strain, and never recovered. She died at Mozambique, and is buried at Zanzibar.

The Anniversary of the WESLEYAN MISSIONARY SOCIETY has filled its supporters with thankfulness and hope. The income from all sources exceeded that for 1893 by 3595*l.*, and 4546*l.* was contributed towards the liquidation of the debt of 30,478*l.* The collections at the Anniversary doubled the amount realized last year. The meetings were very varied in character, and much enthusiasm was manifested. The Report showed that the number of Mission stations, including those in Europe as well as those in India, China, West Africa, the Transvaal, Mashonaland, British Honduras, and the Bahamas, was 328; out-stations and preaching-places, 2104; missionaries and assistant missionaries, 349; other paid agents, 2537; unpaid helpers, 5207; Church members, 40,994; day and Sunday scholars, 80,791. The total income was 125,806*l.*, and the total expenditure 127,457*l.* As stated above, these figures show an improvement on those of previous years, and the Committee are sanguine as to the future. It will be remarked that no distinction is drawn between the European and Native or the male and female missionaries. We are, however, informed elsewhere that half of the number are Natives of the countries in which they labour, a fact to which the Committee point as showing the development of the Native ministry. More than a third of the Church members are Africans in the three Missions of Sierra Leone, Gold Coast, and Lagos.

The PRESBYTERIAN CHURCH OF ENGLAND labours, as our readers know, in Amoy, Swatow, and the Hak-ka Country, in China; in Formosa; in Singapore; and in Rangoon, Bauleah, Bengal. The figures for the China Mission, which absorbs

by far the largest portion of the Church's energies, show 45 organized and 101 partly organized congregations, 13 Native pastors supported by their own congregations, 115 Native preachers, 4464 communicants. The figures for Bengal are not given. The receipts from all sources amounted to 17,047*l.*, which, by the aid of a large legacy, almost exactly balanced the expenditure. The Report registers no startling events, but steady progress. The Chinese war has not interfered with the labours of the missionaries.

The SOCIETY OF FRIENDS has interests in Madagascar which, although small compared with those of the L.M.S., are enough to cause them serious concern. Accordingly they have put forth a paper calling for prayer. This document recites that clause in the British treaty with France which guarantees religious toleration and protection to the missionaries of both countries. "We have no right," it continues, "to assume that the French intend to ignore such a clear agreement, and in the present strained condition of public feeling in France, and some warlike feeling manifested in our own country, it would be manifestly unwise, to say the least, to suggest any political agitation on behalf of the Malagasy." The Friends have authorized their missionaries to leave the island if they deem it prudent, but up to the last mail they were still determined to keep at their posts.

Among the agencies affected by the French invasion of Madagascar must not be forgotten the Norwegian Mission. It has fourteen stations and 30 European agents, 20 Native pastors, 25,000 Christians, and 28,000 scholars. Schools for theological and medical training, for teachers, an industrial school and a leper asylum, are amongst the institutions they have set on foot.

The BAPTIST MISSIONARY SOCIETY reports an income of 60,000*l.*, and an expenditure of 68,000*l.* To the deficit thus left must be added a previous debt of 14,000*l.* A reserve fund has been drawn upon temporarily.

The Rev. H. Loomis, of Yokohama, has compiled statistics of Protestant missionary work in Japan for the year 1894. He estimates the number of missionaries, including wives, at 625, of whom 226 are males, and 210 unmarried women. He puts down the number of stations at 134; out-stations, 750; adult baptisms during the year, 3422; total number of adult members, 39,240; Native ministers, 258; unordained Native helpers, 536.

## LETTER TO THE EDITOR.

### *ST. MATT. XXVIII. 19.*

SIR,—Mr. Ensor, in your last issue, quotes Mr. Curzon's criticism on missionary enterprise, that "the selection of a single passage (St. Matt. xxviii. 19) from the preaching of the founder of one faith as the sanction of a movement against all other faiths is a dangerous experiment." To this criticism Mr. Ensor makes several admirable rejoinders, to which I would add one which he appears to have overlooked, viz. that much of the importance of the missionary command is derived from the very fact of its being, practically, "a single passage." It is marked off from the rest of the "preaching of the Founder of our faith" by that Founder's Death and Resurrection; and of those "things concerning the Kingdom of God" of which He spoke to His Apostles during the forty days before His Ascension (Acts i. 3), this is the only one recorded in Holy Scripture. That this alone should have been thus recorded for all ages,—and recorded in a fourfold form,—is proof enough of its all-importance; this "selection of a single passage" is in itself sanction enough for all missionary enterprise, only the "selection" is not ours,—it is not human, but Divine.

W. J. L. SHEPPARD.

## NOTICES OF BOOKS.



THE *Founders and First Three Presidents of the Bible Society*, by Henry Morris (Religious Tract Society), is a book which realizes in the happiest way a happy idea. It relates the story of the foundation and early years of the British and Foreign Bible Society, in three excellent chapters; and then three other chapters follow, embodying biographical sketches of Lord Teignmouth, Lord Bexley, and Lord Shaftesbury, dwelling especially on their connection with the Society. In a sense, therefore, we see in these pleasant pages the progress of the greatest of our societies from 1804 to 1885. The portraits and other illustrations enhance their value not a little.

*Reminiscences of Andrew A. Bonar, D.D.*, "edited by his daughter, Marjory Bonar" (Hodder and Stoughton), is a delightful book every way. It is not a biography, but a collection of letters, &c., revealing Dr. A. Bonar's attractive personality, and containing admirable teaching in a pleasant form on every page. We must make one extract, a copy of a postcard he once sent to Dr. Somerville:—

"20, India Street, Saturday.

"Ἀδελφὲ μου ἀγαπητέ,

"Necesse est me adire Greenock hodie, quia crastino die οἱ μαθηταὶ συνάγονται κλάσαι ἄρον.

"Saludad á todos hermanos. La gracia sea con todos vosotros.

"ANDREW A. BONAR תְּרַחֵם בְּכָל־חַיִּים

*Another Glimpse of England, Home, and Beauty*, or "Sketches of Christian Life and Work in England in 1893" (Partridge and Co.), contains the letters which the Rev. H. B. Macartney, of Melbourne, wrote during his visit to Europe two years ago for the pages of his own Australian magazine, *The Missionary at Home and Abroad*. Some of our readers will remember the graphic letters in which Mr. Macartney described his previous visit to this country in 1878. They were published in England in a book with the happy title of *England, Home, and Beauty*; and we may add that the profits, which were substantial, were entirely given to the Church Missionary Society. Now we have "Another Glimpse of England, Home, and Beauty," more graphic and "alive" if possible than the other one. Many phases of current Christian life and work are depicted. We attend anniversaries of C.M.S., Bible Society, Church Army, &c., and the Mildmay Conference and the Keswick Convention; we visit well-known Christian families in London and Liverpool and Manchester and Dublin and Edinburgh and Tunbridge Wells and Cambridge; we are present at drawing-room meetings at Chillingham and Sherborne Castles; we are at Bishop Hill's consecration, at the Harley House summer gathering, at Durham and Salisbury Cathedrals, at East End Mission Homes; we hear Bishop Boyd Carpenter at the Bible Society, and Mr. Moule at Cambridge, and Mrs. Bishop at the Gleaners' Union Anniversary; we meet with everybody we ever saw or heard of; and to do all this we are whisked backwards and forwards, up and down England and Scotland and Ireland, to say nothing of a trip to Norway, and a glimpse of the Riviera. Mr. Macartney is what is called a genial optimist: he finds something good to say of everybody; yet his own high spiritual ring dominates the whole book. It is most entertaining, one might almost say amusing; and at the same time it is emphatically a book for edification.

*After Thirty Years* is an admirably condensed summary of the history of the three decades of the China Inland Mission, 1865 to 1895, written by Mr. Hudson Taylor himself (Morgan and Scott). Its twenty chapters are contained in eighty-six quite small pages, so it is really a summary of facts, without any pointing of morals, or appeals to the reader's sympathies; yet it is interesting and stimulating from the first page to the last. There are several illustrations and a clear map. The little book will prepare the way for the fuller enjoyment of Mrs. Howard Taylor (Geraldine Guinness)'s delightful two-volume history.



## EDITORIAL NOTES.



ALL round the world, the news that the Rev. F. E. Wigram has at length found himself obliged to retire from the office of Honorary Secretary of the Society will be received with the deepest concern. We have had many losses of late years, but none so great as this. Much as Mr. Wigram has been respected, our circle of friends has, we believe, little idea what he has been in the Church Missionary House. To say that he, the Honorary Secretary, the head of the executive, has "laboured more abundantly than us all," is simple literal fact; and all those who have worked any time with him would agree that his untiring and self-forgetting assiduity, and determination at all costs to leave nothing undone, have been felt in every department. There is nothing invidious in saying that he has been eyes, and ears, and hands, and feet, to all in turn,—one might almost say to all at once. The marvel is that he should have been able to go on so long. Nearly fifteen years have passed away since he succeeded his much-lamented brother-in-law, Mr. Wright, and for the greater part of the time he has been absorbed in the work, body, soul, and spirit, night and day, all the year round. We do not, for the present, speak of other qualities which have endeared Mr. Wigram to all his fellow-workers both at home and in the mission-field; but we have emphasized this one quality of indomitable industry, in order that our friends may realize a little what the Society is losing.

Thankfulness to God for our honoured brother's services must be the uppermost feeling in our minds; and sympathy with him in the sore trial which it is to him to give up a work in which his whole soul was wrapped up. And then let there be united and fervent prayer that He who brought such a Secretary to Salisbury Square will graciously raise up a like-minded successor.

THE Special Meeting of the General Committee, summoned to receive Mr. Wigram's communication, was a very touching occasion. Member after member rose up and testified, in no fulsome terms, but in words of truth and soberness, to the admiration for his work, and the personal affection, which the Hon. Secretary had inspired. Archdeacon Richardson, Prebendary Webb-Peploe, Dr. Barlow, Mr. Barton, Generals Hutchinson and Lewis, Mr. H. Morris, Mr. C. Roberts, and several others spoke; also Mr. Drury for the College, Mr. Knox for the Children's Home, Mr. Squires for the missionaries, Dr. Battersby for the candidates, Mr. Victor Buxton for young Cambridge men, Mr. Tonge for the C.E.Z.M.S., Mr. Baring-Gould and Mr. Stock for the Secretaries. Mr. Webb-Peploe led the Committee in fervent prayer.

OUR vigorous and untiring friend and fellow-worker, the Rev. E. Lombe, has been obliged by ill-health to resign the rectory of Swanton Morley, and at the same time he retires from the office of Hon. Association Secretary for Norfolk, in which he has laboured so devotedly for thirty years. In all the country the Society has had no truer friend and the missionary cause no more powerful advocate. His great sermon at St. Bride's last year was the culmination of an almost unparalleled series of able and faithful services, always fulfilled "with all the might," and yet with a touching dependence on the strength and guidance of the Lord only. Mr. Lombe hopes still to be of some use in Devonshire, whither he is retiring, and we cannot too warmly wish him much peace and blessing in the years that may yet remain to him.

ONE of the oldest members of Committee, Colonel George Channer, has been taken from us. For years he had been one of the most regular atten-

dants, and for some years he was chairman of the Finance Committee. He was a bluff and kindly old soldier, with a high ideal of the faithful discharge of duty and strict economy in the use of the Society's "sacred funds" which he considered should characterize every member and missionary. He was appointed an Honorary Governor for Life, for his "essential services," in 1883.

ONE of the most important events of the month has been the conclusion of the negotiations long going on between C.M.S. and the Church of England Zenana Missionary Society regarding their mutual relations. We have fully described the result on another page, and in these Notes need only repeat our thankfulness for the guiding hand of God in what was by no means an easy matter.

It has been an intense relief to hear by telegram, from Shanghai, that the Missions in Si-chuen were safe; and we thank God for His preserving hand stretched out in defence of our brethren of the China Inland Mission as well as of our own missionaries. We shall now await details of the recent disturbances with eagerness, but without anxiety.

The next question is, How to show our thankfulness. There can be no doubt what the answer ought to be. It should be an immediate and unstinted response to the moving appeals for reinforcement printed at page 619. It would be a satisfaction indeed to send forth a party this autumn. Why not?

MEANWHILE, a very important step has been taken towards the development and consolidation of the Church of England Missions in Western China, that is, virtually, in the Province of Si-chuen. The Archbishop of Canterbury has approved a plan for the formation of a Missionary Bishopric for Western China. The Church Missions there are two, that of the China Inland Mission and that of C.M.S. It is well known that the C.I.M. includes in its band of missionaries several clergymen, besides laymen and women who are members of the Church of England. Several of these are working together in Si-chuen, the Mission there being organized on "Church lines," that is, the clergy receive episcopal licences,—and some of the laymen too as lay readers; the sacraments are duly administered in accordance with the forms of the Church; and the converts are trained in liturgical worship. Among the clergy are the Rev. W. W. Cassels, M.A., one of the famous "Cambridge Seven"; the Rev. E. O. Williams, M.A., formerly a Vicar at Leeds; the Rev. Arthur Polhill-Turner, B.A., another of the Cambridge Seven, but ordained in China; and the Rev. W. Southey, formerly an Incumbent in Australia. These, with the two C.M.S. ordained men, Mr. Horsburgh and Mr. Jackson, and a good band of laymen and women of both Missions, make a staff which is larger than in a good many dioceses; and in a healthy and inviting province like Si-chuen, there is every prospect that the work will grow.

Hitherto Si-chuen has formed part of the "diocese" of Mid China, and the missionaries have been licensed by Bishop Moule; but he has always been prevented from visiting so distant a region, on account of the length of time that a journey there and back would involve. He has therefore heartily entered into the plan for establishing a new bishopric. The Archbishop has allowed the Society to nominate a clergyman for the post, and to guarantee his maintenance; and although we must not, at the time of writing, announce the name, it may very likely be publicly known before these lines appear.

It will be seen from the Selections from Committee Proceedings that an important step has been taken towards the more efficient supervision and

administration of the increasing women's missionary work of the Society, by the appointment of a Ladies' Consultative Committee. This body will be unlike the Committee of Ladies which conducts the affairs of the C.E.Z.M.S., in that it is not an executive body, but only consultative, to advise the regular Committees of the Society regarding such matters as the Secretaries may bring before them. Even thus, however, they will have important work to do; and gradually also, as the women missionaries come and go, they will be in personal touch with them, which again may prove to be of much value. Nine ladies of experience have been chosen for this service, all of whom are also on the Ladies' Candidates Committee, which is a larger and distinct body; viz. Mrs. Henry Wright, Mrs. Piper (formerly of Japan), Mrs. Bannister (head of "The Olives"), Miss Schröder (head of "The Willows"), Miss Cates (head of the Highbury Training Home), Miss Brophy (Hon. Sec. of the Ladies' Candidates Committee), Miss Bland (sister of a well-known F.E.S. lady missionary at Agra), Mrs. Tottenham, and Miss Gollock.

At the same time, it has been thought well, in view both of the above-mentioned Ladies' Consultative Committee, which is for foreign work, and of the development presently of the Home Section of C.M.S. woman's work, as indicated by us in previous numbers, to create the new office of Lady Secretary for the Women's Department, to be a connecting link between these bodies and the Society's Executive. This Lady Secretary will not be "Secretary to" this or that Ladies' Committee, that is, will not work under their direction, but will be attached to the Society's Executive. She will of course not be a member of "the Secretariat." Her status in the House will be that of an Assistant Secretary. For this office the General Committee have appointed Miss Gollock, who has been working for five years in the Editorial Department, and whose recent tour in India has added to the important experience of the Society's principles and methods and *personnel* which she had already gained in the C.M. House. It is a matter of great thankfulness that the new post can be undertaken by a lady not new to Salisbury Square, and in whom our whole circle has learned to put confidence.

This is a loss to the Editorial Department, but one of Miss Gollock's services there has been that she has gathered round her volunteer ladies who render important help in various ways, and one of these, Miss Batty, daughter of the Rector of Finchley, has now been chosen to succeed her, and will be a regular member of the House staff.

WHILE we are on this subject, it may be well to notice an odd remark which we have heard made lately. It has been said, C.M.S. is becoming a women's society! If this referred to our home circles, the word "becoming" would be inadequate, for there is nothing new in the fact that women take a livelier interest in all Christian work at home and abroad, including C.M.S., than men do. From the earliest days of the Society, or at all events since 1818, when Local Associations began to be formed, the larger part of the work of spreading information and raising funds—other than the actual preaching and speaking—has been done by women. But the remark no doubt refers to the increase of women missionaries; and we have even been asked "why we neglect the men"! Neglect the men!—why, we are always appealing for them. Thank God, their numbers have increased more rapidly than ever before during these very eight years that have seen the accession of so many women to our ranks; and the idea that men are hindered from coming forward because women come forward is opposed to plain facts, besides being an

unreasonable notion in itself. It might as well be said that the Church of England is becoming a Female Church because the large majority of workers in most parishes are women, and that the "dearth of curates" is due to the increase of lady district visitors and lady Sunday-school teachers! Seriously, when it has pleased God of late years to add to our armies of Christian workers both at home and abroad such a noble reinforcement of women filled with His Spirit, it is our part, surely, to render Him unfaltering praise.

IN accordance with the purpose expressed in the Memorandum on the relations between C.M.S. and C.E.Z.M.S. lately adopted (p. 582), we propose from time to time to state the special needs of C.E.Z.M.S. as well as our own. We have now received the following from the C.E.Z.M.S. Secretaries:—

"Over and above the need which always exists for reinforcements at all the stations and in all departments of women's work in India, and which the seventeen or eighteen candidates accepted for foreign service this autumn can only very inadequately meet, we may mention some special vacancies.

"At the *Sarah Tucker Institution*, Palamcottah, an educational missionary, if possible a B.A., for the F.A. class which it has been decided should be started.

"Appeals for qualified lady doctors come to us from Ajnala, Tarn Taran, Krishnagar, and Masulipatam.

"In *South Tinnevely*, one, if possible two, additional missionaries. And two ladies ought soon to be sent to *North Tinnevely*, to learn the language and to be prepared to take the place of the Misses Turner, whose furlough will be due in the spring of 1897.

"At *Mirat*, the gap made by the death of Miss Davies-Colley. Miss Stroelin's furlough is due next spring, and Miss Gertrude Davies-Colley, who only went out last October, cannot alone take charge of the work.

"At *Dera Ghazi Khan*, a medical and a *Zenana* missionary. Both the present workers are absent through ill-health.

"Nor must *Kashmir* be forgotten. Work is opening in a wonderful way; and the staff, when Miss Petrie, C.M.S., rejoins Miss Hull, and the new worker who has been appointed arrives, will be altogether unequal to the demands on time and strength; to say nothing of the village population of the Valley, who can only be reached by itinération."

VERY interesting accounts have been received of the reception of our new Uganda party at the Cape, where the s.s. *Guelph* stopped *en route*. The Society has enthusiastic friends there, and all the members of the party were taken on shore and entertained at different houses. Four meetings were held, at Mowbray and Wynberg, two important suburbs, and at Cape Town itself. The Rector of Mowbray, the Rev. A. Daintree, has done much to diffuse a true missionary spirit, and he took a leading part in making the arrangements. The Incumbent of Wynberg is our late Association Secretary in Norfolk, the Rev. C. W. Higham, but he had not yet arrived at the Cape. The Rev. G. Litchfield, however, who has been compelled by the illness of his wife to leave India, and has gone to Wynberg as curate to Mr. Higham, was already on the spot, and it was singularly appropriate that one of the early missionaries in Uganda should thus take a part in welcoming the new band. At the reception meeting at Mowbray, the Bishop of Cape Town, Metropolitan of South Africa, was present, and spoke most cordially; and at Wynberg, his Coadjutor, Bishop Gibson, was not less hearty. All the missionaries, women as well as men, were invited to speak at these meetings; and private letters speak of them in very warm terms.

THE Society has two or three important projects on hand just now, involving considerable outlay on buildings, amounting in the aggregate to several thousand pounds. The Committee are always reluctant to vote money for

"bricks and mortar"; but when it is for mission-houses (which necessarily increase in number with the growth of the missionary force), building is the alternative to what are in some places heavy rents; and when it is for schools, hospitals, training institutions, and the like, expenditure of the kind is but the outward and visible sign of real progress in the work. Among the buildings now necessary are a new Divinity School for training Native evangelists and pastors, at Calcutta; the completion of the Christian Girls' Boarding-school in the same city; new premises for the College in the town of Tinnevely; and an enlargement of the Sarah Tucker Institution at Palamcotta. Besides these requirements in India, new premises for the Medical Mission at Old Cairo, including quarters for the missionaries, have become essential. These are some of the larger projects, and there are many smaller ones. They afford good opportunities for special liberal gifts from our friends who are interested in the various agencies. Many of our great institutions, such as the Lahore Divinity School, the Alexandra Christian Girls' School at Amritsar, the Hang-chow Hospital, &c., were erected by means of special funds or large personal contributions. It will interest many friends to hear that Mr. Wigram has accompanied the letter tendering his resignation with a gift of 1000*l.* to start the fund for the new Calcutta Divinity School, as "a thank-offering for mercies and privileges enjoyed during upwards of fourteen years as Hon. Clerical Secretary."

---

WE specially commend to the attention of our readers the report given elsewhere of the Annual Meeting of our Medical Mission Auxiliary. Rarely have the speeches at a meeting been so uniformly worthy of a verbatim report, and they will repay verbatim reading. The Report of the Medical Mission Committee, too, presented by Dr. Herbert Lankester, should be carefully noted. It gives a remarkable summary of work done: twenty-nine fully qualified medical missionaries; 4846 in-patients in the Mission hospitals last year, and 373,355 out-patients,—what a mass of suffering relieved, and what openings for the Gospel message! Then it will be noted that the Auxiliary proposes this year to relieve the Society's general funds entirely of the medical expenses of the Missions, other than the personal allowances of the missionaries and the cost of new buildings; to defray, that is, no less than 4000*l.*

---

THE lamented death of the Rev. C. E. Watney (see p. 597) is a loud call to men who are willing to risk their lives for Christ's sake, to go forth at once to the Niger. There is now only one left of the party that went out with Bishop Hill in November, 1893, namely Miss Maxwell, who however was invalided home, but has since gone out again. When will the missionary spirit in our young men be equal to the military spirit? When will a sufficient number of men go to West Africa to secure that even if some do lay their bodies down to die, there are others to work for the dying souls of the people?

---

A CURIOUS mistake occurred in Archdeacon Farrar's speech at the C.M.S. Evening Meeting on April 30th, which, by an oversight, we have failed to correct before. He said that "two hundred millions of Englishmen fill the valley of the Mississippi," and that "fifty millions of Englishmen are to be found in Australasia." Dr. Farrar did give these figures, and did pass the proof of his speech without correcting them; and two of us in the C.M. House also read the proofs without observing the mistake. It is a strange illustration of the ease with which an error may pass unnoticed. The entire population of the United States is under seventy millions; and that of Australasia under five millions.

---

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



THE consideration of the great success which God has granted at Margate to the effort to interest the young, combined with the recollection of the fact that at one private school, mention of which was made in these Notes last year, over 299% has been raised for the C.M.S. since 1884, compels the belief that, as a general rule, private schools and juvenile associations *are not half worked*. There is rarely any provision made for a special children's gathering at the time of a local anniversary. True, there are often children's services on the Sunday, but these, as a rule, are not largely attended by the better-class children; and while, with Sheffield in our mind, we would not for one moment under-estimate the importance of reaching the poorer children, we feel that the others should not be neglected. The B. & F.B.S. and C.E.Z.M.S. are far ahead of the C.M.S. in the working of private schools, and it would be a great pity in any way to interfere with their efforts; but at the same time there must be many places where the C.M.S. could find a door open to it, though closed to these other Societies.

We venture, therefore, to append a few suggestions, based upon methods which are in use in various places and have been proved to be successful, in the hope that at least one or two may feel disposed to make an effort to reach the better-class children. If they can be interested in Foreign Missions while they are at school, they will do an immense work afterwards in scattering seeds of interest when they go to their homes, many of which it may be are situated in places where the Heathen world is never thought of. We believe and earnestly trust that private schools will not be forgotten when the work of the new Women's Organization is mapped out.

1. There should be a special juvenile meeting at the time of the anniversary, held in the afternoon, to which Sunday-schools should not be admitted, as children attending these are reached by Sunday afternoon services. The body of the hall should be reserved for private schools, but some seats should be kept for children of private families.

2. The meeting should be short, not exceeding one hour in duration.

3. The heads of schools should, as far as possible, be visited before the meeting, lest they should overlook it, and from them the approximate number of seats required should be ascertained.

4. Some six months from this date, a few weeks before summer or Christmas holidays, arrangements should be made, if possible, for addresses *in the various schools*.

5. Each school should be regarded as a separate association, and note kept of its aggregate contributions. Let the children have separate boxes to take home in the holidays, and enlist the help of past scholars. [In one instance an extra whole holiday is granted for every complete 100% raised.]

6. If the anniversary takes place in the summer it may be well to try a flower-meeting, as at Bedford; if in winter, the children, as at Margate, should be asked to bring, on their return from the Christmas holidays, some articles to decorate a tree, to be exhibited after the meeting; the articles to be sold instead of having a collection.

7. Each school (whether or no it supports C.M.S.) should be supplied with the *Gleaner*, *Awake*, and *Children's World* each month. Use should also be made of the new series of booklets for young students.

Attention has frequently been called to the importance of utilizing C.M.S. literature at meetings, and generally of endeavouring to obtain some abiding results from each anniversary. It is also desirable that careful preparation

should be made before the sermons are preached or meetings held. It frequently happens that, beyond the printing and circulation of a few bills, but little effort is made to ensure good attendances at the various services, and therefore we would venture to emphasize the importance of two steps in the way of preparation for an anniversary :—

1. *Prayer*.—It is still exceptional to find any arrangement made for a special prayer-meeting. Yet, surely, it is most necessary, seeing how many there are, even in thorough C.M.S. parishes, who care little or nothing for the Evangelization of the World, that they who do care should meet before the Throne of Grace and ask that, by God's blessing, the careless may be aroused, and the right message given to the stranger who is coming to emphasize individual responsibility and the claims of Christ. If a public and parochial gathering for prayer is impossible, earnest friends should try to bring together the two or three to whom blessing is promised.

2. *Prayer, to be real, must be accompanied by effort*.—Very often the advertising is only half done; and it is doubtful whether a partial advertisement is not worse than no advertisement at all. In a parish in the south, a short time since, the district visitors and other helpers were called together on the Friday before the sermons, and asked to assist first in placing a number of papers in envelopes, on which were written, "From the Vicar of —," and then in leaving these envelopes at every house in the parish. The papers consisted of "Facts about the C.M.S."; "Seven Motives for taking part in the Evangelization of the World"; a handbill announcing the name of the Deputation and the hours of the services; and the following leaflet :—

" TO THE CONGREGATION AND PARISHIONERS OF —.

" Permit me to ask your perusal of the enclosed papers on sending the Gospel to the Heathen.

" On Sunday next, a Deputation from the C.M.S. will preach at — Church, 11 a.m., 3 p.m. (address to Young People), and 6.45 p.m.

" May we ask your presence on that day, and your help towards carrying out Christ's last command—' Go ye into all the world, and preach the Gospel to every creature ' ?

" Yours very faithfully,

"—, Vicar."

While treating of advertising, mention should be made of a very complete method in vogue at Wakefield. A four-page handbill is there used. On the first page is a list of all the churches at which C.M.S. sermons will be delivered, with the names of the preachers and the hours of the services; and on the second and third pages a complete programme of the proceedings at the annual meeting is given, and the hymns which will be sung are printed. This seems more complete and more attractive than the ordinary handbill.

The custom of inviting the clergy or the C.M.S. workers to meet the Deputation at the time of the local anniversary appears to be spreading. Sometimes they are asked to lunch, on other occasions to tea; and after an hour or so of pleasant social intercourse, one or more of the Deputation addresses those assembled. It is impossible to over-estimate the value of the opportunities which are thus afforded the speakers through the kindness of the local friends who generously defray the expenses of entertainment.

Ladies' C.M. Associations scarcely seem to be as general as in former days, but in many places they are doing a most valuable work. That which exists at Eastbourne last year raised no less than 350*l.*—23*l.* more than in 1893. There are about twenty-two collectors, and nine "receivers," to whom the collectors pay in the money; 158*l.* is raised by means of a sale of work, and

1247. by subscriptions and collections, the balance consisting of the proceeds of a tea, &c., &c.

It is hoped and expected that the new Women's Organization will stimulate effort in the form of collecting. At present in many places there appears to be very little systematic work in that direction, the poor especially being but rarely asked to render that help which they are often most willing to give.

There are a good many towns in which these Ladies' Associations exist under different names. For instance, at Stafford there is a very fully organized C.M. Working Party, of which the Countess of Harrowby is President. A most comprehensive set of rules has been drawn up, by which provision is made for the election of a committee which "shall receive the work for the sale, and carry on the details of the Working Party." Regular minutes of the meetings are kept, and the importance of prayer is emphasized.

A friend writes:—

"The *Story of the Year*—how to sell it! It ought to be sold out in three months and another edition asked for!

"At every town, or important village, anniversary, let there be copies for sale; some on the platform, others at the door of the room, on a table, with a friend in charge to sell.

"Also, at every C.M.S. sale of work let there be a publication stall, with the *Story of the Year* and other books and pamphlets published by the C.M.S. for sale! The Publication Department, Salisbury Square, will send the *Story of the Year* and other books, on sale or return."

The matter referred to in the above is of great importance, and it would be well if it could be brought forward at all meetings of Honorary District Secretaries. For it is the exception to find that local friends have made any provision for the distribution of literature at anniversary meetings, and a publication stall either at meetings or a sale is almost unknown.

The members of the Belfast Younger Clergy Union have made arrangements for holding missionary meetings during the season at various seaside resorts in the north of Ireland. This enterprise appears worthy of imitation.

#### CHURCH MISSIONARY HOUSE.

THE Lay Workers' Union held their monthly meeting on July 1st. For the first time since the formation of the Union, the members were invited to bring their lady friends with them, and a large number availed themselves of the privilege. Miss G. A. Gollock was the speaker, and gave an account of her recent visit to India and Ceylon.

On June 20th, the Ladies' C.M. Union for London was addressed by Mrs. Ashley Carus-Wilson, of Montreal (*née* Miss Mary L. G. Petrie).

Some two or three hundred members of the Sowers' Band, accompanied by the secretaries of their respective branches, attended at the C.M. House on July 10th. Addresses were given by Mr. Stock, the Rev. Dr. Bruce, Miss G. A. Gollock, and Miss E. Baring-Gould.

#### YOUNGER CLERGY UNIONS.

THE fifty-fifth Meeting of the Sheffield Younger Clergy C.M.S. Union was held at the Y.M.C.A. on Wednesday, May 22nd, at 11 a.m. Chairman, the Rev. F. G. Sandford, who read Rom. x. 11-21. The hon. secretary read the Annual Report, which showed that eight monthly meetings had been held, and that sermons had



been preached in twenty-two churches on the Wednesday nearest St. Andrew's Day, chiefly by members of the Union, giving an account of missionary work. He also read a communication from the secretary of the Y.C.C.M.S. Federation, stating the results of the meeting of delegates held at Salisbury Square on May 1st. The Rev. C. F. Knight announced his intention of resigning the post of hon. secretary, which he had held since the formation of the Union in 1888, owing to his increasing duties as an hon. secretary for Sheffield, and the Rev. R. G. Pyne was elected as his successor. A very hearty vote of thanks was accorded to the Rev. C. F. Knight for his valuable and devoted services as hon. secretary for the past seven years. The Rev. J. Williams, missionary from Tokio, gave a most interesting account of the difficulties and encouragements of work amongst the Japanese, dwelling especially on their spirit of independence and impatience of authority of every kind. The meeting closed with prayer.

By the kind invitation of the Rev. Canon and Mrs. Mansfield Owen, a lawn meeting in connection with the Birmingham Younger Clergy Union was held on June 18th. The Bishop of Worcester presided, and there was a good attendance of members and friends. The Bishop of Worcester expressed his deep sympathy with the work of Foreign Missions, and stated that no parish was properly organized which did not do something for the advancement of that cause. He advocated that a sermon on Foreign Missions might advantageously be preached as often as once a month. The Rev. Ll. Lloyd, late Principal of the Theological College, Fuh-Chow, China, gave a graphic account of his work as an educational missionary; and the Rev. H. E. Fox, of Durham, pointed out the remarkable development of Missions since the year 1857, at which time there was organized special united prayer for the extension of the Kingdom of Christ.

#### LOCAL ASSOCIATIONS AND UNIONS.

THE tenth half-yearly Conference of the C.M.S. Missionary Bands was held under very favourable conditions at Shooters' Hill on Saturday, July 6th, at the kind invitation of the "Arrians" (All Saints', Plumstead) and the "Sindhis" (St. James's, Plumstead). The chair was taken at three o'clock by the Rev. J. W. Morris, Vicar of All Saints'. The subjects discussed were, "How to stir up interest in missionary work among young men," and "What course ought rejected missionary candidates to take? and what are the best methods of assisting intending candidates to prepare themselves before offering to the C.M.S.?" opened by the hon. branch secretary, Mr. W. L. Shand, and the Rev. A. J. Showell ("Parsees") respectively. Mr. T. G. Hughes (Hon. Sec. L.W.U.) also addressed the members on the former, giving particulars of the proposed Missionary Mission to Young Men in November next, and the Rev. D. H. D. Wilkinson (C.M.S.) spoke on the latter. Mr. L. J. Cranford ("Nyanzas") gave a model missionary paper on the North Pacific Mission. The Conference was closed by a deeply spiritual and practical address by the Rev. S. Henning, Vicar of St. James's, Plumstead. The number present was 157.

W. L. S.

The Southport Anniversary was opened on Saturday evening, June 15th, in the Mayor's Parlour, Town Hall, with a well-attended prayer-meeting, at which the Rev. R. Stephenson, M.A., Vicar of St. James's, Birkdale, presided. The Ven. Archdeacon Clarke, the Rev. W. Millington, M.A., and other friends took part in the meeting. On Sunday, June 16th, sermons were preached in all the churches of Southport and Birkdale, with a single exception. The Deputation consisted of the Rev. W. E. Burroughs (Central Secretary), the Rev. F. G. Macartney (Western India), the Rev. J. Williams (Japan), the Rev. Canon Harrison and the Rev. J. W. Dawes (Liverpool), and the Rev. E. Abbey Tindall (Didsbury.) Following the example of other places, the Hon. District Secretary, the Rev. Dr. Porter, gave and presided at a "missionary breakfast," to which he invited the clergy and Nonconformist ministers. This took place at All Saints' Institute on Monday morning, June 17th. The missionaries gave short accounts of their work, and the Central Secretary gave a most helpful address, while the Nonconformist ministers were particularly hearty in commending the

great work of the C.M.S., and in expressing their pleasure at being present and in hearing the addresses. In the afternoon of the same day, at the Temperance Institute, a most interesting gathering took place, when the workers were entertained at tea by the lay members of the local Committee, and at the close of the meal the Rev. W. E. Burroughs gave a powerful and impressive address from the Vision of Isaiah (ch. vi.). At this meeting Mr. Theo. H. Davies, J.P., presided. The Bishop of Liverpool presided at the annual public meeting in the Cambridge Hall the same evening. The Rev. Dr. Porter read the Report, which stated that the receipts from Southport and Birkdale were roughly 900*l.*, i.e. about 100*l.* better than the preceding year, and, in addition, Mr. Davies had given 1000*l.* to the Deficiency Fund, Miss Dandy had left 1000*l.*, and Mr. E. P. Parry 1500*l.*. All Saints' had contributed a missionary to Japan, St. Philips' one to Palestine, and St. Andrew's maintained one at Peshawur. The Bishop made a vigorous speech. He was followed by the two missionaries and the Central Secretary. The latter made an affecting appeal for offers of service. The collection was double that of last year. On Tuesday afternoon in the same hall a meeting of children was addressed by the missionaries, Mr. R. Armistead, one of the hon. treasurers, being in the chair. At night a united parochial service was held in Christ Church, when the Rev. F. G. Macartney preached. A concert, organized by the Sunday scholars themselves, was also held in one of the three day-schools in All Saints' Parish on behalf of the funds of C.M.S. The Anniversary seems to have been a success. The public meeting was more largely attended, and the omens of fresh effort were more encouraging than ever.

The Nottingham Anniversary, extending over three days, was held on June 9th, 10th, and 11th. The proceedings commenced with prayer-meetings at five centres on the Saturday evening, also a Gleaners' prayer-meeting had been held on the 6th, to ask for blessing on the Anniversary. On Sunday, sermons were preached in thirty of the churches in the town, besides five or six in the adjacent country district. On Monday afternoon the annual meeting of the Notts C.M.S. Union, under the presidency of Mr. H. E. Thornton, was held in the Mechanics' Hall, a large number of clergy being present. The evening meeting was also held in the Mechanics' Hall, the Bishop of Southwell presiding, succeeded by Mr. H. E. Thornton. In the course of his address the Bishop paid a notable tribute to the work of the Society, laying stress on the fact that it had never been a society of officials or of organizations, a society that had counted statistics, or that had gone in for counting or measuring itself or its work, either financially or numerically. It had been a Society that had lived upon the Spirit which made the life, and had sent out, and was sending out, all they could find ready and qualified to go. The Rev. Ll. Lloyd, of Fuh-Chow, and the Rev. W. E. Burroughs, Central Secretary of the C.M.S., also spoke. Again on Tuesday the Mechanics' Hall was used for a clerical breakfast, when some seventy clergy were present and were addressed by the Rev. Ll. Lloyd, and the Rev. W. E. Burroughs, who spoke especially to the clergy, and also on the home work. The children's meeting on Tuesday was also held in the same hall, nearly 2000 being present. Mr. Lloyd caught and kept their attention in a most interesting address, and a very happy impression is left by the Anniversary of 1895.

On June 2nd, the Anniversary of the Hereford Association began with an evening sermon in the Cathedral, preached by the Bishop of Coventry, this being the first time for some years that the pulpit has been opened to the Society. On the 5th, a drawing-room meeting was held in the house of Dr. Turner, when an address was delivered by the Rev. R. P. Ashe, on Uganda. Mr. Ashe also addressed a large congregation in St. James' Church in the evening. The children's meeting was held on June 8th, in the Corn Exchange, the chair being taken by the Rev. H. Askwith, and addresses were delivered by the Rev. J. Williams, missionary from Japan, and the Rev. H. Knott, Association Secretary. In the evening there was a devotional meeting, also presided over by the Rev. H. Askwith, when a helpful address on "Prayer" in relation to missionary work was delivered by the Rev. W. J. L. Sheppard. Sermons were preached in six city churches on

Sunday morning and evening, and addresses to children in four in the afternoon. The annual meetings were held on the Monday, the Bishop (Dr. Percival) presiding at the afternoon meeting. This meeting was announced to have been held in the Woolhope Room, but on account of the large attendance an adjournment had to be made to the Corn Exchange. The Rev. H. Askwith read the Report, which showed that 1028*l.* had been contributed during the year. The Bishop spoke well for the C.M.S., and also for the Bible Society, and addresses were delivered by the Rev. W. J. L. Sheppard and the Rev. J. Williams. The evening meeting, also held in the Corn Exchange, was presided over by the Dean, there again being a very large attendance.

Sermons were preached on behalf of the Society in most of the Doncaster churches on June 9th, the Deputation being the Rev. A. R. Blackett, late of Melbourne, the Rev. T. Holden, missionary from the Punjab, and the Rev. P. B. de Lom, Association Secretary, the local clergy also lending valuable assistance. The Annual Meeting was held on Monday, the 10th, at the Guildhall, the Rev. Canon Tebbutt presiding. The Rev. J. W. Scarlett presented the Report for the past year, showing that 450*l.* had been contributed to the Society, an increase on the previous year. After opening remarks from the chairman, the Rev. A. R. Blackett, the Rev. T. Holden, and the Rev. P. B. de Lom addressed the meeting. A Juvenile Meeting was held on Tuesday, the 11th, presided over by the Rev. C. B. Pauling, when Mr. de Lom again spoke.

The Summer Meeting of the Durham and Northumberland C.M. Union was held on June 12th, at Axwell Park, Blaydon, by the kind invitation of the Rev. J. W. Napier-Clavering. A devotional meeting was held, presided over by Mr. Napier-Clavering, and an address delivered by the Rev. H. Newton. Subsequently a meeting was held for the election of members and transaction of business. The Secretary (Mr. W. Watts Moses) reported on the success of the localized C.M. *Gleaner*, and was heartily congratulated on its success, and also on the honour bestowed on him by the Society in electing him as an Hon. Life Governor. Luncheon was provided by the host and hostess, and in the afternoon a meeting was held, at which addresses were delivered by the Rev. T. C. Mulholland, of Gateshead, on "Women's work at home and abroad," the Rev. H. Newton on "Prayer, praise, and patience," and after tea, by the Rev. H. E. Fox on "What I saw in Palestine of Mohammedanism."

The Southampton Annual Sermons and Meeting were held on June 16th and 17th. At the afternoon meeting the chair was taken by Mr. R. C. Hankinson, and the Rev. R. Hughes (secretary) read the Report, which showed that 578*l.* had been received. Mr. Hughes also referred to the scene at the Southampton docks, when a large number of friends met to bid farewell to the Uganda party. Addresses were delivered by the Rev. Dr. Bruce, late of Persia, and the Rev. S. S. Farrow, missionary from the Yoruba Country. The evening meeting was held in the Philharmonic Hall, under the presidency of the Rev. R. Hughes, when addresses were again delivered by the Deputation.

The Anniversary of the Dorchester Auxiliary was observed on June 16th and 17th. Sermons were preached on the Sunday by the Right Rev. Bishop Moule and the Rev. H. Newton. The afternoon meeting was held in the Town Hall with the Rev. T. K. Allen in the chair, when an address was delivered by the Rev. H. Newton, and also by Bishop Moule. The evening meeting was presided over by Colonel R. Williams, M.P., who delivered a most earnest address. Bishop Moule also spoke.

The Annual Sermons and Meetings were held at Smithills, Bolton, on July 6th, 7th, and 8th, when the Rev. E. S. Carr, of Tinnevely, and the Rev. C. T. Horan, the Association Secretary, attended as the Deputation. On the Monday, a drawing-room meeting was held by the kindness of Colonel and Mrs. Ainsworth, at Smithills Hall, Canon Atkinson occupying the chair. The chapel will barely seat 200 people, and 67*l.* odd was collected at the three services. The total pecuniary result at all the services and meetings amounted to 125*l.* The reason

of this success is the mighty wave of prayer which is continually going up from this place. Truly it is a "place where prayer is wont to be made." C. T. H.

The second annual Missionary Week at St. Peter's, Islington, was held from June 30th to July 6th. Special sermons and addresses were given at all the services and classes by missionaries and other friends. The Sunday evening preacher was the Rev. W. E. Burroughs, B.D., while the address at the men's service was given by Mr. C. E. Cæsar, Hon. Sec. of the Islington C.M. Association. Among the special features were four missionary open-air meetings on the Monday, representing India, China, Africa, and Mohammedan Lands, when addresses were given by Student Volunteers and members of the Church Missionary College; a united meeting on Wednesday for the consideration of "The present outlook for Mission work in China," under the presidency of the Rev. Dr. Barlow, Vicar of Islington, when addresses were given by the Ven. Archdeacon Moule (C.M.S.), the Rev. C. G. Sparham (L.M.S.), and Mr. T. James (C.I.M.); a missionary exhibition was held on the Thursday and Friday, kindly arranged by Mr. H. G. Malaher, Secretary of the Missionary Leaves Association. The exhibition was opened on Thursday by Mr. Eliot Howard, J.P., and on Friday by Colonel Robert Williams, M.P., and short addresses were given at intervals by the Rev. J. Hines (N.W.A.), Mr. P. A. Bennett (Niger), Miss Sachs (Palestine), Miss Moore (C.E.Z.M.S., Jabalpur), Miss Grace Hill, and others. On Thursday evening the Rev. P. Ireland Jones, M.A., was the special preacher, and the week closed with a consecration meeting on Saturday evening, led by the Vicar, the Rev. F. Trevelyan Snow. Some thirty-five or forty new names were taken for missionary-boxes or as subscribers to the *Gleaner*. The week was a time of great blessing, and has resulted in a real increase of missionary interest and sympathy. S. J. H.

The Bishop Auckland Anniversary was held on July 7th and 8th. Sermons were preached in all five churches in connection with the Parish Church on the Sunday. The preachers were the Bishop of Exeter (who came at the special invitation of the Bishop of Durham); the Rev. Ll. Lloyd, from China; the Rev. T. W. Drury, of the C.M. College, who delivered the address on the Saturday in the Bishop's private chapel to the members of the Diocesan Missionary Union; the Rev. H. Sykes, of the Palestine Mission, who happened to be staying in the district; and the Rev. H. R. Moule, of Hexham. On the Monday evening there was an excellent attendance at the annual meeting in the Edgar Memorial Hall. The Bishop of Durham wrote expressing his regret that his health prevented his being present. The Bishop of Exeter greatly impressed the audience when he stated that in the Centenary of the Society, he thought one million pounds ought to be raised, and from that date the yearly income ought never to sink below half a million. The Anniversary was certainly the most successful one Auckland has had for many years.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the work of the Rev. F. E. Wigram as Hon. Clerical Secretary. Prayer for him in his retirement; also that it may please God to raise up a like-minded successor. (P. 625.)

Prayer for the Rev. E. Lombe in his retirement, and that the fruits of his thirty years' work in Norfolk may abide. (P. 625.)

Prayer that the new plans for Western China may redound to the glory of God and the extension of Christ's Kingdom. (P. 626)

Prayer for the Church of England Zenana Missionary Society, and for the supply of its needs (p. 628); and that the arrangements between that Society and C.M.S. may have the Divine blessing (p. 582).

Prayer for the new Ladies' Consultative Committee, and for the new Lady Secretary of the Women's Department. (P. 627.)

Prayer for men for Si-chuen (p. 626), and for the Niger (p. 629); for special contributions for the new buildings needed in India and Egypt (p. 629).

Thanksgiving and Prayer for our Medical Missions and the Medical Mission Auxiliary. (Pp. 604-616.)

Thanksgiving for the arrival of the Uganda party at Mombasa (p. 597). Prayer for them on the inland journey.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 18th, 1895.*—On the recommendation of the Ladies' Candidates Committee, Miss Caroline Cleggett Boyton, Miss Florence Oatway, and Miss Katharine Margaret Peacocke were accepted as Missionaries of the Society.

The Medical Missions Auxiliary Committee reported that they expected to be able, out of the Medical Mission Fund, to meet all the medical expenses of the Society's Medical Missions in the current year, excepting the allowances of the Missionaries and cost of new buildings.

The Rev. F. Bower, of Trichur, Cochin, who had returned on furlough, had an interview with the Committee. He expressed his strong conviction as to the value of higher education as a Missionary agency, from his experience at Trichur of the influence exercised in various directions through the High School.

The Rev. J. Stone, recently returned from the Telugu Mission, addressed the Committee chiefly on the work of the Itinerancy which had been carried on for the last six years, mainly among the upper classes.

Messrs. J. Heselwood, H. Blackwood, and A. Smith, students of the Church Missionary College, were accepted as Missionaries of the Society.

The Committee having heard of the death of the Rev. William Rebsch at Simla on May 17th, placed on record their thankfulness to Almighty God for the grace granted to their Missionary brother and friend through his long service of fifty-seven years as a Missionary, first of the Gossner Mission, and since 1853 of the Church Missionary Society, latterly in retirement in India. They expressed their sense of the example offered by his Christian life and Missionary labours in North India.

The Committee took into consideration proposals to raise the Sarah Tucker Institution at Palamcottah to the standard of a second grade college, in affiliation with the Madras University, with classes for female F.A. students. This development was strongly advocated by the Rev. E. Sell, Secretary at Madras, and Miss Asquith of the C.E.Z.M.S., Principal of the Institution. The Committee approved the proposals, and directed that the C.E.Z.M.S. be asked whether they could appoint another duly qualified Lady Missionary to the Institution.

*Committee of Correspondence, July 2nd.*—On the recommendation of the Ladies' Candidates Committee, Miss Eleanor Jane Harrison was accepted as a Missionary of the Society.

The following ladies, recently accepted as Missionaries of the Society, were introduced to the Committee by the Secretaries: Misses M. S. Gedge, L. Buncher, M. Barber, C. Luxmore, F. Brownlow, R. Clemson, J. F. Young, K. Farler, E. Brooks, Mrs. Pickthall, Misses G. E. Bird, E. Loveridge, F. Oatway, C. C. Boyton, F. E. Newton, E. Lockett, H. Duncum, and A. H. C. Wilkinson. They were addressed by the Chairman (Henry Morris, Esq.), and the Rev. A. Oates on behalf of the Committee, and commended by the latter to the favour and protection of Almighty God.

The Committee had an interview with the Rev. H. H. Dobinson, of the Niger Mission, and the Rev. D. A. L. Hooper, of the Eastern Equatorial Africa Mission. Mr. Dobinson referred to the sorrow felt on the Niger at the time of the loss of Bishop Hill and others of his party. He referred to the staff of workers now on the river (some of whom had just been through the first language examination ever held in the Mission), and described some recent baptisms and some proposals for extended efforts. Mr. Hooper spoke of the humbling effect of an appreciative reception, and in describing the work at Jilore laid stress on the efforts made to keep the work distinctly to the Natives of the neighbourhood, and of the purpose to give great prominence in it to the need for Native Christians whose lives and testimony should be such as to bring a real spiritual force to bear upon their neighbours. He laid stress on the importance of living in touch with the Natives, and deprecated the view that, unless men are medically certified as fit to stay in the field, they must come home when furlough is due.

The acceptance by the Canada C.M. Association of the Rev. J. R. Shields Boyd, B.A., of Wycliffe College, Toronto, Curate of All Saints', Toronto, with Mrs. Boyd, was recorded, and they were appointed to the Mid-China Mission.

The Committee took leave of the Rev. F. G. Toase returning, and of Mrs. Toase and Miss H. J. Duncum proceeding, to the Yoruba Mission. The Instructions of the Committee were read to them by the Rev. F. Baylis, and after the Rev. F. G. Toase had replied, they were addressed by the Chairman (H. Morris, Esq.), and the Rev. G. Tonge, who also commended them in prayer to the favour and protection of the God of all grace.

The Rev. W. F. Connor, formerly of the Palestine Mission, and afterwards of the Egypt Mission, and who had been absent for some time in New Zealand and elsewhere for his health, was re-appointed to the Palestine Mission.

The Committee took into consideration the question of erecting new buildings for the Medical Mission at Old Cairo, and adopted the following Resolution:—"That in view of the importance to the Egypt Mission of the Medical Mission at Old Cairo, and in view of the insanitary condition and unsuitability of the buildings at present used for hospital and for house accommodation for the lady workers, and in view of the apparent impossibility of renting more suitable buildings for those purposes and of finding accommodation for the doctor in the near neighbourhood of the hospital,—steps be taken at once with a view to providing new buildings in Old Cairo for the Medical Mission in place of those now rented at the rate of 188*l.* per annum, and that the new buildings include provision for hospital, dispensary, and houses for doctor and lady workers. That a grant not exceeding 1330*l.* be sanctioned for the purchase of a site, and a further grant not exceeding 2220*l.* be sanctioned for the erection of the houses required, and that sanction be given to the issue of an appeal for funds for the hospital and dispensary, to cost respectively about 1450*l.* and 1230*l.*, the total outlay thus involved amounting to 6230*l.*"

*Funds and Home Organization Committee, July 4th.*—The Rev. Hubert T. G. Kingdon, M.A., Rector of St. Phillip's, Manchester, was appointed Association Secretary for the South-Western District, and the Rev. E. A. Wilson, M.A., Curate of Upton, Torquay, was appointed Association Secretary for Derby, Shropshire, and Staffordshire.

A letter was read from the Rev. E. Lombe, resigning the post of Honorary Association Secretary for Norfolk, which he has held for twenty-nine years, on account of health. The following Resolution was adopted:—"The Committee cannot accept the resignation of the Rev. Edward Lombe as Honorary Association Secretary without some expression of their sense of the loss they and the Missionary cause in his district will sustain thereby. They entertain a grateful memory of his valued services for more than a quarter of a century, and how by his instrumentality the County of Norfolk has enlarged its contributions so considerably. They would further assure their brother of their true sympathy in his time of weakness, and pray that God may graciously increase his strength and spare him yet longer to advance so far as he may the Kingdom of the Lord Jesus Christ both at home and abroad."

A letter was read from the Rev. E. N. Thwaites, Rector of Fisherton, resigning the post of Missionary Missioner to which he had been lately appointed, on account of the failure of his voice. The Committee expressed their regret at his inability to continue in the post allotted to him, and their hope that a period of rest would refit him for his ministerial duties.

*General Committee, July 9th.*—The Committee had the pleasure of an interview with the Bishop of Calcutta, who spoke of the importance of careful organization in the growth of the Indian Church, securing the due co-operation of Indians and Europeans; also of the important part to be taken in this work by men, both Native and English, possessing the powers for building up the Christian Church, as well-trained administrators. The Bishop also pressed the need of continuity in missionary operations. Reference was also made to the formation of new dioceses in India, specially to plans for the Tinnevely Bishopric.

The Committee heard with great regret of the death, on July 7th, of Col. C. G. Channer, an Hon. Life Governor of the Society. They recognized cordially the high character he had ever maintained for patient continuance in well-doing, and they thanked God for His aged servant who had now entered into the joy of his Lord.

The Secretaries presented the report of the Sub-Committee appointed on

June 11th to consider the relations of the Society with the Church of England Zenana Missionary Society, and moved certain Resolutions thereon, which, after discussion, were adopted. (Report and Resolutions printed at p. 582.)

The Secretaries reported the result of the inquiries they had made, in accordance with the Minute of June 11th, with a view to the appointment of a small band of ladies to assist the Secretaries and Committees in considering the questions connected with the Missionary work of women, corresponding with the Missionaries, and to be in touch with them while in England. After full discussion, the following ladies were invited to form a consultative committee for the Women's Work (Foreign Department):—Mrs. Bannister, Mrs. Piper, Mrs. Tottenham, Mrs. H. Wright, Miss A. E. Bland, Miss Brophy, Miss Gollock, Miss Schröder, and Miss Cates.

With a view to supplying an official connection between the executive of the Society and the above consultative committee of ladies, and bearing in mind that a like connection would be essential in the event of further organization being set on foot for dealing with the Women's Work (Home Department), the Committee resolved that it was desirable that a Lady Secretary for the Women's Department should be appointed, with the status of an Assistant Secretary; and it was further resolved that the Editorial Department be requested to set Miss Gollock free from her present responsibilities, and that she be invited to undertake this post.

On the recommendation of the Publications Sub-Committee, Miss A. E. Batty was appointed to assist in the Editorial Department in the room of Miss Gollock.

*General Committee (Special), July 16th.*—A letter was read which the President had received from the Hon. Clerical Secretary, tendering his resignation of his office on grounds of health. The Committee received this intimation with deep concern, and many members testified in succession to their high appreciation of Mr. Wigram's work and affection for him personally. A Sub-Committee was appointed to determine, in correspondence with Mr. Wigram, the time when the resignation should take effect, and to nominate a successor. It was announced that as a thankoffering for mercies received during the period of his Secretaryship, Mr. Wigram had contributed 1000*l.* towards a special fund for building a new Divinity School at Calcutta.

The Committee took into consideration the need of episcopal oversight of the Church of England Missions in Western China, particularly in the Province of Si-chuen, in view of the great difficulty, pressed upon them by Bishop Moule, of his exercising due oversight at such a distance from his base. They concurred cordially in his recommendation that his sphere of episcopal supervision should be subdivided, and resolved to approach the Archbishop of Canterbury respectfully with a view to his promoting a Missionary Bishopric for Western China.

## NOTES OF THE MONTH.

### ORDINATION.

*Punjab and Sindh.*—On Trinity Sunday, June 9th, 1895, at St. Thomas' Church, Simla, by the Bishop of Lahore, the Revs. H. F. T. Beutel, and Ihsan Ullah (Native), to Priests' Orders.

### DEPARTURE.

*Yoruba.*—The Rev. and Mrs. F. G. Toase, and Miss H. J. Duncum, left Liverpool for Lagos on July 6th.

### ARRIVALS.

*Niger.*—The Rev. H. H. Dobinson left Lagos on May 24th, and arrived at Liverpool on June 23rd.

*Eastern Equatorial Africa.*—The Rev. D. A. L. Hooper left Zanzibar on May 8th, and arrived at Plymouth on June 20th.—The Rev. T. S. England and Miss M. Bazett left Mombasa on June 9th, and arrived at Plymouth on July 12th.

*Egypt.*—Mrs. Bywater left Alexandria on June 20th, and arrived at Portsmouth on July 4th.

*Palestine.*—Miss A. A. M. Bedells, Miss E. E. Newton, Miss F. Patching, and Miss E. G. Reeve, left Jaffa on June 6th, and arrived in London on June 23rd.

*India: North-West Provinces.*—Miss E. Thompson left Agra on April 2nd, and arrived in England on April 26th.

*Punjab and Sindh.*—The Rev. E. F. E. Wigram left Bombay on June 1st, and arrived in London on July 2nd.—The Rev. Dr. H. U. Weitbrecht left Bombay on June 24th, and arrived in England on July 15th.

*South India.*—Miss Vines left Bombay on June 14th, and arrived in London on July 10th.—Mr. and Mrs. R. F. Ardell left Madras on June 11th, and arrived in London on July 10th.

*Travancore and Cochin.*—The Rev. and Mrs. J. Thompson left Bombay on May 24th, and arrived at Plymouth on June 21st.

*South China.*—Dr. and Mrs. B. Van Someren Taylor left Fuh-chow on May 14th, and arrived in London on June 29th.

*Japan.*—The Rev. and Mrs. A. F. Chappell left Osaka on May 13th, and arrived in Liverpool on June 26th.

#### BIRTHS.

*North-West Provinces.*—On May 31st, at Sagra, Benares, the wife of the Rev. J. J. Johnson, of a son.

*Japan.*—On June 2nd, at Osaka, the wife of the Rev. G. H. Pole, of a daughter.

*North-West America.*—On May 31st, at Prince Albert, the wife of the Rev. G. S. Winter, of a son.—On May 31st, the wife of the Rev. J. W. Tims, of a son.

*North Pacific.*—On May 5th, the wife of Dr. V. Ardagh, of a son.

#### MARRIAGE.

*Yoruba.*—On July 17th, at Ambleside, the Rev. F. M. Jones to Miss F. Higgins.

#### DEATHS.

*Niger.*—The Rev. C. E. Watney, at Lokoja, of fever (no date given). [By telegram from Lagos, received July 11th.]

*Punjab and Sindh.*—On June 27th, at Brightlingsea, Essex, Robert Egerton, second son of the Rev. R. Bateman, aged 7.

*South India.*—The Rev. A. A. Carr, from cholera, on May 29th; the Rev. J. K. Arumanayagam on June 4th; and the Rev. P. David on June 24th.

*Ceylon.*—On June 15th, at Colombo, the Rev. P. Peter (Native).

*West Africa.*—On July 8th, at Herrnhut, Helena, widow of the late Rev. N. C. Haastrop, formerly of this Mission.

*North-West Provinces.*—On June 25th, at Plymouth, Mrs. Hechler, widow of the Rev. D. Hechler, formerly of this Mission.

### PUBLICATION NOTICES.

**A Winter's Mails from Ceylon, India, and Egypt.** By Georgina A. Gollock. This book is now ready. It consists of Journal Letters written home by the Author in the course of a tour in the countries mentioned, together with a supplementary chapter treating of: (1) "India: its Vastness, Variety, and Need"; (2) "Methods and Missionaries"; (3) "The Native Church." The book contains 208 pages, 16mo size, and is bound in stiffened paper covers. *Price 1s., post free.*

**Annual Report for 1894-5.** This has been unavoidably delayed in issue, and it is feared that some parcels will not be despatched until August. Every effort is being made to place copies in the hands of friends by the end of July.

**Extracts from Annual Letters of Missionaries, 1894-5.**

Part IX. can now be obtained. It consists of letters from the Japan and the Punjab and Sindh Missions.

*Price 3d., post free.*

It is expected that the letters will occupy three more Parts.

**The Gleaner's Atlas and Key to the Cycle of Prayer.** This book has proved exceedingly useful and popular, two editions of 5000 each having been disposed of. A third edition, with maps and letterpress slightly revised to bring them up to date, is now ready, and all copies are interleaved with writing paper for the purpose of making notes. *Price 1s., post free.*

**Facts about the C.M.S.** This four-page leaflet has been revised, the diagram on page 3 now showing the population of the world as 1,500,000,000, according to the latest statistics, instead of 1,470,000,000 as hitherto. An entirely new diagram has been prepared, the proportions of the various religions being considerably altered. Copies are supplied free of charge.

Any friends who may be willing and able to distribute back numbers of the Society's *Magazines or Papers* explanatory of the Society's work, can obtain a supply for this purpose on receipt of a post-card giving name and address.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

---

## WHAT IS WANTED STILL.

### PART I.



THE present paper is an attempt to call attention to some of the more important directions in which, on behalf of the Missionary Cause, there remains still a vast territory both to be explored and to be possessed. It is not implied that in the directions here indicated, a greater or less advance has not already been made in some parts of the country, but that there is a continuous need to re-emphasize, to re-iterate, to expand thoughts and modes of working, which by the pressure of other imperative calls are pushed aside, and which a little more thought, a little more time, or the entrance of a new worker or two, might cause to take root in places where they could not fail to bring forth abundant fruit; and such reiteration is all the more necessary when, to mention but one fact stated in the Annual C.M.S. Report, throughout at least one half of the counties of England the financial returns to the C.M.S., and therefore the missionary interest on its behalf, have upon the whole remained stagnant for some fifteen years.

This paper or something similar to it is also required just now, in consequence of there having been recently appointed four clergymen to act as "Special Deputations," or rather, in the language of the Resolution of Committee, appointed "to devote their energies mainly to develop and assist such classes of work as are generally considered to lie outside the ordinary deputational work, and which are at present either not at all or imperfectly within the compass of the existing paid Home Staff," and it is hoped that what is said \* will in some measure explain more fully than has been done hitherto, as bearing upon their appointment, what is generally wanted still in regard to our Home Organization.

1. A first great need is a *fuller extension of the departmental method in promoting the Missionary Cause*. In the past, Christian work consisted mainly of sermons and meetings for everybody in general; now, the Christian community is studied according to classes, and no town, no well-worked parish is without its *specialists* for the different forms of evangelistic work, for the different classes to be reached through such forms. So that to effectually study a town or neighbourhood from a missionary point of view, it ought not to be sufficient to ascertain what is being done in regard to subscriptions or donations, or in regard to the annual sermons and meetings, but also what is being done in regard to all the forms of evangelistic work prevalent

---

\* To follow in Part II.

in that town, and in regard to all the classes of persons to be reached through such forms. Has the missionary spirit any place amongst the Communicants' Union? Is its presence felt in the prayer-meetings? Are there any special efforts to make it effectual with the upper, the middle, the working classes? The Board School, the National School teachers, for them has there been tried the experiment of a Missionary At-Home or *conversazione*? Have the policemen been forgotten? Yonder regiment will shortly sail for India, for Egypt; have the officers and their wives been pressed to come to a drawing-room meeting? Has there been a lantern address, and a spiritual and a missionary appeal made to the young soldiers? Have the railway men been approached? Has the sympathy of the Bible-class amongst the shop assistants been enlisted? Is there any united action for the purpose of giving periodical addresses to the Sunday-schools? At the Teachers' Conference in the Rural Deanery, does the missionary subject receive its due share of attention? Are missionary biographies to be found in the libraries of the public and private schools? Will the masters and mistresses permit therein an occasional missionary talk or a lantern lecture? Does any lady interest herself on behalf of the domestic servants? Is there a nucleus for a missionary training class? Is any special branch of missionary work undertaken by the Y.M.C.A. or the Y.W.C.A., G.F.S., &c., &c.?

In the attempt, within a given area, to study the different classes of the community, with a view more effectually to infuse throughout them the missionary spirit, naturally the first step would be to acquaint one's self with the Christian agencies or Missions with which they are severally connected, to get in touch with their secretaries, and to ascertain what missionary work, if any, is carried on by them. Amongst such agencies, to mention but a few, are the Railway Mission, the Christian Police Association, the Postal and Telegraph Christian Association, the Soldiers' Institutes, the Seamen's Mission, the Factory Helpers' Union, the Officers', the Lawyers', the Stock Exchange Prayer Unions, the Ministering Children's League, the School-boys' Scripture Union, the Y.M.C.A., the Y.W.C.A., the Church of England Y.M.S., the G.F.S., and their several branches, &c., &c.

It is true that many of these agencies are not directly connected with the Church of England, although a very large number, and in many cases perhaps a considerable majority, of their adherents are members of the Church. In consequence of their wider basis, many earnest Church workers prefer to stand aloof from them, with the result that much of the missionary sympathy of such agencies is lost to the Church, as well as a very large proportion of their missionary candidates. In places where Church workers have recognized them, we have heard and known of not small harvests of varied fruit gathered from them for our own mission-fields.

Amongst the agencies just mentioned, undoubtedly the best known and the most widely influential are the Young Men's and Young Women's Christian Associations, and it will not here be out of place to draw attention particularly to the Young Women's Christian Association, on account of its model organization, and for our present

purpose, on account of the remarkable results issuing from its departmental method of working. Amongst its departments, throughout almost all of which there is a strong desire to have diffused the missionary spirit, may be enumerated—Circulating Libraries; Convalescent, Sick Aid, and Holiday; Evangelization; Helpers of the King; Hospital Nurses' Union; Teachers' Branch; Time and Talents; Young Servants' Visiting; and, perhaps the most interesting of all, its Foreign Missions' Department.

Rarely has anything so striking in regard to Home Work been issued by the C.M.S., or by any Missionary Society, as the brief reports sent in by unknown secretaries of Y.W.C.A. branches, some from places already so well explored for the Missionary Cause, that one would think no additional effort was possible; some from remote villages, and from towns where the Y.W.C.A. Institute would seem to be the solitary missionary candle casting abroad its beams.

Here is a report of the Y.W.C.A. Institute in a parish of over 3000 people near London, and which chronicles no subscribers to the C.M.S.:—

"Deeper interest. C.I.M., L.M.S. members support a child widow in Pundita Ramabai's school; correspondence with her and Miss —; monthly missionary meeting; a missionary secretary; missionary prayer-meeting; circulation of the *Gleaner*, *India's Women*, *China's Millions*, *Missionary Chronicle*, and *Juvenile Missionary Magazine*."

Here is another from a town of 14,000 people, where it would seem scarcely possible that the Evangelical church therein could be more zealously worked for the C.M.S.:—

"Members support, in connection with the — Branch, their own representative missionary in China (C.I.M.), and unite with — in the support of a Bible-woman in India; six members are working in Tangiers (N.A. Mission); Rosario, India (Baptist Zenana Mission); Shanghai (C.I.M.); Japan (C.M.S.); correspondence by P.U. members with these; missionary secretary; sixty members banded for missionary prayer; weekly working meeting and prayer-meeting; special quarterly missionary meeting and prayer-meeting. Magazines:—The *Gleaner*, *Regions Beyond*, *North Africa*, *China's Millions*, and *Baptist Missionary Herald*."

We may add a third from a distant village:—

"Interest in Z.B.M.M.; members support two children in schools at Sagra and Fyzabad, and a bookshop for sale of Bibles and Christian literature at Ayodya; working parties and missionary prayer-meeting. Magazines:—The *Zenana* and *Jewels*. Correspondence with the missionaries and girls at schools mentioned above."

Reports similar to the above are tabulated in scores. They come from every part of the United Kingdom, from remote districts of England, Scotland, Wales, Ireland, the Isle of Man, Isle of Wight, and Jersey. Nor do they stop here. Briefer reports appear from most of the considerable centres on the Continent and in the Colonies; in fact, from every part of the world where a Christian Englishwoman has set foot, they bear eloquent witness to the way in which the River of God is deepening its own channels by humble means, at the hands of humble workers, amongst classes which are too often overlooked.

2. Taking into account the points just indicated, is not the time

approaching, or has it not arrived, *when a re-consideration of some portions of our Home Organization would be expedient?* This organization, outside Salisbury Square, may be divided roughly as Parochial and non-Parochial. Certainly the ideal agency for reaching all classes of persons, and for promoting amongst them all forms of missionary work, is the Parochial. Let only the missionary spirit be caused to pervade all parts of the parochial organization, and we may dispense with well-nigh all else.

Because however the parochial organization in all parishes does not fulfil its ideal, it has been necessary to develop the system of Honorary District Secretaries, and in the larger towns, of Committees, consisting mainly of the C.M.S. clergy. Such Committees, as a rule, occupy themselves mainly with the preparation for the annual sermons and meetings, and in but few cases we think do they make any full investigation of the kind alluded to in the preceding paragraph; they do not usually receive reports from different sets of workers, do not enter into the missionary needs of the various classes, nor consider, say, how throughout the coming year a missionary campaign may be in all directions constantly yet quietly carried on. Furthermore it would be quite impossible for any single local Secretary, generally a clergyman overtaxed with an enormous parish, to undertake such multifarious detail. Very similar may be the remarks made concerning the gatherings of those Honorary District Secretaries who represent a county instead of a town; and yet one cannot but feel what an immensity of interest it would create in these gatherings, and what new life it would impart to many of them, if the discussions and examinations turned not only upon the gain or loss of these or those parishes, but upon all the forms of missionary work, and classes of persons to be won, throughout a county or district.

It will then perhaps be generally conceded that in regard to the work of our local Committees and of our Hon. District Secretaries, some slight alteration would be of advantage. Perhaps this advantage might be found by enlarging the membership of these Committees. Perhaps laymen of different classes might be introduced; not only the leading laymen, but representatives of the different kinds of work, of the Sunday-school teachers, the Missionary Unions and Bands, &c. Perhaps the hour of meeting might be usefully changed. Perhaps the counsel of whole-hearted women might occasionally be sought. Perhaps a new name for the enlarged Committee, such as "Council," might be a help. Perhaps such "Council" or "Committee" might be made to embrace not only a town, but a district, or so many Rural Deaneries, or a county, or a diocese. A new form, however, if necessary at all, is only a matter of detail. The main question is, How can the meetings of our local Committees and of the Hon. District Secretaries become more useful and profitable, and be caused to contribute more than they do at present to the life of the Society?

Let us, then, try to picture a gathering under the enlarged form above indicated. The work will be carefully classified. There will be appointed representatives for different branches and departments of missionary work, and in time these representatives will bring up their

several written reports. A. will take charge of the different branches of the Gleaners' Union, and will if possible visit them, encourage the strong and strengthen the weak. B. will perform a similar service for the Missionary Bands, and have new methods and lines of study ready to hand. C. will keep watch over the Lay Workers' Unions. D. will see that missionary literature finds its place in public schools, public libraries, the G.F.S. and Y.W.C.A. homes and institutes, &c. E. will prepare a list of all persons, men and women, willing to give and capable of giving addresses. F. will push missionary boxes and be able to explain at small meetings the best means of using them. G. will keep in touch with the work at the homes of the Y.W.C.A. and G.F.S., will see that missionary talks are given at their Bible classes, and will seek for openings in the large business establishments. H. will report upon the police, the soldiers, and the sailors. I. will seek to find workers from amongst the young ladies and people of more than usual leisure. And so on, until Z. will collect the reports and prepare them for the localized edition of the *Gleaner*.

On reading the above, not a few will pronounce the picture wholly ideal; it is nevertheless in some small degree in a fair way of being shortly realized, and those who were present at the Conference of Secretaries of the Gleaners' Union last November, witnessed then a good stride towards its realization, and devoutly wished that something similar should find place all over the country. Nor would such a development, as some would think, afford only an opportunity for meddlesome Secretaries to interfere with parochial organization and annoy Vicars with ever more correspondence. If the work is necessary to be done, we believe that God can and will raise up workers gifted with grace, wisdom, and tact to enable them to do it in the right way.

Apart however from all minor matters, it is certain that we need in some very definite measure to reconsider and improve our methods of working; otherwise we shall lose sight of the possibilities before us, and shall lag behind the advancing wave of the missionary spirit. Let us take two illustrations. Observe the influence at present exercised by the Student Volunteer Missionary Union (for an account of it see the *C.M. Intelligencer*, May, 1895). Just three years ago, through the enthusiasm of a few very young men, it began to take decided root within our shores; it now numbers over 800 volunteers, and it has access to and arranges for missionary addresses in a large number of leading colleges and institutions. Again, observe the admirable work at present carried on by the C.E.Z.M.S. and some other Societies in connection with ladies' schools. A little while ago an elderly lady went down to a cathedral town, called upon the most influential clergyman there, and was assured that it would be useless to attempt to gain an entrance into more than two schools he named. Before she left she had arranged for periodical addresses in ten.

With the forward movements on all hands we sympathize and we rejoice. In so doing we do not in any whit underrate the splendid and self-denying work of our own C.M.S. friends, nor abate our

legitimate pride in its large volume ; yet a rightful jealousy for the C.M.S. makes us long that the energies of all of us were more inventive and more pushing, and that all of us and the large band of 600 Hon. District Secretaries and our local Secretaries had long since found their way into every possible form of missionary organization, into all the men's and women's schools and colleges, amongst all the Student Volunteers, &c., &c., and that we had always occupied the van in the discovery of new forms of missionary enterprise.

That something new must obtain before long in our general position seems scarcely doubtful. Formerly the knowledge of Missions resided mainly with a not very numerous body of clergymen. Now, however, in great part through the medium of the different C.M. Unions, within our own circle missionary problems are studied and are understood, the position of thoughtful Christians towards missionary work at home and abroad has greatly altered, and the number of trained and efficient workers has on all hands largely increased. Would it not be wise to seek more definitely the counsel of such Christians ? to give them, by Conferences, opportunities of developing new thoughts ? to draw them out on all sides ? There will be many blunders, many dull meetings, by the way ; but "He that teacheth all things" is not straitened in His ideas, in His forms, in His men. *In hac fide vinces.*

3. Following in the lines of some of the remarks in the foregoing paragraph, it will be evident that there is room for, and that there is wanted still, on the part of the C.M.S., *an entirely new departure in regard to the organization and development of women's work at home.* Such a new departure may be justified mainly for the following reasons. (1) It has been proved on all hands to demonstration that women are capable of organizing and controlling elaborate movements whose work lies only amongst women. (2) The missionary cause in general, and the C.M.S. in particular, has suffered and is suffering considerably from want of a more thorough organization of women's work for women (not ladies' work for ladies), in this respect lagging behind many other branches of Christian work. (3) The various forms of C.M.S. work now carried on by women, as that through the Ladies' Unions, Ladies' Associations, &c., are upon the whole disjointed, and are as isolated units. (4) The C.M.S. is largely unacquainted with and has little effectual means of coming into direct touch with its principal women workers. (5) It can scarcely be doubted that in the near future there will be a very large increase in the number of women going out as missionaries. To be beforehand, and to train up an organization capable of coping with all the branches of the work, is a form of effort that ought no longer to be postponed.

4. There is wanted still a deeper sense of our responsibility in regard to *the awakening and training up of Missionary Candidates*, and in connection therewith the establishment of such classes as would afford opportunity for a preliminary training of would-be candidates.

(a) As to our responsibility. Would the introduction of a *Mis-*

*missionary Candidates' Sunday* be utopian? An occasion in which the Churches would unite in an appeal which is to culminate not in money but in men? And yet why not? Do we not lag behind the highest missionary idea when we measure the success of our efforts for the missionary cause by the amount of money our ministry contributes towards it, and not by the number of men? When a local Committee with some lawful pride can send up its thousands of pounds, but when from amongst the tens and hundreds of thousands of professing Christians within the area of its operations scarce a candidate can be chronicled annually? And perhaps a main reason for the lack of first-rate candidates is, because as a rule in missionary sermons, and in sermons on spiritual consecration, consecration for the missionary cause does not for many reasons, and not least so for want of time, receive its due place. What if sermons were more frequently preached with this one end in view, what if this one point were more urgently expounded in all its grandeur and variety—could it be that from the great mass of so many earnest Christians the candidates would comparatively be so few, and many of their notions as regards foreign service so crude? Might it not be well for us clergy to take frequent thought in regard to the exhortation given to us when ordained, “Consider with yourselves the end of your ministry towards the children of God”? The words, “the children of God,” doubtless include the larger sense in which they are used in St. John xi. 52, and the aim or end of our ministry must be the same as the aim or end of the ministry of our Divine Master; in the same passage the Evangelist expounds it thus: “Caiaphas prophesied that Jesus should die for that nation, and not for that nation only, but *that also He should gather together in one the children of God that were scattered abroad.*” And so the end of our ministry is that we should stir up brothers and sisters found to go forth and seek their brothers and sisters still lost.

(b) As to classes for preliminary training of candidates. Such classes would be intended for persons who had the desire, and better still the definite purpose, of offering for missionary service. At present only two such so far as we know have been started, and that only recently, one in connection with the Lay Workers' Union in London, and the other at Sheffield. Such classes would afford for would-be candidates a modified testing and training. Many present themselves who are wholly unfit, many others who are wholly untrained, many others keep back from diffidence, and because when the crisis comes, they know of none perhaps who could take them by the hand and give them the help they need. The best subjects and modes for such preliminary training could be found by consultation with the Principal of the C.M. Islington Training College, and the Principals of the Women's Training Homes. Suppose then that an attempt were made to establish such classes in our large centres of population, that the clergy had agreed how best to apportion the work amongst themselves, that systematic efforts were put forth to lead the spiritual members of the flocks to definite consecration for work abroad, how manifold might not the results be! Is it unreasonable to expect that the establishment of such a class would lead to much

heart-searching amongst the clergy themselves, as to why members of their congregations do not belong to it? that the neighbourhood would begin to examine as to how many had gone forth from their midst, and to tabulate and honour and pray for them by name? that a secret feeling of dissatisfaction would spread itself amongst the more earnest communicants and Christian workers, which would lead them to more constant prayer and self-dedication? that the defects for which many may have been declined, or their acceptance postponed, would be studied and remedied? that the members of the class would, as regards themselves, awaken both sympathy and watchfulness, and have their purposes strengthened by prayer? The stream of suitable and partly-prepared candidates would be increased, the Candidates' Secretary would from time to time pay them a visit, interview them and consult with the clergy in respect to them, and when a special appeal was issued, it could be brought before the training classes and find a response made ready; above all, and most desirable of all, there would commence to diffuse itself more generally an *attitude of expectation* in regard to the missionary call.

In connection with the creation of this attitude of expectation, the hope may here be expressed that the time is not far distant when (a) attendance at a few lectures on the missionary history of the Church shall form part of the training of all candidates for Ordination; when (b) in every diocese the examination for Priests' Orders shall embrace a series of questions on missionary problems; when (c) the diocesan code for Sunday-schools shall make provision for systematic and simple missionary instruction; when (d) the solemn season of preparation for Confirmation shall not omit, but shall urge home with all their force the thrice-repeated "*me and all*" which are found in the reply to the question, "What dost thou chiefly learn in these articles of thy belief?" In regard to these desirable aims, the three last could probably without much difficulty be brought about by the co-operation and representations of friends of Missions in their respective diocesan synods and ruri-decanal meetings, and we earnestly plead that, if not already realized, some steps in this direction may be taken.

5. *Missionary Weeks or Missions*.—For the purpose of giving more emphatic prominence to the claims of Christ on behalf of the mission-field; for the purpose of affording larger opportunities for explaining all the aspects of the Missionary Cause; for the purpose of bringing all classes of people in closer contact therewith; for the purpose of giving time for a more direct appeal for consecration both at home and abroad for the Evangelization of the World;—there is wanted still a very much wider belief in the value of the *Missionary Week or Mission*, and a very much more universal adoption of the practice of holding such a mission. For the purposes just mentioned; for the explanation and inauguration of new plans; for the opportunity of a full statement of the claims of Missions;—perhaps nothing more effective can be devised. The suggestion for such "missions" was first publicly made by the present Bishop of Exeter in a letter which appeared in the *C.M. Intelligencer* for June, 1883. The suggestion



has not been adopted as widely and as rapidly as had been hoped, and that perhaps mainly for three reasons. (1) Clergymen are not willing without great cause to break in upon the ordinary routine of their parish work, a well-worked mission requiring a good deal of preparation. (2) The number of clergymen capable of carrying on successfully a missionary mission is limited, and their engagements are many. The speakers should combine the power of a Mission preacher with a good deal of special missionary knowledge. (3) Such a mission appeals mainly, almost only, to those who are real, living Christians, to communicants, to Christian workers of all classes. These very often form a minority of the congregation; therefore the attendance at many of the meetings appears to be small in numbers, and to be discouraging.

Now, one of the special reasons which led the Committee to appoint the four clergymen was the hope that such a step might induce their friends in general to adopt the practice of holding a missionary mission. They have, as it were, placed at their disposal four missionary specialists, and they anticipate that, through prayer and preparation, their visit for the purposes of a mission will be followed both by much deepening of the spiritual life and by much heart-searching in regard to consecration for the foreign field.

It is true that a mission does interfere with the parochial routine, but such interruption can be reduced to a minimum (and is indeed more than called for by the greatness of the cause), when *the missionary week is combined with the ordinary C.M.S. Anniversary*. In this way particularly the practice of holding "missions" is becoming more frequent, special meetings being planned, in addition to the fact that all the ordinary parochial machinery becomes the channel of missionary appeal and information—sermons, meetings, Bible-classes, teachers', temperance, mothers', children's meetings, &c., being provided each and all with their special missionary address.

It may here be well to specify four ways in which the ideas connected with a missionary mission may be held to underlie the work of the four clergymen. (1) By their undertaking *Missionary Weeks or Missions*. A "mission" could be arranged to embrace a parish, or several parishes, and could last for three, four, to eight days. (2) By *such Preparatory Work* as could lead up to, and could culminate in the ordinary Anniversary. (3) By having the *Missionary Week combined with the Anniversary*. (4) By occasional addresses in *connection with a Parochial Mission*.

When the idea of the missionary mission was started, the practical working out of it was at once taken in hand by the Rev. J. B. Whiting. As a result of his experience, he drew up some years ago the following "hints," which have not since been improved upon:—

#### "1. HINTS FOR A WEEK OR TEN DAYS' MISSION.

"(I.) *Preparation for*.—1. A few friends should guarantee the expenses of this effort. No collections should be formally made until the last Sunday of the mission, but boxes may be placed (not held) at the doors. It will be found in almost every case that the expenses incurred will be covered.

"2. Careful arrangements should be made for advertising by means of placards,

handbills, containing a full list of the meetings, &c.; leaflets and missionary tracts should be left from house to house.

"3. Prayer-meetings should be held for three or four weeks previously, at which reports should be given of the progress of the arrangements, suggestions made, and workers enlisted. The co-operation of any existing Unions should be sought.

(II.) *Organization for*.—1. It should be organized so as to enlist all the forces which are calculated to move mind and heart, i.e., the forces of (a) Prayer and Praise; (b) the Word of God; (c) social Christian feeling; (d) novelty; (e) completeness of statement; (f) instruction and information.

"2. So as to reach all ranks: the highest, the poorest, gentlefolk, tradesmen, servants, cottagers, children, &c., &c.

"3. Sermons calling attention to the idea of the mission should be preached in all the churches taking part in it the Sunday next before.

"(III.) *The Meetings*.—1. Whenever possible, separate meetings should be arranged for different classes of persons: a breakfast or mid-day address for business men; a conversazione, if possible, in the house of some prominent person; meetings for ladies, young men, tradesmen, working men, cottagers, children, &c.

"Every meeting should be so ordered that it shall be bright, effective, accessible, well-timed, and to last from forty-five to fifty minutes (not longer), according to circumstances."

"3. Preparation for the singing should not be omitted. Hymns to be chosen and fixed.

"4. An Exhibition of missionary objects is at times a useful adjunct.

"(IV.) *The Church Services*.—Services should be held in one or more churches every day. They should be short, and should contain a series of expositions relating to the voice of Scripture on missionary work."

The foregoing hints are illustrated by the programme subjoined, which has formed in several places a basis for the working of the mission.

#### "2. PROGRAMME FOR A MISSIONARY WEEK.

SATURDAY, Meeting for Prayer and Introductory Address, at 7.30 p.m.

SUNDAY, Introductory Sermons at 11, 3, and 6.45. The Afternoon Sermon to the young.

	Short Service & Exposition in St. — Church, at 11.37.	Drawing-room Meetings in — Vicarage, at 3.30.	Evening Meetings in — School-room at 7.30.
<b>MON. ...</b>	The Lord's Prayer, John xvii.	Evangelization.	The Vast Field. The progress of population in the last 100 years. The progress of Missions in the last 100 years. The Unity of the Human Race illustrated by Christian Missions. The material blessings of Christianity to the Converts. The evidence of Missions to the truth of revealed Religion. The spiritual blessings of Christianity seen among Converts. What moral and spiritual results ought to be expected among Converts. Meeting for Prayer, Praise, and Exhortation.
<b>TUES. ...</b>	The Books of Moses.	Organization.	
<b>WED. ...</b>	The Psalms.	Systematic Instruction.	
<b>THURS.</b>	The Psalms.	Work among Women and Girls.	
<b>FRI. ...</b>	Isaiah.	Medical Missions and Christian Influence.	
<b>SAT. ...</b>	The Prophets.	Juvenile Meeting at —	

SUNDAY, Sermons by —. In the afternoon to the young.

MONDAY, Concluding Meetings, at —."

H. PERCY GRUBB.

(To be continued.)

“LORD, WHAT WILT THOU HAVE US TO DO?”



LONDON newspaper of August 10th quotes from the French *Temps* the following striking sentences with reference to the massacre of missionaries at Ku-Cheng :—“That old, out-of-date word ‘Christianity’ resumes a new sense and vitality. Merchants, missionaries, diplomatists, religious people, Catholics and Protestants, by the lurid light of pillage and murder, are once more inspired with the sentiment of that fundamental unity which binds them to one another.” It is, we fear, abundantly probable that in France, and in England too, the rush and the fascination and the glamour and the delirious excitement of this evil world’s best days has led very many to regard Christianity as effete, and as superseded by some indescribable religion yet to be developed. Our beloved friends will not have died in vain, if Europe is convinced by their heroic risk and loss of life in a Christian enterprise, that that Divine Religion maintains its immortal vigour and victorious strength; and that this faith alone gives to mortal man made for immortality his sure passport from this life to the life to come; and renders tolerable to human thought that solemn truth of which such tragic events remind us, that the spirit world is very near to the world of sense, and that “there may be but a step betwixt me and death.”

But I quote these words from the *Temps* rather from the persuasion that they represent the true Christian chivalry with which the large majority of thoughtful men regard the grave sorrow and calamity which has fallen upon the two sister Societies, the C.M.S. and the C.E.Z.M.S. I do not believe that English men and English women generally are much moved by the criticisms on Foreign Mission work as a whole, in which some newspapers have indulged, drawing their moral from the tragic death of some missionaries; neither are they much amused by the cynical arithmetical calculations given by one journal, proving in the calculator’s estimation that Missions are a failure. But I cannot shut my eyes to the fact that we have reached, by this sudden outburst of fanatical cruelty, what may be truly called a crisis in the history of the Missions of the Church of Christ to China. I am convinced that grave anxiety may exist in the minds of many readers of the *Intelligencer*, and of Christians generally, as to many points of detail in connection with this enterprise. And I desire in this paper, God helping me, briefly and dispassionately to consider some of these points; and the subject of our missionary policy in China generally.

I may state first of all, as a word of most respectful and affectionate comfort, to the sorrowing relatives and friends of the dead (the dead we call them, but “they walk before God in the light of the living”), that no reproach or blame can be alleged, with reference to the location and the due care of the ladies who have fallen at their posts of duty. They had the great advantage of the help and companionship and counsel of experienced missionaries, Mr. and Mrs. Stewart. They were sent down to Foochow, with careful promptitude, when danger

was known to be near; Mr. Stewart remaining behind with truest courage to watch events. And the savage midnight attack fell almost like a bolt out of a clear sky, and, so far as we can judge, as an unexpected event.

But still the question will force itself to the front, Is it right, after all, to send single ladies to work in inland stations, far removed from European protection in case of danger; and exposed to the rudeness of the people, or the violence of a mob? Is it chivalrous, is it courteous, is it defensible from laws of Christian right and decorum? The answer to this question has been given in part already by an exhaustive and able letter from the Editorial Secretary, to the daily press. The answer would be in brief—No, if these devoted and heroic Christian ladies were sent against their will, and judgment, and inclination. But if Christian ladies volunteer with earnest decision for the high places of the field; if their work and life and love are needed there; if God, they feel certain, calls them thither, the question is reversed. "Is it chivalrous, or courteous, or defensible in Christian right to hinder those who count not their lives dear unto them for His sake who died for them?" Nothing can of course relieve the Society from the responsibility of testing such offers; and of declining to send ladies to posts which may be deemed inaccessible or unsuitable. But this question once settled, the responsibility, and I admit and assert that it is a very grave responsibility, is shifted from the act of sending, to the question how they shall be sent, and what careful precautions shall be adopted, to ensure, so far as is possible, immunity from insult and danger for our sisters in the Lord.

And here I may mention first of all, as a matter of personal observation, that there is, *as a rule*, no more risk of rudeness and insult for Christian ladies working in Chinese cities or villages, than there is for the very many ladies who venture themselves into the lowest slums of London. My wife, in labouring day after day and year after year in the great cities of Hangchow and Shanghai, in house-to-house visitation, has found her only foes in the person of the ubiquitous Chinese dog.

But as to the circumstances of travel, and residence, without doubt we are taught by the recent events to exercise more carefully than ever all possible circumspection, and Christian common sense. Ladies will not be left to travel in the interior alone, and without sufficient and seemly escort. And they will never be left to work in isolated posts, without the counsel and companionship of more experienced missionaries; which counsel they will gladly and loyally follow; working in full harmony with the district conferences of the societies to which they belong, and gladly eschewing all independent and irresponsible labour. But it cannot be forgotten that women's work amongst Chinese women is, to say the least of it, an innovation in Chinese eyes. It is *not* according to Chinese custom for single ladies to live together (otherwise than in a nunnery), or for single ladies to live and board in the house of a married man. And here I venture to give my opinion and advice, not dogmatically or censoriously, but none the less with earnest persuasion,

to the effect that the question of adopting the Chinese dress is not in every case a mere matter of taste or fancy, but that it may involve grave matters of principle, which in their turn may advance or imperil our work. I have stated that the social customs which we recognize in England, as to residence, and work, are not the customs of China. Now the Chinese, for the most part, are sensible enough to recognize the fact that different countries have different manners and customs. And so long as English men and women appear as such before the Chinese, they will in whole, or in part at any rate, condone anything which does not agree with Chinese rules of etiquette. But when you adopt their dress, and appear at home and in the streets as an imitative Chinese man or woman, it would seem in the nature of things inevitable that the Chinese court of propriety will demand your adhesion to their rules of decorum, as well as to their dress. And as many of their rules are repellant to our conceptions of right and duty, and as many of them if observed would seriously hamper women's work for women in China, the conclusion to my mind is obvious, that it is better and safer and more straightforward to keep our own English dress; only doing all that Christian courtesy and forethought can suggest, not unnecessarily to offend native prejudice, in the performance of Christian duty which cannot be foregone. I readily admit that in questions of this kind, experience is oftentimes the best if not the only guide. I do not forget that missionaries who have lived for many years in the country, and have tried both methods, have a decided preference for the native dress; and though I do not agree with their arguments and conclusions, I would not for a moment discount such evidence before the readers of the *Intelligencer*. And the remembrance that our beloved martyred friends were warm advocates of the Chinese dress makes me almost angrily arraign myself for writing as I have done. But what I have written is not meant to apply to the past, as though we had evidence that any harm had been done; but only to the future, in considering how we may best develop and perfect our plans for ladies' work in "great, dark, hungry China." And the conclusions which I have mentioned above seem to me to follow so directly from the very nature of things that it will require a large amount of carefully applied and well-tested experience quite to overthrow them. The only fair alternative seems to me to be the proposal that all missionaries should become naturalized in China; conforming to the laws and customs of the country, and then of course adopting their dress and style of living. Such a proposal as this, though by no means beyond the reach of Christian devotion, if real good might be promised as the result, and a plan seriously considered by some of our missionaries in Mid China thirty-five years ago, would certainly be refused by the Chinese; and its benefit to the Mission work would be at best problematical. It seems more within the range of practical Christian politics to appear as the messengers of the foreign churches, in the name of the Most High; using as providential helps the accident of our nationality, and of our treaty privileges in China, even as St. Paul held the broad ægis of his Roman citizenship over himself at times, and over his converts.

There is one other question of detail which I will briefly notice before passing to some general words on our missionary policy at large. Does this outrage on the life and property of missionaries at an inland station suggest the advisability if not the necessity of a withdrawal from inland residence; the missionaries concentrating their dwellings in the twenty open ports which are set apart by treaty for foreign residence, and working from these points the vast area of China, so far as long itinerancies will render such work possible? The answer is in brief as follows:—

(1) The Chinese authorities have recognized in very many instances the common-sense view that the right to proclaim Christianity in all parts of the Empire, and the permission granted by the same treaty to Chinese subjects to accept and profess Christianity, must carry with it the permission to the foreign teacher to reside for longer or shorter periods in the centres of his labours, and amongst his converts. And the elastic wording of Art. XII. of the Treaty of T'ien-tsin has not been challenged seriously by the Chinese Government in this connection. It would be a grave step, therefore, ever to suggest the abandonment of advantages ceded by the Chinese, and of residences which have brought nothing but good to the surrounding populations, in enlightenment and in medical aid, and in the daily example of men and women going about doing good. (2) But further, very little would be gained by such a step as to immunity from peril and from murderous assault. The open port of Chung-king, from which the great province of Sz-chuen could be reached, is at present entirely devoid of foreign protection; and Sz-chuen, in one district of which vast province Mr. Horsburgh's party is working, will form the chief area of the new Bishopric for Western Mid-China. And many of the ports opened for trade on the coast, and up the Yang-tse, are notorious for riotous and in some cases murderous outbreaks and assaults on missionaries and civilians alike; and bear, in one instance at least, a name as black as Ku-cheng must bear. T'ien-tsin heads the list, with its atrocious massacre a quarter of a century ago; and Ichang, Hankow, Wu-hu, and Wengchow have seen wild days; and even Shanghai and Ningpo have not been exempt from disorder and danger; whilst Foochow and Canton are constantly agitated by an anti-foreign element. It is impossible therefore to advocate a policy of withdrawal from our advanced posts on the mere ground of greater security. Great care should be exercised in the occupation of new centres, not to force open doors which God's providence may close; and not needlessly to irritate the people by the erection of conspicuous and ostentatious buildings, till they have learnt to know and trust and value the missionary's work and character. And it is a serious question also whether our existing centres of work should not be much more strongly manned and more vigorously utilized before we go further afield. But we may, I think, hopefully expect that as a result of the vigorous and just action, and if I may add, the *persistent* action, of European Governments at this crisis, demanding, not what blind vengeance, but what strong justice—the truest mercy—may dictate, and watching carefully the full compliance with these demands,

China when she recovers a little from the exhaustion of the short, sharp war with Japan, and from her loss of prestige, will not only abstain from closing open doors, but will do her best to secure their permanent and more peaceful standing open. We must not forget in all justice that at present the effect of Japan's war of enlightenment has been darkness for China; not an awakening of the Empire, but a serious weakening of her power.

But I come now in conclusion to a brief consideration of the general question of our missionary policy in China and in all lands. I dismiss as mere sensational rumour from Shanghai, the fear that all missionaries will have to withdraw from China, in consequence of the animosity displayed in these murderous outbreaks. The animosity, where it exists, is every bit as much anti-foreign as anti-Christian; and if missionaries are driven away by the supposed force of circumstances, all foreigners must prepare for a similar abandonment of all treaty rights and privileges. I refer rather to the broad issue which has been raised in some quarters, in connection with the Ku-cheng massacre. We are told that the success of Missions is wholly out of proportion to the expenditure of money, the risk to life, and the danger to international friendship. I do not pause to combat this assertion, abundant though the material is for such an argument; because want of success for a time is no excuse for the neglect of duty, as success is in no sense the sanction for duty. But the critics go further, and ask what right we have to send what they call propagandist bands into countries like China, disturbing their native faiths, and causing dissension and irritation in families and in communities. The readers of the *Intelligencer* have made up their minds on this point long ago, I presume; and I have no need to present an elaborate apology for Missions to the friends and supporters of Missions. But I believe that a crisis like that through which we are now passing may be of real and permanent benefit, by reminding us of the solemn fact that hearty interest in Christian Missions is inseparably bound up with intelligent and sincere faith in Christianity itself.

The question propounded by these critics is a distinct, though, one would sincerely trust, unsuspected arraignment of our Lord's right over His own world—a distinct censure upon His last command, "Go ye into all the world, and preach the Gospel to every creature." It involves inevitably the doctrine that Christianity is limited in its sphere of influence and authority. It implies that there may be other names besides the sacred Name of Jesus, under heaven, given amongst men whereby they may be saved. And it becomes therefore not merely a "little Christianity" theory, it is positively and disastrously *non-Christian*. We do not dogmatize, and assert without proof. There is no such science, truly so-called, as the science of comparative religion, with Christianity as one of the competitors. Christianity stands above and outside them all, as the heaven is higher than the earth. Because the Son of God has come—we know this by infallible proof—we do not imagine it. He died—He rose—He ascended visibly into the heavens; and with His tender last farewell He commanded

this very work which, notwithstanding all the critics, we dare not, we will not abandon. Christian Missions are surely a touchstone of Christian faith.

Here, in our loyalty to our Lord's own command, or if not, in the necessary denial of His wisdom and of His authority, is the parting of the ways between genuine and nominal Christianity. We cannot for one moment hesitate which path to take. The Lord died in infinite mercy for China as well as for England; and so far from pausing to discuss our duty to that great land, we must resolve, in the Holy Spirit's gracious strength, to redouble our efforts, and to enlarge our plans, for the evangelization of the whole Empire; and so best avenge the death of our beloved friends. We do not fear a sudden cessation of the tide of offers for service from ladies. But we appeal earnestly for more offers from men; setting the paramount claims of the Lord's love and the Lord's will as the guiding motive. By the power of the Holy Ghost, moved by love to God and love to man, ay! even to the cruel and murderous enemies of His people, come to the help of the Lord against the mighty! "Be still then, and know that I am God. I will be exalted among the Heathen, and I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

ARTHUR E. MOULE.

### THE MASSACRE AT KU-CHENG.

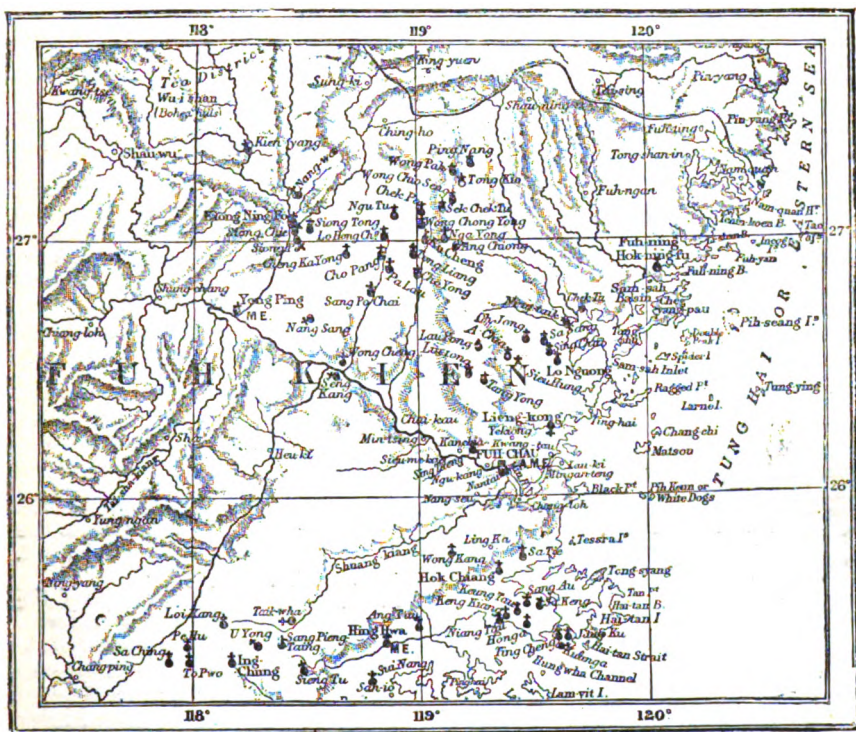


THE sad news from China is commented upon by other pens. We here give from various sources a connected narrative of what took place, with some biographical notes, &c. May the Spirit of God write His own comments upon the heart of each reader!

The Rev. R. W. and Mrs. Stewart arrived at Ku-cheng city in December, 1893, after a short period of deputation work in Canada, undertaken at the request of the C.M.S. Committee. Their three elder sons remained at school in England, but the younger children met them in China, having travelled by the Red Sea route under the charge of some C.E.Z.M.S. ladies. The Misses H. E. and E. M. Saunders, sent out a few weeks before by the Victoria C.M. Association, were also awaiting them at Fuh-chow, and we can well picture the joy with which Mr. Stewart would welcome them, the first-fruits of his Australian tour. A large party (as missionary parties go!) of C.E.Z.M.S. ladies was also on the spot, and the prospects of the Ku-cheng and Ping-nang Missions looked bright indeed. And so they continued for some months, as will be seen by Mr. Stewart's Annual Letters to the C.M.S. and C.E.Z.M.S. Committees (to the latter of which he acted as Corresponding Secretary) which are printed on another page. The C.M.S. letter, however, shows that the sect of revolutionists known as "Vegetarians" had been a source of anxiety since August, 1894, when they made an organized attack upon the Native Christians of a certain village. A month or two later, through the weakness of the Chinese authorities, they assumed control over the city, and only consented to spare the public buildings on their own terms. Then came a lull until March, when the alarm was given of another attack on the city, and the Mission party, including about 100 Native converts, were forced to leave their compound outside the walls, and take refuge in the city itself (see July *Intelligencer*, page 533). The



ladies and children were then, by the British Consul's advice, sent to Fuh-chow for safety. In June, however, it was considered safe for them to return to Ku-cheng. Ku-cheng is a walled city, containing about 60,000 inhabitants, some 100 miles north-west of Fuh-chow by the usual route up the Min. It has been occupied as a station of the Church Missionary Society for nearly thirty years, but by resident English missionaries only for some eight or nine years. The Mission compound is situated outside the city wall, about half a mile away across a river, and contains, besides the missionaries' houses, schools both for boys and girls, and also a founding home. The Ku-cheng district, though only a *hien* district, the lowest in rank of those into



MAP OF PART OF FUH-KIEN PROVINCE OF CHINA.

+ C.M.S. Stations.

A American Protestant.

ME Methodist Episcopal.

which the Chinese Empire is divided, is very extensive. From east to west it is about 270 Chinese miles, or about ninety English, and from north to south about 180 Chinese or sixty English. Its people are intelligent and independent, and from the Christians of this district the majority of the Native agents have been drawn. The Ku-cheng Mission includes Kien-yang; the district being about the size of the half of Wales and as populous as any part of China.

During the two hottest months of the year, July and August, the missionaries usually close their schools and go up to a small cottage at a place called Hwa-sang (Flowery Hill), some twelve miles distant, and about 2,000 feet above the city of Ku-cheng. Therefore, very shortly after the return of the ladies and children to Ku-cheng the time arrived for the annual move to

U U

Hwa-sang. The party assembled there consisted of Mr. and Mrs. Stewart with their five children, Mildred (aged thirteen), Kathleen (eleven), Herbert (six), Evan (three), and the baby Hilda (one year), and a young nurse named Helena Yellop; the two Misses Saunders; and five C.E.Z.M.S. ladies, viz. the Misses Codrington, Gordon (of the C.E.Z.M.S. Australian Branch), Marshall, Hessie Newcombe, and Flora Stewart. Several accounts of the massacre have appeared in the daily papers, and we have selected from them that written by Miss Hartford of the American Mission, who had herself the narrowest escape from death. Her narrative is as follows:—

"On August 1st, at half-past seven o'clock in the morning, I heard shouts and screams for the servants to get up, as the Vegetarians were coming, and were tearing down the houses on the hill belonging to the English Mission. Soon afterwards I met a man with a trident spear. He yelled out, 'Here is a foreign woman,' and pointed his spear at my chest. I twisted it to one side. It just grazed my head and ear. He then threw me on the ground and beat me with the wooden end of the spear. I afterwards jumped down an embankment, and ran till I reached the hill, when I stopped to recover my breath. The yells continued, and I saw two houses being burned to the ground.

"Subsequently all was quiet, and, supposing that the Vegetarians had gone, I sent a servant to inquire what had happened. He returned and told me to come home, stating that five ladies belonging to the English Mission had been killed and others wounded, but that my house had not been troubled. I went home, and there found Miss Codrington, much cut about the head, and beaten all over; Mildred Stewart, twelve years of age, with her knee cut, and bleeding very much; Herbert Stewart, six years of age, with his head cut, and almost dead; while the baby of the Stewart family had one eye black and swollen, and the second Stewart girl, Kathleen, eleven years of age, together with the second boy, Evan, three years of age, had been beaten and stabbed with a spear, but not seriously injured.

"The Rev. H. S. Phillips, of the English Mission, who lived in a native house, some distance away, escaped injury, only arriving in time to see the bodies of the dead and hear the Vegetarians say, 'We have killed all the foreigners.' At first we heard that some of the foreigners had escaped and were in hiding, but Mr. Stewart did not come, and we began to fear the worst. Mr. Phillips went to the ruins of the burned houses, and there found eight bodies, five of them unburned, and three so terribly scorched as to be unrecognizable.

"Dr. Gregory arrived after darkness had set in, and dressed the wounds of the surviving patients. Coffins were made, and in these the bodies of the dead were placed, while the bones of those who had been burned were put into boxes. Subsequently another burned body was found, making nine in all. The grown-up people massacred were Mr. Stewart and his wife; the nurse Lena, who came from Ireland; Nellie Saunders and Topsy Saunders, of Australia, who lived at Mr. Stewart's house; Miss Hessie Newcombe, from Ireland; Elsie Marshall and Flora Stewart, from England; and Annie Gordon, from Australia. The four first mentioned were burned beyond recognition.

"Topsy Saunders ran out of the house and was killed outside. Hessie Newcombe was thrown down an embankment, her head having been almost severed from her body, while Annie Gordon's head was also almost severed. When the bodies had been coffined we left Hwa-sang for Chiu-kow at four o'clock in the afternoon on August 2nd. Herbert Stewart died three hours later, just below Coiong. We carried the body in a chair, and had a coffin made for it at Chiu-kow, which we reached at eight o'clock on the following morning.

"We then telegraphed to Fuh-chow for a steam-launch. We left Chiu-kow in native boats at three in the afternoon, and on the following morning (Sunday) we met a steam-launch conveying soldiers going towards Chiu-kow. We engaged it to tow us to Fuh-chow, and soon afterwards we met a rescue party in a launch. The party consisted of the United States Marshal and two English missionaries, and they were bringing full supplies for the sufferers.

"Tong, the Ku-cheng magistrate, came to Hwa-sang on the afternoon of Friday, August 2nd, with a hundred soldiers. He viewed the bodies of those who

had been killed, saw the injured, and made inquiries as to the names and places of origin of the surviving victims. He drew up a report and did what he could to help us to get off to Chiu-kow."

The mourning party arrived at Fuh-chow on Monday, August 5th, and the precious remains of the martyrs were laid to rest there at midnight. The dear baby has since died. Miss Smyly, Mrs. Stewart's elder sister, sailed for China on August 17th, to fetch the three other children home. We are thankful to be able to report that Miss Codrington is recovering, and that the remaining ladies in the country districts of the province, whom the Archdeacon considered it expedient to "call in," have all reached Fuh-chow in safety, to the intense relief of their friends. We give a list of them and of those working in the city, as an urgent call to prayer on their behalf:—

C.M.S.—Archdeacon, Mrs., and Miss Wolfe, the Revs. W. Banister, H. M. Eyton-Jones, W. Light, T. McClelland and C. Shaw (with their wives), the Revs. H. S. Phillips and L. H. Star, and the Misses J. E. and J. C. Clarke, E. S. Goldie, and K. Power.

C.E.Z.M.S.—The Misses Barr, Bryer, Burroughs (sister of the new C.M.S. Central Secretary), Chambers, Codrington, Cooper, Fleming, Hankin, Hook, Johnson, Leslie, Lee, Lloyd, M. Newcombe (sister of Miss Hessie Newcombe), Rochfort-Wade, Rodd, Stevens, Tabberer, Tolley, Wedderspoon, Weller, and Witherby.

The British Government is taking measures to ensure the due punishment of the murderers and the safety of all missionaries and other foreigners in China, but recent telegrams show the serious difficulties in the way. In these transactions, however, the C.M.S. and C.E.Z.M.S. have taken no active share. See the C.M.S. Resolutions, and Mr. Stock's letter to the daily press, further on.

#### BIOGRAPHICAL SKETCHES.

**THE** Rev. ROBERT WARREN STEWART, M.A., was born in March, 1850, and was the seventh son of the late Mr. James R. Stewart, of Leinster Street, Dublin, by his wife Eleanor Martha, eldest daughter of Richard Benson Warren, Serjeant-at-law. His grandfather on the father's side was Henry Stewart, of Tyrallen, Co. Donegal, who married the Hon. Elizabeth Pakenham, eldest daughter of the first Earl of Longford. He was educated at Marlborough and at Trinity College, Dublin, graduating in 1873, and being gold medallist of his year. After leaving college he studied law in London, but just as he was about to be called to the Bar, the great spiritual crisis of his conversion to God occurred. Then came God's call to the ministry, and then to the Heathen world. In 1875, he offered himself to the C.M.S. Committee for service abroad. He was accepted and went to Islington for a year's training. He was ordained at St. Paul's Cathedral on Trinity Sunday, 1876, together with the late Bishop Hill, Mr. Lloyd of the Fuh-Kien Mission, and Mr. Bambridge, late of the Sindh Mission. In the following September he sailed for China with his newly-married wife, the daughter of the late Dr. J. Smyly and of Mrs. Smyly, whose work in connection with the Irish Church Missions is so well known in Dublin. One of Mrs. Stewart's brothers is Sir Philip Smyly, Surgeon to the Queen.

The following extract from an "In Memoriam" article, written by Mr. Stock for the *Gleaner*, supplies many links in Mr. Stewart's life-story:—

"One day, taking a morning walk together at Caulfield, the suburb of Melbourne where we were staying with Mr. Macartney, Robert Stewart told me his life-story. At least some of it. He said nothing of his being the grand-grandson of an earl; and nothing of his gold medal and other distinc-

tions at Trinity College, Dublin. These things I only know now. But he told me of his life as a law-student in London, and of how, just when he was about being called to the Bar, God spoke to him at one of Mr. Moody's services, and showed him the way of life and peace through a sermon of Mr. Evan Hopkins's at Holy Trinity, Richmond; and then of his enthusiasm in Mission work in East London; and then of the change of plan which took him to the Irish Bar; and then of God's further call to him to go out to the Heathen; and then of his offer to the C.M.S., and his year of theological study at Islington College (where, writes Mr. Barlow, who was then Principal, he was the model of what a Christian student ought to be); and then of his appointment to China; and then of another offer he made, to Louisa Smyly—'Would you like to be a missionary in China?'—and the response, 'Yes, I should'; and the next question, 'Will you go with me?'—and the next response, which led to one of the happiest of married lives in the Service of the King.

"Of Stewart's work in China from 1876 onwards, I will not write in detail. For several years he was Principal of the Divinity School at Fuh-chow, where Chinese evangelists and pastors are trained. His own and Mrs. Stewart's friends in Ireland contributed the funds to erect the College buildings; but these, as soon as they were finished, in 1877, were destroyed by a riotous mob, and Mrs. Stewart and her young child had a narrow escape. But the greatest service rendered by Stewart and his wife in China was the calling forth, almost entirely by their personal influence, of the noble band of ladies, many of them also Irish, working in the Fuh-Kien Province in connection with the Church of England Zenana Society. Many of them have been, and are, honorary workers, and others are specially supported by friends; so that India, for whose benefit chiefly the C.E.Z.M.S. was founded, has never had a penny of its funds diverted to China, but has benefited by the widespread interest and influence of its Fuh-Kien work. Six or seven years ago, Mr. Stewart left the College, and took charge of the interior district of Ku-cheng; but severe illness drove him home. Nearly two years ago, he went out once more, and resumed the same charge; and now he has fallen at his post.

"His health was really restored by his Australian trip with me. But not by resting! In less than seven months we took more than 300 meetings and services; and Stewart took quite half the speaking, and more than half the knocking about. His indomitable energy, his never-failing unselfishness, his humility and simple dependence on God, the earnestness and simplicity of his addresses, accomplished through the favour of the Lord great things, and wherever he went he won the love of all who came in contact with him. Worldly men on board the steamers, clergymen of twice his age and experience, ardent young men and women, and the children perhaps above all, were drawn to him; and the difficulty was to get any one to think of Africa or India when China was so attractively represented—though Stewart never pushed his own Mission specially, but always pleaded for the world, and for the world's Redeemer. I for one never realized before, as I did in his companionship, how little use a missionary meeting is if it is merely 'interesting'; and how it ought always to produce, or at least to aim at, definite, tangible results, either in offers of service, or in the more preparatory but very important matters of selling books, getting boxes taken, enlisting workers for the cause in one way or another. Scarcely one of our meetings anywhere was without *some* definite result on the spot; and this was almost entirely the work of Stewart.

"Robert Stewart firmly believed that when the Lord Christ told His people

to go into all the world and to every creature, He meant what He said. Why should dangers or trials be considered? African mangrove-swamps might be deadly; Chinese mobs might be merciless; but did such things affect our plain duty? Often have we talked of these matters; and often has he said, 'One can only die once: what does it signify when or where? Let us do what God tells us, and let Him do what seemeth Him good.' He was the very man to die at his post; and at his post he has died. And Mrs. Stewart, felt precisely the same. No one, after hearing one of her persuasive speeches, would have dared to put personal safety as the chief object of concern. As to the children, they were dedicated to China; and the more they saw of China in their earlier years the better. So, at least, felt their parents. Robert and Louisa Stewart were lovely and pleasant in their lives, and in death they were not divided."

The following extracts are from a letter written to the *Record* by Dr. Van Someren Taylor, for many years Mr. Stewart's intimate friend and fellow-labourer:—

"It is now over sixteen years," he writes, "since I first grasped Robert Stewart's hand and looked into those eyes which beamed with kindness. It was my privilege to live with him for nearly four years, and when one has lived in such close union with another he soon gets to know him well, and to me he was a 'brother beloved.' . . .

"In 1876, along with the Rev. L. Lloyd, he proceeded to Fuh-chow and joined the Rev., now Archdeacon, Wolfe, in the city. . . . After eight years of fruitful service, he and his wife returned home for furlough. Whilst at home they were most energetic, and it was chiefly through the energy they then displayed that the Dublin University Fuh-Kien Mission was started in connection with the C.M.S. It was, I believe, during this time of furlough that he threw his whole-hearted energies into obtaining lady workers for the mission-field, and it has been chiefly through his exertions that the C.E.Z.M.S. was induced to send such a large and noble band of workers, some of whom have been so suddenly called to lay down their lives for Christ side by side with him, and, greatly through the action of his friends at home, money has been raised to send out such ladies. He was appointed their representative or secretary in the mission-field. Of course, at home he was engaged as a deputation for C.M.S., and it was my privilege to follow in his footsteps some months after, and I can testify to the great reverence, respect, and affection that he was held in by all. On his return to Fuh-chow in 1885, he was again appointed to the College; and I know how careful he was in the selection and the training of these students, feeling that only those who were led by the Spirit of God should be engaged in such work; that the number of students had better be small, with a certainty of fit men, than large, with a doubt as to their aims, motives, and character. 'Endure hardness as a good soldier of Jesus Christ' was often on his lips.

"Unfortunately, the residence he lived in was unhealthy, and his constitution became seriously impaired; and as he expressed a wish to engage in evangelistic work, he was, at his own request, removed to Ku-cheng in 1888—to have charge of the neighbouring district of Ping-nang. It was my privilege to accompany both him and his wife on their journey. How earnestly he prayed for more workers to work in those great untouched districts! The change to Ku-cheng did not, however, prove as beneficial as it was hoped it would. In a few months he was invalided home. For a long time it was doubtful whether his health would permit of his return, but he was not idle. At home, he saw through the press the 'Romanized' edition of the Fuh-chow Colloquial New Testament. I write he, but I feel sure that most of the work must have been done by her who was his true help-meet in all work—Mrs. Stewart. In a special copy that he sent me he wrote these words: 'My comfort in my affliction.'

"In 1891 he was appointed by the C.M.S. to accompany Mr. Eugene Stock to the Colonies. On his return to China, in 1893, having proceeded *via* Canada as a special Deputation, he was appointed to Ku-cheng city. Here he threw himself energetically into the opening of day-schools—a form of Mission work that

had been most dear to his heart, and for which he pleaded earnestly at home, and had been able to raise a special fund for their support. All through his missionary career he has ever held before the Native Church the idea of self-support. His ideal of a Native Church was one entirely supported by the Natives.

"And now God has called him home to Himself. As I look back upon the character of my friend, there are certain points that stand out in prominence. First, there was his thoughtfulness. How deeply I have been indebted to him for guidance and wisdom I only know. But we in the mission-field always felt that whatever suggestions he might make were not done on the impulse of the moment, but as the result of long, mature thought; and his early training fitted him for this. Then there was his intense sympathy with others—especially with the suffering. . . . I believe his great aim was to be one with those he went to labour amongst, and it was with this aim he returned to Ku-cheng; that he might be with the Christians, and if they should be called to suffer, he would be prepared to suffer too. But running through all his life there was the spirit of 'entire consecration.' He laid himself upon the altar a living sacrifice. Never did self come first, but Christ and His Kingdom. He was ready to be and do anything that Christ crucified might be preached.

"But what shall I say of his wife? Other pens than mine must write of her. In her Mr. Stewart found his heart's desire, ready to aid him in all things, always at his side. I, who knew their home-life so well, know how truly they were one in everything. At the very beginning she threw herself heartily into Mission work (for which her previous life with her mother, Mrs. Smyly, of the Irish Church Missions, at Dublin, had so fitted her). She rapidly acquired the language, and spoke it most fluently. She energetically developed, if she did not in reality start, that large and most flourishing part of our task, 'the Bible-women's work.' And by his side she has shared his death. Those who knew them must have noticed in both that ripening in Christian character and grace that sometimes comes to one before they go to be with God. In both their lives this was well marked. To both the coming of the Lord was a reality, and eagerly looked forward to as to happen soon. In her last letter to my wife Mrs. Stewart devoted much to this subject; and He has come to them and carried them to Himself, not, as they thought, with the sound of the trumpet, but through the fiery furnace. And above the yells of that murderous Chinese mob they have heard the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him,' and from both their hearts, if not their voices, will have gone up the cry 'Even so come, Lord Jesus.'"

The following interesting sketch of Mrs. R. W. STEWART is from the pen of a fellow-missionary in Fuh-Kien, Mrs. Van Someren Taylor :—

"My first introduction to Mrs. R. W. Stewart was in the Heathen city of Fuh-chow, now seventeen years ago. I can well remember with what fear and trembling I rode through the streets of that great city to our C.M.S. mission-house, for at that time our Mission was passing through a crisis which caused the people not to be well-disposed towards us. On arrival at the mission-house my fears were soon dispelled by a warm Irish welcome from Mrs. Stewart, Mr. Stewart having previously come to meet us. As we have lived together for over four years, and I have known the home-life of my dear sister, whose sad end we all deplore to-day, I may be allowed to contribute something to her dear memory. Who Mrs. Stewart was it is needless for me to say; as Miss L. K. Smyly, of Dublin, she was well known. I will only speak of her as a beloved friend in the mission-field.

"Mrs. Stewart was one of the most Christ-like characters I have ever known. I have been with her in sorrow and trial as a wife and as a mother, and through all circumstances her calm peace was so beautiful to see. I have often looked on that dear, peaceful face and felt rebuked. I well remember, when the time came to send home to England her two eldest boys, the days of sadness and agony that preceded their departure. I have heard her in her room praying and weeping for strength to bear the parting. I saw her go to the steamer, stay with her boys until they were asleep, bid them farewell, and then return home to spend the night in prayer and weeping. She said to me, 'It is like one's heart being

broken,' and so it was, but she knew it was the best thing to do, and in doing the Father's will, she was calm.

"Patience was another strong point in her character; under all circumstances she was patient. 'China is the school for patience,' she often said to me, and indeed she learnt what 'patience through suffering' meant. Her devotion to her husband and children was very marked, and often through the long, lonely hours of night has she been by the bedside of her sick husband and children, caring for and tending them, yet she was always patient, peaceful, and calm.

"As a missionary, only those in the mission-field can know what she was. Her great, deep love for the Chinese women, her energy and zeal for their conversion, her patience and willingness to listen to them at all times, though often tired out, and wanting rest and quiet, she was always at their beck and call. She suffered much from headaches, and often I have said to her. 'Do let the women wait, and you lie down and rest.' 'Oh, just let them tell me what they want,' and she would sit down and listen, and share their trouble as if she had none of her own. The Natives loved her. My own Bible-woman, who has been associated with me in Fuh-Ning for over twelve years, was one of the first trained in Mrs. Stewart's school for women, so that I can speak of her training as no mere surface knowledge, but deep into the mines of that Holy Book had her teacher taught her to search; her love and admiration for Mrs. Stewart was beautiful to see. Then again, her energy in collecting funds for our Bible-women's school, station classes, and day-school: for these schools we owe almost everything to Mr. and Mrs. Stewart, and to-day the Fuh-chow Theological College stands as a living memento of their zeal and energy.

"And not only were Mrs. Stewart's energies confined to the Chinese, but to many of the young men of the Fuh-chow community did she hold out a helping hand, and some of them are living to-day who can testify to the help and encouragement given to them by Mrs. Stewart to keep firm amid many temptations. She arranged Bible-readings for them on Sunday evenings, inviting them to tea, and afterwards having hymns and a Bible-reading conducted by Mr. Stewart. An open house and a warm welcome was given them through the week, and many availed themselves of it. Mrs. Stewart's genial Irish nature won friends for her at home and abroad.

"As a personal friend what can I say? I feel that I have lost a sister dearly-beloved. All these seventeen years she has been to me more than sister; being both Irish, perhaps we understood each other better than most people. But we did understand each other. She was my adviser, confidant, and friend, and just a few days before her return to Ku-Cheng it was my privilege to have her, Mr. Stewart, and their girl Cassie staying with us. These last few days have been very precious to me, but I little thought they should be the last spent together. We talked over the Ku-Cheng troubles, new plans for future work to be considered at our next meeting of Conference, new difficulties that seemed to be arising, but little thinking her work was to be so soon over.

"I cannot help feeling that God in His mercy was preparing that Ku-cheng Mission for their sudden and sad end. 'The coming of our Lord' seemed to be a subject near to all their hearts, they had special meetings for its consideration, and several of the ladies said to me, 'We do feel that the Lord's coming is not far off.' In speaking to Mrs. Stewart about going home to England, and how much I dreaded the separation in leaving the children, she said in her usual comforting way, 'Don't think about it; the Lord may come before then.' I said, 'Mrs. Stewart, do you really feel that?' 'Oh! yes,' she said, 'I feel that He is coming soon, that the time is not far off.' In speaking to dear Elsie Marshall about some difficulties, her reply was, 'The Lord is coming soon, then it will be all right.' Yes, the Lord did come soon for them, not in the glory they looked for, but through the fire of persecution.

"I shall never forget dear Mrs. Stewart's almost parting words, as we stood on the steps to say good-bye: 'Pray for us; I feel there are rocks ahead.' One would almost think she had a presentiment of the coming trial. She turned back to give me a little basket she had in her hand. I need hardly say I prize it now as a sacred relic.

"Of Mr. Stewart others will write, but to me he has been a long-tried and valued friend. Just one instance of his love and gentleness. When God took



home to Himself one of our little ones (my husband being absent), Mr. Stewart sat for one whole night beside the little sufferer, carried her about in his arms, soothed her in every possible way. I said to him, 'Do go and rest, you must be tired.' 'No, no,' he said, 'I must take her father's place,' and he did take it to the end.

"All the other sufferers were well known to me, with the exception of Miss Flora Stewart, and a more devoted band of earnest workers could not be found than those of the Ku-cheng Mission. Now they are gone, we feel a void in our Mission, a blank in our life. Some of them were called to pass through the rugged path of sorrow and trial of work, of experience; others had only begun to tread the missionary path, with all its bright vista of years before them, but now they have 'laid down every burden and escaped from every snare,' and amid the awfulness of those last moments we feel sure their faith did not waver, for they were as servants watching for their Lord, and blessed are they whom the Lord so findeth."

Of the two Misses Saunders a full account is given in this month's *C.M. Gleaner* by Mr. Stock and the Rev. H. Stanley Mercer, Vicar of Christ Church, Coventry. It is only needful in these pages to say that, having been gay, worldly girls, they were converted to Christ through attending Mr. Mercer's Bible-classes when he was Incumbent of St. Hilary, Melbourne, and that they dedicated themselves to missionary service in response to the first sermon which Mr. Stewart preached in Melbourne on his visit there in company with Mr. Stock. They were the two children of a widowed mother, and the plan was that all three should go out together as honorary missionaries, but the financial disasters of the Colony prevented this, and the two young ladies were sent to China by the Victoria Church Missionary Association on its own funds, Mrs. Saunders remaining behind until she might be able to sell some property and then join them on her own account.

Two or three months ago, in a letter received from Mrs. Saunders, the following touching passage occurs:—

"I do thank God every day that He has called my dear ones to help in the grand work. What does it matter that the ocean rolls between us, since He has condescended to use us, unworthy that we are? . . . I may never see my dear ones in the flesh again, but it will be better to meet in our glorified bodies, and be for ever with the Lord. How little the separation will then appear; and when looking back from the ages, how we shall smile to think we were so foolish as to shed a tear or suffer a heart-pang in obeying the call of that dear and gracious Master in whose footsteps we were called to follow!"

Both the young ladies gave full promise of being excellent missionaries, and the elder had already done very well in the language.

The following notes about the four C.E.Z.M.S. ladies were contributed to the *Record* by the Rev. G. Tonge:—

"Miss HESSIE NEWCOMBE joined the Mission in 1886. She was one of four devoted sisters from Blackrock, Co. Dublin, who have been connected with the Society. Her first field of labour was at Fuh-chow. Since 1889 she has been one of the staff at Ku-cheng, where her chief charge was the Girls' Boarding-school until she came home on furlough in the summer of 1893. The address which she gave at the Annual Meeting of the Society in St. James's Hall in May, 1894, will always be remembered for its high spiritual tone. She spoke as one full of the Holy Ghost and of courageous and hopeful faith. She returned to China *via* Canada late in the autumn of last year, and on her arrival was warmly welcomed at her former station, and at once threw herself with her wonted energy and devotion into the work, in which she continued, with the exception of the brief interval of retirement to Fuh-chow after the outbreak in April, till she was called to glorify her Lord in death as she had done in life. We may quote one sentence from one of her reports which shows the spirit in which she lived. 'Pray for us,' she says, 'that we may learn the secret of daily dying, that the life of Jesus may be manifested in our mortal flesh.'



"Miss ELSIE MARSHALL was the youngest daughter of the Rev. J. W. Marshall, Vicar of St. John's, Blackheath. She was born in 1869. Her father, knowing that for some time her mind had been drawn toward foreign work, had endeavoured to give her varied experience in parish work, and finally, in 1891, a visit of the Rev. R. W. Stewart to Blackheath led her definitely to offer for China, and after a period of training at The Willows, she sailed for China in the autumn of 1892. On her arrival she spent some time, while learning the language, at Fuh-ning, a C.M.S. station, where she had the joy of being with Miss M. Boileau, a parishioner of St. John's, Blackheath. It may be mentioned that the same visit of Mr. Stewart was the occasion of another from the same parish responding to the Master's call—Miss Mabel Witherby, who is now working at Sieng-iu, in the Hing-Hwa district. During the same year Mr. Stewart was also used in calling into the Mission-field Miss F. M. Lloyd and Miss Tabberer, members of the congregation of Holy Trinity, Leicester, both of whom are now fellow-labourers in China. On leaving Fuh-Ning, Miss Marshall joined Mr. and Mrs. Stewart when they returned to Ku-Cheng in 1894, and has been chiefly engaged in itinerating in the district around Ku-Cheng. Her last place of sojourn before the outbreak in April was Sek-tek-du, whence in November last she wrote: 'I think I am just as happy as I can be—out in the country, and free to stay as long as I like. I think itinerating missionaries have the best of it.' She eagerly returned from Fuh-chow to Ku-cheng as soon as it was thought prudent to do so. On her way up she lost no opportunity of speaking to every one she met the 'good news.' She felt the time was short, as indeed it proved for her.

"Miss FLORA LUCY STEWART, who sailed with Miss Marshall, and received her call to foreign service through Mrs. Stewart of Ku-cheng, is the eldest daughter of the Rev. James Stewart, for many years Rector of Little Stukeley, Huntingdon. She was from her earliest years dedicated by her parents to missionary work. After faithfully serving the Lord at school, and in her home and in her father's parish, she yielded herself to Him for work in China in 1890. Her station from the first has been Ku-cheng. When Mr. Stewart wrote in November last, he says she was still working for her language examination, after which her sphere of work was to have been the western portion of the district; but the Lord had prepared her, after the brief suffering of the terrible night at Wha-sang, for the higher service of the inner sanctuary. Special sympathy is felt with the Rev. J. and Mrs. Stewart, because only a few days before receiving the tidings of their daughter's death they had committed to the grave their eldest son, shortly after his return from India.

"Miss MARY ANN CHRISTINA GORDON was born at Ipswich in Queensland, and was sent out at the end of 1891 by the Australian Auxiliary. It was intended by them that she should join the party going with Mr. Horsburgh to Si-chuen, but after some period of uncertainty at Shanghai, she finally was sent to Fuh-chow, and was appointed by the Ladies' Conference to work in the Ku-cheng district. Last year her name was added to the roll of the C.E.Z.M.S. as a missionary in full connection, her special station being Dong-gio, the chief centre of the Ping-nang district, where she has resided the greater part of the year."

#### *A YEAR'S WORK IN THE KU-CHENG DISTRICT, 1894.*

##### EXTRACTS FROM MR. STEWART'S ANNUAL LETTER.

LOOKING back on the past year spent in constant itinerations, my first thought is that there has been great advance in almost every direction since those former days when I knew something of these two large districts.

Christian education is advancing rapidly: there is now a boys' boarding-school, and another for girls, and a foundling institution for castaway girl babies, at our headquarters at Ku-

Cheng city; while then there were none of these. And better than that, to my mind at least, is the great increase in the village Christian schools, scattered over these two districts; then there were about a dozen, and now there are forty-four for boys, and twelve for girls; and of these fifty-six, forty-four are being supported by individual friends.

My pleasantest and, I think, most

profitable itinerations were spent in hunting up these little schools, often miles away from any chapel; indeed, in the great majority of cases they stand isolated from all Christian help as little sparks of light in dense darkness.

Crowds thronged the room while for two or three hours I catechized the scholars on our simple Christian books, and the great fundamental facts of our religion, making it as practical as I possibly could. My thoughts were as much for those standing round as for the bright little faces so eager to answer.

In many cases I found an interest excited by the school in favour of Christianity, quite equal to that at any station where we have a catechist placed. One strong point about them is that they are thoroughly evangelistic, nine out of ten of the children coming from Heathen homes; and after two or three hours spent listening to them telling me of the life of our Lord on earth, and of what He is willing to be to them now, a Saviour now as well as hereafter, and perhaps a question from one little figure, "Teacher, will Jesus save me and take me to heaven?" while a silence fell on all the room as I answered, "Yes, He will, He most surely will"—one left the place and went on one's way rejoicing.

The desire to learn the Christian doctrine is sometimes remarkably shown by the difficulties these children overcome. As an instance of this, I was told of one boy by the catechist, whose parents were poor, and who was forced to daily go on the hills minding the cattle. He took his books with him, and when he came to a character he did not know, he would stop some passer-by and ask. I had forgotten the story, but coming one day on a school in a mountain village, no chapel anywhere near, a boy at the top of the form answered peculiarly well, especially in the inner meaning of the books. He had read the whole course required for the three years, and as I wondered about the boy, I remembered the story, and found he was the very one I hoped to meet. Thank God for these village Christian schools!

The ladies' work has extended immensely, thanks to the C.E.Z.M.S., for eight years ago there was not one lady worker, and now we have four centres worked by nine ladies.

Some one will say, "Nine ladies!

what a number." I must therefore explain that these two districts are together about equal in size to half Wales, and far more populous. Is nine ladies then a large number for such a region? Why, you would have as many as that in your village Sunday-school at home. We do very badly need nine more—may they soon come!

In other directions there is progress, most remarkably in the eastern portion, where Sang-iong and Sa-iong are the chief towns, a long day's journey from Ku-cheng city. This region had heard the Gospel many years ago, but the Native teachers who preached it proved one after another unworthy of their high calling, and shame covered the little Church, and it seemed to die.

Years passed by, and four ladies from C.E.Z.M.S. took up their abode in those two towns, two in each; they worked, and prayed, and trusted, and now in less than two years there is a mighty change.

On my last visit I found ready for baptism one of the most interesting groups of candidates I have ever had to examine. The first two on the form were good old men who answered satisfactorily. Then came a young man of about eighteen or nineteen, who quickly attracted my attention by the spirit and warmth of his answers, and as I went on I gradually drew from him his story. It was a strange one. He lived in a mountain village ten miles from the nearest chapel. "How then," I asked, "did you hear the Truth?" He replied that his father, his mother, and himself had been tormented by evil spirits for years; they had spent tens of dollars in idol-worship, hoping for relief, but it did not come. After years of suffering in this way, news reached the place that the Christians' God could cast out devils, and that there was one old Christian living in a village over the hills, six miles off. I asked him who this old Christian was, and when he gave me his name I knew him as a good man who for years had been a catechist, but owing to infirmity had now retired. "What then did you do?" I asked him. He answered, "I went to that old Christian and begged him to come and help us; he came and prayed, and taught us to pray, and told us we must try and attend the Sing-daik-ieng chapel on Sundays, ten miles away." "And have you done so?" "Yes, every

Sunday since, starting very early in the morning, and getting back late at night." "And have you been tormented by the evil spirits since?" "Scarcely at all, and when they come we pray to God and they always leave." The boy's answers astonished me as I asked him concerning his faith, and yet he did not know one Chinese character, and so could have learned nothing from books. My last questions were, "Does Jesus love you? what proof is there of it?" He burst forth with, "He died on the Cross, and poured out His precious blood for me; that is a proof." I looked into his face and said, "And what then should you do?" Without a moment's hesitation his whole face lit up: he answered, "Dioh hong ciong sing keuk I" ("I must give my entire self to Him").

Then next to him sat a young man about twenty-one, and as we talked together I discovered that some ten years before he had been in my class at Fuh-chow. His father had been a schoolmaster, a really good man, and had died. The mother, an unbeliever, then returned to her home and ceased coming to service. A year ago her youngest child was dying; he was a little fellow, and remembering his father's ways, he asked his mother to pray for him. This broke the poor woman down. She determined her husband's God should be her God; and now her two sons were come, the younger sitting beside his brother, and with her consent were asking for baptism, and they told me how all the family but one had come in, and he, the eldest brother, was wavering, and would soon join them, they said.

Last of all there came a poor backslider who, seventeen years before, had been baptized in another part of the country; he had fallen into sin and was excommunicated, but yet had continued all along as a regular contributor to the Native Church Fund; and being now strongly recommended by the catechist and other converts who knew him, as truly repentant, I

felt sure he might join us again. The baptism was held that evening, the little chapel being packed. When all had been baptized, this last-named brother was led forward, and I took his hand in token that once more he was in full membership with us.

I have said very little as to the connection of these four C.E.Z.M.S. ladies with the great change taking place in this eastern part of the district, among men as well as among women: they do not want me to, but I must say that, humanly speaking, it is entirely due to their labours and prayers.

One very effective method tried by these sisters during the past year has been to get women from the neighbouring villages to their houses for a three months' class; at the end of that time they return to their homes, to make way for another similar class. On examining one of these classes, I was astonished to find how much those ignorant women, who knew not one character, were able to learn, by word of mouth, in the time; and not merely had they learned facts and doctrine, but their whole manner seemed changed from dulness to intelligence; and now they are back in their homes, doing voluntarily what they can to spread the Message.

The Vegetarians first came into prominence in August, a month after the declaration of war; and at a village called A-Deng-Bang, where an unusually large number of men were joining our Church, they attacked the converts, beating some, pillaging the shop of another, and finally cut down and carried off \$100 worth of rice-crops belonging to a leading convert.

I at once visited our chief mandarin, who promised to take the matter up without delay. On sending out officers to investigate, they were met by an armed mob, and there being no soldiers nearer than Fuh-chow, nothing could be done. I ought to say, perhaps, that on paper we have 100 soldiers attached to Ku-Cheng; but the mandarins do without them, and pocket the pay.

#### MR. STEWART'S REPORT ON C.E.Z.M.S. WORK IN THE KU-CHENG DISTRICT.

*Ku-cheng, Nov. 20th, 1894.*

THREE days' journey west from Fuh-chow is our station of Ku-cheng, to which is joined the district of Ping-nang, the two together covering an

area equal in size to half Wales, and as populous as the rest of China. In this wide region you have now two fixed stations, separated by a long journey, Ku-cheng and Sa-yong, and

two other stations, which for the greater part of the year have ladies in them.

In Ku-cheng, Miss Nisbet is in charge of the Foundling Institution for poor little baby-girls, cast off by their parents. The numbers have increased till we had to give notice that no more could be taken in. Most of Miss Nisbet's time is given to mothering these little things; there are in all about thirty, some of them boarded out. Miss Nisbet has also a large district allotted to her, covering some two square miles, dotted here and there with a few little bands of Christians; the women sorely need care and teaching, but they can get very little.

Another institution here is the Girls' Boarding-school, in charge of Miss Weller. This, too, has so increased that, though the school was enlarged considerably last year, and in spite of a new rule, that each must pay a fixed portion of the expenses, and must also unbind her feet, every bed is full. There are now nearly sixty girls, and if they fulfil the hopes of their teachers, they will do much towards elevating and Christianizing the country.

The Foundling Institution was built at the expense of one Irish clergyman, and is being supported entirely by individual friends; and this girls' school was erected and is supported in a similar manner, chiefly through the exertions of Miss Hessie Newcombe, whose return we are joyfully expecting. Thus neither institution draws anything from the Society's funds.

The three other ladies who regard Ku-cheng as their headquarters are Miss Gordon, Miss Marshall, and Miss Stewart. Miss Stewart is still working for her examinations; when she has got through them, her sphere of labour will be in the country, in the western section of the district. Miss Gordon's station, where she spends the greater part of the year, is Dong-gio, the chief centre of the Ping-nang district. This great district, or as we should say in England, county, has no other lady worker, and I need not say that, however hard she may try, she can do little more than touch what is waiting to be done. At that one station of Dong-gio, eighty or ninety women usually attend the Sunday service. We have to thank the Rev. H. B. Macartney, of Melbourne, for this valuable missionary. Miss Marshall's

work is also in the country; she only returns now and then to Ku-cheng, as headquarters. Her section lies north of Ku-Cheng, and covers more than 300 square miles. She has several centres in this region, where she stops for a few weeks or two months at a time, collecting the women together and visiting from house to house. Our plan is for your missionaries to travel in pairs accompanied by a Bible-woman and Christian servant, and to put up at chapels where a married catechist is stationed. Just now Miss Marshall is at a place called Sek-tek-du with Miss Saunders, of the Australian Association, who is stationed in Ku-cheng while learning the language. A letter has come to-day from Miss Marshall telling of the great encouragement they find in Sek-tek-du; this is remarkable, because, although we have for years been endeavouring to rouse an interest there, hitherto we have entirely failed, and purposed retiring from the station altogether. Thank God for the ladies whom you send us; wherever they go, God gives His blessing, and the secret lies in the quiet, unwavering trust in a living Saviour by their side; such trust He does not disappoint.

Your other fixed station in Ku-cheng district is Sa-yong, where Miss Codrington and Miss Tolley are located, the latter still learning the language, while at the same time doing many little useful bits of work.

I took the Bishop here in his recent confirmation tour, and he seemed specially impressed by the good work he saw. The chief feature in Miss Codrington's work is her station class; this is a new departure in our Mission, and she is the first to try it. The idea is to gather a class of women from neighbouring villages, and keep them for three months at a time in her house, and, assisted by a well-instructed Bible-woman, to teach them, day by day, the fundamental truths of Christianity, and the chief incidents of the Bible, and then send them back to their homes to be voluntary workers among their people.

It was thought by many that three months' teaching would be of little use, but experience has shown just the reverse. I examined her class; the answers were utterly different from those of the ordinary untaught women. They had learnt not only a number of

facts, but also to think, and it was a delightful surprise to find how thoroughly they understood the Truth, and how intelligently they were able to answer.

Besides this "station class," Miss Codrington visits regularly the surrounding villages, within a radius of six or eight miles, sometimes travelling even further and holding small classes in these places; thus Sa-yong, from being so hopeless a station that we had actually withdrawn our catechist, has now a congregation of from fifty to 100, and the interest is steadily increasing.

There is also a little girls' school, daily taught by Miss Tolley, and the children answered me well at their examination.

Ten miles still further east, across the mountains, lies the large town of Sang-yong, and here Miss Maude Newcombe and Miss Burroughs have been working for a year. "Station classes" have been held as at Sa-yong, a girls' school established and villages visited, and visible and wonderful success has followed. The work is really done in their little room upstairs, where these two devoted ladies spend much time together on their knees. As Miss M. Newcombe's furlough is due, and she has not been very well, it was thought she ought to take a rest; the Christians hearing this, have drawn up petitions, one of which they laid before the Bishop, begging that she might stay with them another year, and I rather think she will yield. I trust it may not be at the expense of her health.

So far removed from European intercourse, some would suppose the lot of Miss Burroughs and Miss M. New-

combe would be a sad one, but, like the other ladies, they firmly maintain that never even in the dear homeland had they such happy work. "Go... and lo, I am with you always," can alone make this fact explicable.

It only remains to speak of the far North-West, where Nang-wa is the Mission centre for your ladies. It is four days' journey over high mountains from Ku-cheng.

I visited them at the beginning of the year, and found there Miss Johnson, Miss B. Newcombe, Miss Rodd, Miss Bryer, and Miss Fleming; they have also among them a Miss Sinclair, who has come from England independently, and is making herself useful in various ways.

These ladies are living as nearly like the Native women as possible; no knives nor forks are seen in the house. I am told that one knife is kept for any unhappy guest who cannot manage chop-sticks, and though the locality is far from healthy, and our C.M.S. missionaries have one after another felt the effects of malaria, your ladies have in a surprising degree maintained their strength.

You know the kind of life they lead, visiting from village to village, sometimes at long distances from home, putting up, not at chapels, or Christians' houses, for, alas! there are none, but in the native inns, or the house of some hospitable Heathen woman. Their reward for this devotion is being used of God. It is truly invigorating to the soul to sit down and listen as they tell of the good hand of their God upon them, and the spiritual results they have seen.

Oh, for more of these "women that publish the tidings"!

#### THE CASE FOR MISSIONS IN CHINA.

The following letter was sent to the *Times* and other newspapers on August 8th, 1895:—

SIR,—It is only to be expected that the terrible disaster at Ku-cheng should cause much searching of heart regarding Missions in China. Nor is it to be wondered at that opinions unfavourable to China Missions have found expression in some of our papers, though others have written in terms for which we and the relatives of the sufferers feel no small thankfulness. Much of the controversy and criticism shows a misapprehension of our position, which, though it may be entirely disapproved, should at least be understood. Briefly, it is this:—

1. We believe that the Son of God came into the world to save men from sin. Of course those who do not believe it naturally regard Christian

Missions as a fad, and not always a harmless fad. But if we do believe it, it is surely a simple and elementary duty to tell those who do not know it. We are not merely trying to get men to give up their own "doxy" and take our "doxy." We are conveying to them the knowledge of a fact which, if it be a fact, it is all-important for them to know. Moreover, we believe that our Master gave us in the plainest terms the command to make the fact known. This is the one fundamental principle of Missions.

2. It follows necessarily that no perils, however serious, and no obstacles, however apparently insuperable, can release us from so plain and elementary a duty. The perils and obstacles of the present day are not greater than those of the Apostolic age. A few Jews then stood face to face with the culture of Athens and the power of Rome. No more seemingly hopeless enterprise than theirs has ever been undertaken. The result we know. But it was attained at the cost of many precious lives, of women as well as of men.

3. In one aspect, Christian Missions are a warfare. When gallant officers fell in the Chitral campaign, no one suggested that the campaign ought not to have been undertaken. I do not ask our critics to believe that a missionary campaign is far more important and necessary than that one; but I ask them to acknowledge that we who do believe it are only doing our duty in prosecuting the enterprise at all risks.

4. But ought women to be sent? Women find no place in ordinary earthly warfare, and it is foreign to the natural instincts of honourable men to send them, or allow them to go, into positions of danger and exposure such as lady missionaries sometimes occupy. But what if women claim a *right* to a share in spiritual warfare, pleading that as they share in the benefits of the death of Christ, they have an equal right with men in the privilege of living—or even dying—in His service? They know the most formidable combatants on the other side are women, and that these can only be effectually dealt with by lady missionaries. Hence they come forward in large numbers, most of them from refined and cultured homes, and offer themselves deliberately and gladly. And the men and women of the Missionary Committees dare not refuse to accept, and even to call for, such invaluable offers of service, though they feel it a sacred duty to use every possible means to shield and care for the brave women who thus go forth. Whenever there has been a post of danger in the mission-field, the women have pressed their offers of service, and the Committees have sometimes been obliged to hold them back. If the great Missionary Societies refuse to send out women, the women would go, and have gone, on their own account.

5. But it is suggested that however right it may be for ardent men and women to volunteer for China, it is not right for missionary societies to send them. There is no doubt that grave responsibility rests upon the committees, which consist largely of retired missionaries who have done long and good service themselves, and of retired civil and military officers who have always been the foremost advocates and supporters of Missions; associated, it is true, with some others of us who belong to neither class, but have known what it is to regret not being in front of the battle as much as do the officers of a regiment who have to remain in charge of the *dépôt* at home. These committees do not omit to count the cost of such work. They take up their own responsibility of sending forth volunteers to an organized work as given them by the Master's hand, and are as much justified in manning perilous Missions as are the authorities at the War Office in sending a regiment to the post of danger.

6. Then it is said that China is a hopeless field. I suppose there is no part of the Mission-field of which the same thing has not at some time been said.

But suppose it were true; how does that affect the plain duty above referred to? We hold that duties belong to man, and results to God. Probably our critics will be puzzled when I say that all the missionaries in the world cannot convert, in the true sense, a single soul; but this is literally our honest conviction. We do not believe that St. Peter converted Cornelius, or that St. Paul converted the Philippian jailor. If it is not fanatical to believe that the Son of God came down to die for men, it is not fanatical to believe that the Spirit of God comes down to turn men's hearts to Him. A man may honestly deny both, but, if he believes one, he should have no difficulty in believing the other.

7. But do conversions take place? Let me refer to the Province of Fuh-Kien, where the recent massacre occurred. Once a year, at Fuh-chow, the capital, you may see an assembly of three hundred Chinese Christians. These are delegates from village congregations scattered over a wide area, come together for their annual conference. Among them will be a dozen ordained Chinese clergymen, properly trained and educated. For a fortnight they sit in conference, the leading men among them giving addresses and reading papers. But they only represent the thirteen thousand souls forming the Christian community in that province connected with the Church of England. The American Methodists could show, I believe, at least an equal, and the American Congregationalists a smaller number. And this is only for the northern half of the province. To the south, the English Presbyterians and Congregationalists have much the same report to give. And then we have only looked at one of the eighteen provinces of China; and the extensive operations in other provinces of the China Inland Mission in particular are not touched. I do not pretend that all these Chinese converts are Christians in the highest sense. They vary in character as Christians in England do. But a great many of them have proved their sincerity by suffering for their faith.

8. But what about "the inevitable gunboat"? First, large numbers of missionaries are in distant provinces or cities, where no gunboat can reach them. Secondly, many of them would prefer that no gunboat ever appeared on the scene; and of these, my deeply lamented friend Robert Stewart was one. Thirdly, in other countries, as in Africa and in the South Seas, missionaries have shown that they go forth without the smallest expectation of, or desire for, Government protection. Did Bishop Patteson or Bishop Hannington look for an armed force behind him? But in China, as in the Turkish Empire, an Englishman's position is peculiar. He possesses treaty rights, and he has no power to divest himself of them. I speak the mind of hundreds of missionaries when I say that they have no personal desire for anything in the nature of vengeance even for such terrible outrages as we now deplore. But Great Britain cannot in China pass lightly over the murder of British subjects who have a right to be there. The British Government will, I doubt not, take all measures in this case that are right and necessary, especially with a view to the future protection of British residents; but the last thing we desire is that the Gospel should be carried into China at the point of the bayonet.

9. Once more: ought not missionaries to be careful not to inflame the passions of the Chinese needlessly? Certainly! and I affirm that, as a body, they are careful. My friend Robert Stewart, and the ladies with him, were especially solicitous to live quietly among the people as their fellow-creatures, submitting to not a few personal inconveniences in order to do so. But it must not be forgotten that the Christian religion must necessarily excite some hostility. It did so in the early ages of the Church; and delicate Greek and Roman women went to the stake, or the cross, or the lions, rather than com-

promise the message they had accepted themselves and were delivering to others. We all honour them now ; shall we not equally honour those who do the same thing even in the prosaic nineteenth century ?

Yours faithfully,

EUGENE STOCK,  
Editorial Secretary, C.M.S.

#### THE BRITISH CONSUL ON THE MASSACRE.

A REPRESENTATIVE of Reuter's Agency had an interview with Mr. T. Waters, who has resided in China for over thirty years, and has recently arrived in England, having held the post of British Consul at Fuh-chow until July of last year. Regarding the massacre Mr. Waters said:—

"I am quite certain that the massacres at Ku-cheng are not due to the people themselves. I knew both Mr. and Mrs. Stewart intimately. They were always exceptionally friendly with the Chinese, and had established the most cordial relations with them years ago. When Mr. Stewart left Ku-cheng on his return home the last time he received quite an ovation from the Natives. Putting all these circumstances together, it is therefore clear that the people are not responsible for the horrible murders of which we have just heard. In my opinion the outrages are partly due to the demonstration caused by the Japanese victories and by the absolute collapse of the Chinese Government. During my thirty years' experience of China I never heard of the Tsai-li or Vegetarians in Fuh-Kien. The movement existed in the north ; it was very strong in Tientsin and Peking, but, as far as we know, was non-political. It has probably become political in the hands of the mandarins ; nearly every secret society in China tends to become political, because the mandarins are down upon them. The Tsai-li or Vegetarians, as I knew them, were peaceful, praiseworthy, and well-conducted people. They never drank or smoked, and were in fact something like a Band of Hope in England. They were allowed to marry, and there was no priesthood. In fact, a member of the Tsai-li was always regarded as a most moral and well-conducted person. They are very anti-foreign. They pride themselves on their power of self-control, and I remember once visiting one of their assembly halls in Tientsin, where I found the people sitting on benches, and all trying to practise self-control by holding their breath for long intervals. Apparently the movement has spread to the south. True, they were at one time connected with politics at the time of the rising in Mongolia against the Christians and the Peking Government some years ago, when they were said to be the instigators of the rebellion. That was the only occasion that they had ever been mixed up with such affairs. These massacres, which we deplore to-day, were probably caused by dissatisfaction with the local authorities and the central Government. Hence foreigners were murdered to bring obloquy upon the local authorities and the Government. Probably that was the principal reason of the massacres. I could understand some missionaries having being attacked, but, as I said before, it is a mystery to me why Mr. Stewart should have been attacked, and it is quite clear that, in the first place, the murderers were strangers to the town, and that their object was an indirect one."

#### WHY THESE TRIALS ?

*To the Editor.*

DEAR SIR,—I have been asked more than once during the past week whether there seem to be any reasons, humanly speaking, why Satan's most fiery dart should have been directed specially against the Fuh-Kien Mission, and more particularly against that portion of it where the massacre we all so deeply regret has recently taken place.

As a question of this kind is of considerable interest at the present moment, and an answer to it will reach a larger number of true missionary people through the medium of your pages than in any other way, may I say that, so far as I can judge, there are two or three reasons which may have tended to bring about



this onslaught of the powers of darkness, working through human instrumentality?

(1) First I would mention the *large visible success* granted us and our fellow-labourers of other Societies in Fuh-Kien. Do your readers realize that about a third of all the Protestant Christian adherents in China are to be found in this one small province? Shall we be very much surprised, therefore, that our Enemy is trying to check our advance by making gaps in our ranks?

(2) Then, our Fuh-Kien Christians are famed for their *aggressiveness*, and this is specially true of those who inhabit the Ku-cheng district. They do not quietly become Christians and then leave their neighbours and friends alone in their idolatry and sin. No! they lift up the standard of the Cross without fear amongst those beautiful hills and valleys, and delight to tell others of that Saviour who has brought light, liberty, and joy to their own hearts and homes. Thus, these fellow-Christians of ours are *very dangerous* from the Enemy's point of view, and if their teachers or themselves can be got rid of, let the deed be done.

(3) To these I may perhaps add a third reason for the signal display of the malice of the Foe in Ku-cheng, and that is that a large number of the literati of that country have become Christians and are amongst our best helpers, both ordained and unordained. Probably it is hoped that this brutal act will cause such men to leave us, and others to hesitate before joining our ranks. For my own part I believe that henceforward we shall see "greater things" than ever before.

August 17th.

LL. LLOYD.

#### SOME NEWSPAPER EXTRACTS.

THE comments in the London and provincial newspapers upon the question of Government interference for the protection of foreigners in China have been marked by a notable unanimity. Almost all are in favour of strong measures. But upon the question of China Missions, opinions have been very diverse. As was to be expected, advantage has been taken of the outbreak to pour contempt upon missionary enterprise generally; and as usual, the evidence is accepted of anybody and everybody except those who really know the facts. But there have been honourable exceptions among the leader-writers, and there have been correspondents who have been courageous enough to take Christian ground. We give extracts from the *Daily Telegraph* and the *Saturday Review*, which seem especially worth quoting:—

"It is idle and it is unworthy to blame the missionaries for the courage and devotion which lead them into distant places where such horrors become possible. They do only their duty as the bright spear-heads of culture and light. They are the necessary pioneers of civilization in such regions, as the Spanish priests were in North and South America. They may be, as Mr. Curzon truly says, very embarrassing to diplomatists and foreign offices, and very unwelcome to mandarins and yamens; but they are where they are by a higher right and law than any dictum of Confucius, and they must be protected, and, when they suffer, not avenged—for that would be unchristian—but rendered an example in their death as well as in their life of the divinely transmitted doctrine that the Light of the World must not be shut out by force or fraud or political cowardice from any part of the earth."—*Daily Telegraph*.

"As to the murdered missionaries we can be thankful that our country still produces men and women of such lofty self-devotion and such dauntless courage. The Rev. R. Stewart and his wife were persons of education, culture, and position, who had for many years given their lives to the cause of establishing practical Christianity in China, a witness-bearing which has been completed by their deaths. In common with other workers, they had devoted their private means as well as their whole energies to this object. A great deal of nonsense is being talked and written about forbidding women to take any further part in Mission work in the interior of China. One would suppose that these ladies had been brought to China in ignorance of the risks of Mission work. This is very far from being the case. They had for years, cheerfully and courageously, faced the risks they perfectly well understood. Portions of Mr. Stewart's reports give some

X X

idea of the nature of the good work these martyred ladies have been carrying on. Among this work was a Foundling Institution for baby girls exposed by their parents; a Girls' Boarding-school, which was crowded, although the girls were required to pay, and the excellent rule that they should unbind their feet was a condition of entrance. In fact, these Englishwomen were carrying on in a quiet unostentatious, and eminently sane and practical way a mission to the women of China, a mission which brought to women sunk in the slavery of centuries the liberty with the light of Christianity. We have no doubt that other English and Irish women (for the victims of the massacre have been mainly from Ireland) will fill the places of the martyrs of Ku-cheng, and prove, as they have done, that courage, constancy, and devotion to high ideals belong to one sex equally with the other."—*Saturday Review*.

A few lines also from the *Church Times* may be gratefully reprinted here :—

"We can but offer the friends of the fallen our tenderest sympathy in their heavy loss. But at least they have the ineffable consolation of knowing that they mourn soldiers who fell with their faces to the foe in the holiest and highest of all services, the service of the King of kings. And the Church Missionary Society can add ten more names to the diptychs which immortalize its faithful servants who have died in the Lord, and whose works will certainly follow them."

It is perhaps worth while to give one specimen of the other kind of writing from a London halfpenny daily of large circulation called *The Morning* :—

"That the Rev. Mr. Stock throws some light upon the subject of missionary enterprise is true, but he is all unconscious of it. He styles himself the 'editorial secretary' of the Church Missionary Society. What has a missionary society to do, we may ask, with an 'editorial secretary'? All this proselytizing work is now in the hands of paid officials whose first duty is to keep the business going—to tout for subscriptions and to be constantly opening up new Mission stations and providing them with the appropriate male and female *personnel*. At a venture then, we should say that the 'editorial secretary's' duty was to prepare glowing accounts of missionary progress with a view to stimulating the flow of donations from the faithful. We regard the Rev. Mr. Stock's official existence as in itself a very good reason why the whole question of missionary enterprise should be reconsidered."

It is only fair to add that this amusing outburst is exceptional; and also that even *The Morning* admitted some good letters from its correspondents in reply.

The following cuttings from newspapers regarding the Exeter Hall meeting are worth reprinting :—

"The remarkable and lofty tone of feeling which animated the impressive meeting at Exeter Hall last night cannot fail to claim the respect and admiration even of the least sympathetic. Several of the qualities which have made England great were manifested to the full, a great moral motive, a high and unalterable purpose, a determination not to rest on State protection, bravery self-restraint, and a repudiation of every species of vengeance—these characterized utterance after utterance of the various speakers. At one stroke the meeting has placed this matter on a right basis."—*Star*.

"So hushed and unresponsive was the great meeting at Exeter Hall last night that one might be pardoned for thinking for the moment that the missionary spirit was dead. By-and-by one saw that not indifference but intense feeling was the secret of the silence. To have thrilled the voice but once would have unpen an emotion of unknown force. The mighty gathering called together by the Church Missionary Society and its sister the Church of England Zenana Missionary Society to talk and pray over the massacres in China had reason to be touched to the very core. To their credit, be it said at once, there was no cry for vengeance. Rather the reverse was the message of the chairman, Sir J. Kenna way, voicing the express and unanimous resolution of the Committee; emphatically the reverse was the message of the missionaries who spoke—men who had

faced before, and were preparing to face again if need were, the fate of their dead colleagues. That, indeed, was the keynote of the meeting."—*Morning Leader*.

"Nothing could have been more admirable than the tone and temper in which the recent massacre in China was discussed, in London last night, at a great missionary meeting comprising representatives of most forms of English Christianity. Not one word of blame was uttered, nor a syllable which could be construed as indicating a desire for vengeance. On the contrary, some of the speakers laboured to find excuses for the weakness of the Chinese Government and the ignorance of its people, while all were content to trust the British Government to do what is right and necessary in the crisis. The resolution was indeed unanimously expressed that the work of Christianizing China should be pressed forward all the more earnestly because of the check—or seeming check—which it has just sustained. But it would puzzle the most cynical critic of Christian Missions to justify his sneers by anything that was said out of the depth of the pain and the sorrow which found expression in Exeter Hall last night. The whole spirit of the meeting was entirely worthy of the cause for which it had assembled."—*Manchester Courier*.

"Last night's meeting in Exeter Hall was a splendid illustration of the forgiving spirit which it is part of the function of missionaries to inculcate. The meeting was held under the auspices of the Church Missionary Society and the Church of England Zenana Missionary Society, and the patience and fortitude which were so conspicuous features of Sir John Kennaway's opening speech, conjoined with the spirit in which it was received by the meeting, indicate clearly enough that no dangers will deter these institutions from prosecuting their work so long as recruits are forthcoming."—*Liverpool Post*.

"The general tone, and the admirable spirit, of the great missionary meeting held in London, to consider the recent massacres in China, were worthy of all commendation. No words of bitterness or harsh blame were uttered. It is impossible not to feel sympathy also with the spirit of calm heroism breathed at this gathering by the various speakers in reference to the terrible calamity that has overtaken missionary enterprise in China. No accents of despair or petulance were heard; and, what is more to the purpose, the catastrophe has neither driven the friends of Mission work into hysterics of grief or rage, nor in any way abated their calm confidence in the power and the will of the British Government to see that justice is done, and full reparation made, as far as possible, for the injuries inflicted on the Mission settlements. Such a display of self-respect and calmness will have a salutary effect on public opinion in reference to Mission work in general."—*Newcastle Daily Journal*.

#### LETTERS OF SYMPATHY, &c.

A VERY large number of letters of sympathy have been received from various societies and individual friends :—

British and Foreign Bible Society; Religious Tract Society; London Missionary Society; China Inland Mission; South American Missionary Society; English Presbyterian Missions; Universities' Mission to Central Africa; Commission of the General Assembly of the Free Church of Scotland; Foreign Mission Board of the United Presbyterian Church, Edinburgh; Friends' Foreign Mission Association; Baptist Missionary Society; Wesleyan Methodist Conference, Plymouth; S.P.G. Irish Auxiliary; S.P.G. Association at St. Mary's, Portsea; Missionary College of St. Boniface, Warminster; Diocesan Synod of Ferns; Rural Deanery Chapter, Lewes, No. 4; Diocesan Synod of Ardfert and Aghadoe; Down and Connor and Dromore Diocesan Auxiliary of the O.M.S.; West Kent Church Missionary Union; Congregation of St. John's Parish Church, Rhos Llanerchrugog; Free Church Presbytery of Glasgow; Presbytery of Glasgow of the United Presbyterian Church; Guernsey C.M. Association; Clergy and Laity of Rural Deanery of Pevensey; Y.M.C.A. (Camden and Kentish Town Branch); Bible Christian Conference, Thorne Memorial Chapel, Barnstaple; Presbytery of West Merioneth Calvinistic Methodists, meeting at Abergynolwyn, North Wales; The "Ondos" (St. Mary Magdalen, Holloway) Young

Men's Missionary Band; St. John's, Guernsey, C.M. Association; Liverpool Y.P.S.C.E. Union; High Street Baptist Church, Merthyr Tydfil; Chester Street Congregational Church, Wrexham; Congregational Salem Welsh Calvinistic Methodist Chapel, Dolgelly; Richmond Hill Congregational Christian Endeavour Missionary Committee; St. Paul's Missionary Union, Blackburn; Meeting in Hong Kong, per Bishop Burdon and Hong Kong and Shanghai Banking Corporation; Telegrams from Gleaners at Bannoch, Perthshire, and High Harrogate; and from Hayling Hall, South Croydon.

The following cablegram was received from the New South Wales C.M. Association:—"Intensest sorrow sympathy. John sixteen last. Peace tribulation victory." To the Victoria Association, which is bereaved by the loss of the Misses Saunders, we telegraphed first, as follows:—"Deepest sympathy, Psalm seventy-two fourteen"; and the reply came, "One Corinthians twelve twenty-six."

A cablegram from Fuh-chow was received from Mr. Hudson Taylor, "Deepest sympathy"; but whether Mr. Taylor had gone down to Fuh-chow, or his message from Shanghai had been wired through Fuh-chow, we do not know. The Secretaries' telegram to Archdeacon Wolfe, on hearing the sad tidings, as "Deepest sympathy. Both societies [C.M.S. and C.E.Z.M.S.] trust you to act wisely regarding any withdrawals. Philippians one twenty."

Several impressive meetings have been held in different places. One of the most remarkable was at Southport, a crowded gathering "for prayer and consecration" after the evening services of Sunday, August 11th; while a "most solemn and moving prayer-meeting" was held at York on August 8th, when a resolution of sympathy with the relations and friends of the murdered missionaries was unanimously passed. Meetings at Bedford, Leicester, and Sheffield are also specially mentioned.

#### *RESOLUTIONS OF THE C.M.S. GENERAL COMMITTEE,*

AUGUST 13TH, 1895.

(1) The Committee, while bowing in humble resignation before God under the appalling disaster which in His mysterious providence has been permitted to fall upon the work of the Church of Christ in the Fuh-Kien Province, desire to express, on the one hand, profound sorrow for the loss of valued and much-loved fellow-labourers, and, on the other hand, their assurance that God in His own time and way will, in this portion of the mission-field, cause "the blood of the martyrs" to become "the seed of the Church."

(2) The Committee desire to express their deep and heartfelt sympathy with the families who have been so terribly bereaved in the Ku-cheng massacre. They rejoice to know that the Master, into whose immediate presence these His servants, several of them in early life, have thus so suddenly entered, will Himself sustain, comfort, and strengthen by His Spirit those who have now been brought for His sake into the bitter waters of affliction.

(3) The Committee desire to place on record their devout thankfulness to Almighty God for the grace which was vouchsafed to their dear brother, the Rev. R. W. Stewart, his wife, and all the devoted lady missionaries, whether connected with the Church of England Zenana Missionary Society or the Church Missionary Society, who by life and lip preached among the Heathen the unsearchable riches of Christ, and have been counted worthy to seal their testimony with their life-blood, being "faithful unto death."

(4) That the Secretaries be instructed to forward an official letter of condolence to the bereaved families connected with the Church Missionary Society or the Church of England Zenana Missionary Society, to the Committees of the Church of England Zenana Missionary Society, the Victoria Church Missionary Association, and the Australian Branch of the Church of England Zenana Missionary Society, to Bishop Burdon, and to the members of the Fuh-Kien Mission.

(5) That the Secretaries be instructed gratefully to acknowledge letters of sympathy received from various missionary societies and others.

(6) The Committee feel that it would be premature to attempt to sketch out any policy with regard to the conduct of the Mission in the immediate future, but they cherish the hope that ere long God will graciously make their way plain to resume and extend the work throughout the district, in conjunction with the Church of England Zenana Missionary Society; meanwhile they entertain the full confidence that the brethren at Fuh-chow will act with wisdom and discretion in dealing with all matters requiring prompt attention.

(7) That under the special circumstances the Committee deeply regret that they have no option but to direct that the ladies who were about to go forth to commence work in Fuh-Kien be for the present retained in England, until satisfactory assurances be received from Fuh-chow that they may be safely sent.

(8) The Committee in the midst of this sorrow desire to place on record their unflinching belief that no disasters, however great, should be allowed to interfere with the prosecution of that purpose for which the Society exists—viz., the Evangelization of the World, which in its Divine origin is without conditions. They deprecate any suggestion that evangelistic enterprise in China or in any other part of the world is to be necessarily dependent upon the possibility of protection being accorded to the missionaries, either by the Government of the country in which they labour or by Great Britain. At the same time the Committee recognize the responsibility resting upon them to carry on their missionary work with due prudence and discretion, and to take all steps in their power for the safety of their missionaries, and particularly of the Christian women whom God is at this time calling forth in such large numbers. The Committee, while they would deplore any action on the part of the British nation savouring of the spirit of retaliation, are confident that Her Majesty's Government will take such steps as are necessary to induce the Government of China to act effectively in the interests of order and justice, and to secure the protection pledged by treaty rights for the foreign residents, and liberty of conscience for the Native Christians.

## THE UNITED PRAYER-MEETING IN EXETER HALL.



HE C.M.S. has never, probably, summoned a meeting under circumstances so wholly grave as those which occasioned the gathering of Tuesday, August 13th. Anniversaries there have been, darkened by the sudden news of deaths in the mission-field; but in them the sadness was an incident, the general progress of the work the main occasion for the assembly. Now, the sole object of convening the meeting was to offer prayer in reference to a great loss, a loss perhaps unprecedented for completeness in the annals of missionary societies.

Yet all was not gloom. There was a note of holy triumph as we thought of those who had been faithful unto death. The hymn-sheet which was used bore a symbol of this feeling, for over the list of the martyrs there was placed, not a cross, but a crown. The general sympathy of our brethren of other societies was also comforting. The China Inland Mission, the London Missionary Society, the Baptist Missionary Society, the English Presbyterian Missions, the Friends' Foreign Missions, the South American Missionary Society, the British and Foreign Bible Society, and the Religious Tract Society, not to speak of our "other selves," the Church of England Zenana Missionary Society, were all represented by friends present, some of whom took part in the proceedings. We may be forgiven if we felt an especial pleasure at the presence of a representative of the Junior Clergy Missionary Association in connection with the S.P.G., and looked upon it as an earnest of the future as well as a consolation in the present. Yet another mitigating

circumstance was the fact that it was the first public appearance of the Rev. H. E. Fox in the capacity of Honorary Secretary of the Society. Inauspicious for him, so the world might deem it. Not so, we. That his first public act should be to take a leading part in a great meeting for prayer, that his first official declaration should be one of reliance upon the arm of the Lord alone, was a most fitting inauguration of the labours of the chief servant of a Society which has ever placed prayer and faith in the very front rank.

To say that the Hall was filled is superfluous, yet it is worth noting with how little public announcement and how short (barely six days) the call of the C.M.S. could fill Exeter Hall even at the most unfavourable time of year. Almost equally superfluous is it to say that the choir of ladies, now so familiar a feature of C.M.S. gatherings, were there to sing hymns during the time of waiting.

When the speakers and others had taken their places, Sir John Kennaway, from the chair, gave out that hymn of stalwart faith, "O God, our help in ages past." It was followed by a passage of Scripture, read by the Rev. R. Lang. The reader, as he glances through Heb. x. 32—xi. 2; xi. 32—xii. 2, will see how appropriate were the references to "taking joyfully the spoiling of your goods," and to the deaths of the martyrs. The Rev. H. Sharpe offered the opening prayer.

Sir John Kennaway then said we were gathered in view of the terrible news which had come a few days ago from the Far East. The response to our hasty summons showed we were not alone, but were supported by the members of other Societies. We had a clear purpose. We were not there to protest against any supposed *laches* on the part of Government, or to call for measures of punishment for wrong done or measures of prevention of its recurrence. We left those matters in the hands of the Government, feeling confident that it would do its best to secure to missionaries, no less than to other foreign residents, due protection. We were there in this crisis to express our sympathy with, and to ask for comfort for, the mourners; to pray for help for those in peril, and he took it that the situation of all foreigners in China was now perilous—the Chinese Government, always weak, was now weakened by the war, and the provinces at the mercy of disbanded soldiers; to pray for guidance for ourselves, to know what was the right course to take; to implore a blessing on the missionary cause, that these events might prove to have advanced, not checked, its progress, and that the hearts of the Chinese might through it be made more open to receive the Gospel. The disaster was indeed great, and he had no desire to minimize it. Yet he desired to thank God for the work well done by our brethren and sisters who had been slain, and rejoiced that so many of the missionaries had been kept safe. The situation was something analogous to that when the news came of the Indian Mutiny and of the terrible sufferings of our countrymen, culminating in the massacre at Cawnpore. Before that, some had held lightly the possession of India; after it, there was only one voice, that India must be held at all costs. So now. Was there one who would not say the news was a summons to go on with redoubled energy, that the loss was a small one if the cause of Christ were advanced in China and throughout the world? In a campaign, if an important fortress was to be taken, the general took lightly the loss of valued lives. There were those who told us we had no business to be there, to risk these precious lives; that it was wasted heroism. Our answer was, that our commission, our orders, had never been cancelled, and so we went forward, confiding in the help of the Lord. We might, indeed, ask ourselves wherein we had fallen short, wherein were our methods mistaken; and as for the lives of missionaries entrusted to us, we should do all we could

for their protection. The day was dark, but just as we saw in the clear shining after rain the promise of a safe and abundant harvest, so we looked for the conversion of many souls as the outcome of this trouble.

Sir John referred to one other point. The Committee had had that day to accept the resignation of Mr. Wigram, and had passed resolutions expressing their obligations to him and their hope still to have his counsel. He had the privilege also to tell us that they had elected the Rev. H. E. Fox, Vicar of St. Nicholas, Durham, in his place. God had raised him up at this time to direct and cheer us. We needed a new voice, new help, and God had given them to us. This very trouble had been the cause of bringing Mr. Fox to a decision. He came at the cost of the severance of ties in his northern home, because he felt that the missionary cause was second to none in the world, and was confident that God would give him strength for his new duties.

The Rev. B. Baring-Gould then briefly described the order of the meeting. It was to be divided into three parts, each consisting of a hymn, the reading of a portion of Scripture, a short address, and two prayers. Mr. Baring-Gould then went over the death-roll of the sainted brethren and sisters, adding to each name some sentences of affectionate description. When he had given some items of information about the survivors, the hymn, "For all thy saints in warfare" was sung. Most touchingly apposite was the verse—

"Praise for Thine infant martyrs, by Thee, with tenderest love,  
Call'd early from the warfare to share the rest above."

Then the Rev. W. E. Jackson, Hon. Secretary of the Junior Clergy Missionary Association in connection with the S.P.G., read Acts vi. 3-8, vii. 54—viii. 4. The narrative of the death of the first martyr was no doubt chosen because the first subject for prayer was, "*The Massacre at Ku-cheng. Thanksgiving for our brethren and sisters now 'with Christ'; Prayer for their relatives and friends, and for the injured and uninjured survivors.*"

The choice of the Rev. Llewellyn Lloyd as the speaker was equally significant, for he had been during nineteen years the colleague and friend of our beloved brother Robert Stewart. Mr. Lloyd said he could not trust himself to say anything about his friends who had gone. He must leave that till he could write it. But he told how the sister of one had written, "Nothing is too precious for Jesus," and a letter from Mrs. Stewart's mother breathed a spirit of resignation and even of chastened joy, little short of miraculous. He urged us not to be too much scared by the occurrence of this calamity. Speaking for his fellow-missionaries, they had continually to face the possibility of such a death. For himself, he should deprecate great lamentation if he were called so to lay down his life. Every one of our missionaries abroad was quite as ready to lay down his life for the cause. His chief fear was lest the thought of revenge or reprisal should be present in any minds. As for Ku-cheng, it had always been considered the safest part of the Mission for missionaries to live in, and when casual visitors came among them it was to it they were usually taken. Why the Vegetarian Buddhists, whom he had always considered somewhat better morally than the rest of the Heathen, had committed this act we should probably never know.

The prayers which followed were offered by the Revs. C. G. Baskerville and G. Tonge, the latter representing the C.E.Z.M.S.

The singing of the hymn, "Lord of our life and God of our salvation," full as it is of pleading with God for the needs of His Church, ushered in the second division, for "*The Missionaries of all Societies in possible peril in China. Their relatives and friends. The Native Christians, that they may be kept safe, and be faithful witnesses for Christ.*" Dr. J. R. Watson, of the Baptist Missionary Society, read the Forty-sixth Psalm. Its words of

confident faith were a helpful reminder. Then came an interval of silent prayer, succeeded by prayer in which Mr. Theodore Howard of the China Inland Mission and Bishop Moule engaged. The Rev. W. V. Cassels, Bishop-designate of Western China, took the opening words of the Psalm, "God is our refuge," as the text of his address. He gave some news of the state of things in Si-chuen, especially of the faithfulness of the Native Christians. He called for a holy vengeance,—prayer for the persecutors. He reminded us that when John the Baptist had been beheaded the Lord sent out His disciples. Be it ours, not to flood the disturbed districts with untrained workers, but earnestly and wisely to heap coals of fire on the heads of the persecutors.

The last topic for prayer was "*The Needs of China, and the Duty of the Church of Christ*," introduced by the hymn, "Onward, upward, Christian soldiers." First, however, the progress of the meeting was interrupted as had been once before by the receipt of sympathetic telegrams. The selected passage, St. Luke ix. 57—x. 4, was read by Mr. Robert Wales of the English Presbyterian Missions.

The Rev. H. E. Fox then said—The needs of China, who were to judge them? The statesman, the merchant, the tourist? The Christian surveys the needs of China from a far higher altitude. His horizon was much wider than any earthly forecast. There was no need for petulant impatience or harsh criticism. There was no one present but knew the need of China, and not of China only but of Africa, of all the world. It was a living Saviour for lost sinners. It was the Holy Ghost quickening one by one until each received Jesus, or at least received testimony concerning Jesus. It was hardly necessary then to say what was the Church's duty. Surely it was that the Gospel should be preached in every corner of China, till He alone who can govern misgoverned countries should take it under His sway. Was it the first time in Christian history that soldiers had fallen in the battle, that brave men and gentle women had yielded up their lives? Should we cry out and murmur because there seemed to be a check? God forbid. We were Englishmen as well as Christians, and would not give way before the foe. We must use our judgment, for we must be wise as serpents as well as harmless as doves. But, our duty? Was there any one who questioned it? Reinforcements, of course! Fill the broken ranks! This was the way God called forth the courage of His people. Did we cry out for vengeance on the misguided murderers? The answer came, "Vengeance is mine; I will repay, saith the Lord." Did people tell us we were calling for gunboats to protect us? One who knew the danger well enough by personal experience had repudiated the idea. The sixty-eighth psalm, which occurred in our Church's order for the morning's service, gave us the spirit of God's battle: "Let God arise, let His enemies be scattered, let them also that hate Him flee before Him. And how was this accomplished? "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." Had we any doubt that this was God's order?

With this inspiring message in our ears, we knelt while the Rev. W. Roberts of the London Missionary Society, and Mr. Stock, led us in prayer and afterwards sang the solemn words of the hymn, "When I survey the wondrous Cross," upon our knees. The benediction was pronounced by Bishop Moule.

It was a meeting to be remembered. May the communion and sympathy thus brought out be in itself the beginning of blessing which the Lord will vouchsafe to His people through the gate of this sorrow! J. D. M.



## LETTERS FROM THE VICTORIA NYANZA.

[THE following letters from the Lake District have been in type a month or two. A few items of more recent news—the safe arrival and location of the party which went up with the Rev. A. J. Pike, and the death of Nikodemo Sebawato—will be found under Mission Field on page 699.]

## UGANDA.

*Letter from Archdeacon Walker.*

*Uganda, C.M.S., Feb. 2nd, 1895.*

**I**N accordance with your information that we might expect a party of ladies soon, we have been building a house for their use. Fletcher is most kindly undertaking to superintend the putting-up of this house. It is to be a two-storied house, with a balcony in front and behind. There will be six rooms downstairs, and the same number upstairs. The roof is to be thatch, and the walls wattle-and-daub. It will be a really good house; and as all the labour is paid for, I am afraid it will cost the C.M.S. about 80%. Long, straight poles are very much wanted by every one here, and therefore people have to go a long way to find them. As all poles are carried on the heads of men, some fifteen to twenty men are wanted for each pole of any size. It is quite a new thing in the country for men to be paid for their work. The old idea was that the chief gave the man his land, and the man in return gave the chief his labour. Even if a man could make anything in his spare time, the chief took it from him. Any attempt to build a better house or to improve his condition was looked upon as cheek, and at once put down. To-day I saw Fletcher paying the men, and I watched the enjoyment of the men as they went off to string their shells. I asked one man who was dancing about what he was going to buy with his shells. He said he was saving them up till he had enough to buy a book with (the book he meant is the New Testament). The men are paid forty shells a day, and the whole New Testament is sold for 400 shells. Another man told me he was going to buy a piece of calico to wear, because he could wash it, whereas his bark-cloth could not be washed, and the lice in it annoyed him. Another man said, "I am sorry to-morrow is Sunday. I want to work every day and get shells. I should like to come and live with you Europeans altogether." No doubt

the chiefs will have to make men pay for their gardens in shells in time, and then they will pay the men for their work done, in the same way that we are doing. Very gradually this will be done. The Katikiro is building a house of sun-dried bricks; and so great is the dislike to handling the clay that he has to pay one shell a brick to his own men.

Pilkington has found it take longer to get together his material for his book on Uganda than he expected. Therefore, in the meantime he has been writing a book on some of the principal differences between us and the Roman Catholics. He thinks there are a great many of the Native Roman Catholics who are honest searchers after Truth. Therefore he hopes his book will lead them to find Truth in the Scriptures, and to see the errors of the Roman Catholic faith. I am not sure that many of them will read it. I fancy this will be the difficulty. They will be so prejudiced against anything that comes from us, that few, if any, will ever read it. Still, we can but try. The book will make up into a book as big as St. Luke's Gospel, Pilkington thinks. Much of the book is very valuable for our own people, even if never read by any of the Roman Catholics.

I wish I could give you some adequate account of the missionary meetings we have here on the first Friday in each month. Teachers who have been out in the country come and tell us how they have been getting on. Yesterday one man told us how he had met one of the Roman Catholic priests, and how he had argued with him. What struck me most was the man's own account of his controversy. He was so modest, respectful, and meek, and yet at the same time so confident in all his answers and arguments. To finish up, he asked the priest for some writing-paper, to show he had no ill-feeling; and this the Roman Catholic priest kindly gave him. A lad told us how

he went to call on one of the principal men in the place he was sent to, and the man refused to allow him to enter his fence. The lad said he was like a man who had good medicine, and when he met a sick man, the man refused the medicine. The chief replied he was not a sick man, but one who was quite well. The lad replied, "That was just what I thought of myself once, and yet I was not only dead, but actually

decomposing and poisoning others." The lad's confidence and respectfulness seemed to have struck the chief, and he asked him to stop and eat with him, and then, after much talk, bought a book, and promised to learn to read. Now the man comes to church, and is reading for baptism.

I am thankful to say there has been no sickness amongst us missionaries for a long time now.

*Letter from the Rev. J. Roscoe.*

*Mengo, Feb. 14th, 1895.*

We have just had the painful task of suspending the Mukwenda (Earl of Singo) for drunkenness and adultery. He has been going from bad to worse for a long time, and all our efforts to assist him have proved futile. It seems to be another of those cases where a man yields to the passions of the body, and then becomes so bound he cannot rise to the faith which alone can save him. He is bound, yet wishes at one moment to be free, and the next does the very thing he hates.

There are four other cases of polygamy which must be dealt with directly the men come up to Mengo; at present they are away in Bunyoro. The Government has ordered the Baganda forces to make another attack upon Kabarega, with the hope of catching him and bringing all the Banyoro into subjection. We earnestly beg you to keep before you the need of Bunyoro, Toro, Koki, Ankori, &c. The Roman Catholics are now beginning to move into our, or what was called Protestant, territory. The new English Roman Catholics are to begin work in Kyagwe, and we are too few to extend. I am fully aware the Parent Committee is

doing its utmost, but what about Christian England? We need to be instant in prayer about the matter, and seek the guidance of the Holy Spirit as to the will of our Captain. My conviction is stronger upon the point of capable men like Pilkington, who can give us books and train Native pastors. If the present teachers had good books in their hands—commentaries, histories, and other helpful books—each one would be worth two Europeans. Thank God for such men as Tomasi Semfuma, H. W. Duta, Bartolomayo Musoke, Samwili Naganafa, and some ten others. Tomasi is a man of great ability, and thoroughly devoted to the work. Nor are we now lacking in ladies; two or three of them are able to take their stand with most of the men. Juliya Nalwoga now prepares the final classes for baptism, and is thoroughly up in the Gospels. Then there are some twenty others who can prepare for baptism, but not so good as Juliya—she stands alone. When I first came I could only find about three ladies able to teach the baptism classes, but now, though the standard has been raised, we have a good number.

BUSOGA.

*Letter from the Rev. W. A. Crabtree.*

*Busoga, Feb. 12th, 1895.*

There is everything to encourage in Busoga; but, of course, everything is at an early stage. People who have learnt, perhaps, their syllables—few have yet got further—whilst on a visit to Buganda, are scattered all over the country. Baganda scattered all about the country help to keep this little spark of knowledge from quite dying out; sometimes they teach a little. The work for us is to find these scattered people, many of them being sub-chiefs, or chiefs; ascertain their

genuineness; and whenever we can find a really genuine one, try to gather together a band of readers at his place; institute Sunday service, and, if possible, get a church made, so that people may meet regularly every day for reading. I do not think any real work can be done in any place till a church is made. This has become the rule in Buganda; and the Basoga chiefs, I am glad to say, quite take to the idea. After working five months in this way at Miro's, there has been most decided progress; there are sub-chiefs learning

to read in all parts of Miro's country. Five or six Basoga have learnt to read the Gospel—I believe the only Basoga in the whole country, Miro excepted, who can read the Gospel—and what is more, neighbouring chiefs know that readers are at Miro's, and this is bound to tell. There are only two things, it seems to me, that we can do in Busoga at present, until we have mastered the language—and no Muganda ever deigned yet to master it—to teach reading and Sunday observance. Basoga

know a certain amount of Luganda, and so daily intercourse is easy. But they understand it very imperfectly, and could not be taught Christian truth in Luganda. I am doing all I can to acquire it; but it is difficult—almost impossible—to find a Musoga who thoroughly knows Luganda and has any knowledge of Christian teaching. It is for the words which have to be adapted from Lusoga to special Christian terms for which I am waiting before I can proceed with translation.

#### NASSA.

*Letter from the Rev. E. C. Gordon.*

*C.M.S., Nassa, South of Lake,*

*Jan. 22nd, 23rd, 1895.*

I brought from Buganda another Christian teacher named Sulimani (Solomon) Musoke. He had never crossed the Lake before. In Buganda Suliman is a small chief, and for love of Christ and His Gospel he has come here to assist in the difficult Nassa work. Henry Mukassa came with me, too, as travelling companion: you remember him as the teacher we found here with Nataneli in November, 1893, and he was with me also at Ziba. I was sent to Nassa by Archdeacon Walker, and the Finance Committee, to visit the station, to help in the work, and encourage the labourers, and, above all, to unite and link the work here with that in Buganda.

I have much enjoyed reading with the Baganda teachers, who chose the Gospel of Matthew, and this was probably helpful to David, Yakobo, and Yohana, who joined us. They all like looking up the references, especially to the Old Testament. Although the one month or so I came for has become two and a half, I have much valued the time spent here, for, with Yakobo, one of the Native Christians, and Henry Mukassa, I have been able to revise the Gospel of St. Mark.

During this last Advent, Mr. Nickisson suggested that we hold services in the many villages that line the shores of the Lake within half to one and a half hours' distance of us. So we decided to divide the villages between the three of us, and to set apart three afternoons each week for these special visits. We each took teachers with us, as we are anxious to lead the Baganda teachers and David into the way of holding such meetings them-

selves. I took Yusufu Mukasa and Sulimani Musoke, and had many interesting meetings. My plan was to sit down and gather the Natives around us, and read and explain to them a portion of the Gospel, closing with prayer. The attention given at our meetings was most encouraging to me, the expression of their faces showing me that they understood what was being told them. Yet the people here are very slow in coming out to ask for a better understanding of the Way of Life. Nearly every Sunday afternoon of my stay here, both Mr. Nickisson and myself have gone to some of the more distant villages to hold a service, and I have always taken either Henry or Yusufu with me. We have been much encouraged in this work also by the close attention of the Natives during the addresses. It seems to me that the Basukuma are greatly afraid of one another; also, the elderly people and the fathers and mothers have great influence over the young people, and use that influence to hinder the work. When those who seem impressed have made up their minds to choose the Way of Life, and face the ridicule of their friends and elders, they will acknowledge the Saviour and come forward for instruction. How one longs for the Basukuma to know the great lovingkindness of the Lord! Besides the three baptized Christians, I believe there are several little Christian lads here. The three or four whom I know best are very young, say ten, eleven, and twelve years of age, and they are all living on the station. To these may be added two more older lads, of maybe sixteen years of age. All these will, I hope, be prepared by further instruction for baptism.

## PERSECUTION OF A PERSIAN CONVERT.

[The following letters will be read with deep interest, and Bishop Stuart appeal for prayer in behalf of the convert who has suffered such cruel persecution will, we are sure, be widely responded to. This example illustrates the extreme difficulty of work for Christ in Mohammedan land and will enlist prayerful sympathy with the missionaries, as well as with those who hear their message:—]

*Letter from Bishop Stuart.*

*Julfa, Ispahan, July 5th, 1895.*



LAST night I sent the following telegram to "Testimony," London:—"Persian female convert delivered under protest to British Representative, and by him to Persians; imminent danger to her; acquaint Foreign Office." I now write to explain the case.

Sheckinah and her infant boy were baptized on Good Friday last (April 12th). She had long been under instruction, and had given proof of her sincerity by enduring persecution and opposition from her own family. Her husband had divorced her, on the ground of her being subject to (epileptic?) fits. She had been under treatment in the Mission dispensary for a considerable time, and her health had much improved before she became an inquirer and applied for baptism.

Since her baptism she has continued to live in her own home at a village, Hasseinabad, near this; but has come regularly to Miss Bird for further instruction, and been learning to read in the (Armenian) girls' school. Her bodily health has improved, and her mental development has been quite remarkable. She has been zealous in her efforts to bring her mother and sister under religious impressions, and to some extent succeeded in this, and in disarming their opposition.

But there were Moollahs in the village violently opposed to all this. They stirred up her relatives to put a stop to her visits to Julfa. Her uncle savagely beat her with a muleteer's chain, wounding her badly in the face, endangering her eyesight, and in other ways maltreating her. She had to be brought in to the hospital to have her wounds dressed. But even after this rough usage she was so brave as to return to her family, and her patient endurance, if wrong, so far mollified the uncle that at her next visit to my daughter she reported that he was sorry for having hurt her; and ex-

cused himself as having acted under the threats of the Moollahs, who he him responsible for Sheckinah, as his father is a deaf mute.

Last Sunday she was, as usual, in church amongst the Persian women (hospital patients and visitors) who Miss Bird looks after in the gallery and after the Bible-class she returned to her home. It was late that night that her brother-in-law brought her Miss Bird, saying he thought it safe to bring her away, as there had been constant argument all day, and Sheckinah was not well, and he feared there would be a row. (This your man, the sister's husband, is well disposed, and has visited us as an inquirer.) So she and her child remained at Miss Bird's.

This is the great week of the Mohurrum, when fanatical excitement is at its height. On Wednesday the Khakhuda, or local official at Hasseinabad, came, demanding that Sheckinah should be sent back. He had an interview with her at Miss Bird's, but did not shake her resolution to remain with Miss Bird. That night they went over to Miss Conner's rooms at the hospital for greater safety, fearing that the Khakhuda would return in the morning and give further trouble.

Mr. Tisdall has written fully of the events of yesterday, and has shown in his letter, so I need not write more about that, further than to say that I agree with him that any attempt to conceal Sheckinah in the Mission premises, or to send her away secretly, or to resist the distinct order of the Prince Governor for giving her over to an official messenger he had sent, would have been attended with greater danger to Sheckinah than the course I adopted of surrendering her to the Acting-Consul, and receiving a distinct assurance that no harm should come to her. And in any case we could not have long retained her in face of the distinct orders of the Persian authorities.

*Letter from the Rev. W. St. Clair Tisdall.*

*C.M. House, Julfa, Ispahan,  
July 5th, 1895.*

Among the Persian converts baptized by the Bishop a few months ago were a young woman of the neighbouring village of Husainabad and her little boy of about three years of age. The woman is about eighteen or nineteen years of age, and was some time ago divorced from her husband, or got a divorce from him on the ground of his cruelty. Mohammedan law gave her the right to retain the child for some years longer, and she accordingly kept him. When, after long and careful teaching, she was baptized, he was baptized with her. Since then she has been repeatedly flogged most cruelly by her father and uncle; on one occasion recently she was beaten with a chain till she fainted. On Sunday evening last her brother-in-law, a candidate for baptism (fearing that the threats uttered by the Mullahs of the village were about to result in instant violence, and that a number of men had assembled and were coming to take her from her father's house and compel her to apostatize, threatening to dishonour and kill her if she stood firm), took her out of the village and secretly brought her and her child to Miss Bird's house, where she remained in hiding.

On Wednesday last, 3rd inst., the headman of the village came to ask us to give her up to them. We declared that she was free to go if she wished, but that we would not let her be taken against her will. We let him have an interview with her in Miss Bird's presence, but she utterly refused to go, saying she knew she would be killed or worse. She then fell into a fit, and the headman left, saying he would come to take her away next morning.

Yesterday morning he returned for that purpose, but the girl had taken refuge in Miss Conner's rooms attached to the hospital. The people of her village thought she had fled to some mosque for "sanctuary," and searched everywhere for her, vowing they would kill her when found. Not finding her, they went to Agha Najifi and lodged a complaint against us for detaining her. The latter ordered them to summon all the inhabitants of the village. This was done, and with trumpet-sounding and banner-waving, all the people,

about 300 in number, marched into Ispahan and stirred up an immense, tumultuous mob, who assembled at the chief mosque, ready to march to Julfa, break into our houses, and take her by force. They also sent to tell the Prince-Governor that we must be compelled to surrender her.

The latter sent the Governor of Julfa (his near relative, a Moslem) with an official of his own household, to the Bishop to insist on her surrender. The Bishop asked me to be present at the interview. These men said they had orders to take her dead or alive, and told us that 10,000 men (some allowance must be made for Oriental exaggeration) were going to force their way into our houses and carry her off, besides doing rather unpleasant things to us. We, of course, replied that we could not hand her over to be murdered, but that if the Prince had any commands for us, he must communicate them to us through the British Acting-Consul, Mr. Aganoor. After trying in vain to change our decision, the officials in question got Mr. Aganoor to go with them to see the Prince, who had also himself summoned him by letter. The matters detailed in this paragraph took from 2 to 4 p.m.

At about 6 p.m., Mr. Aganoor, accompanied by the Agha Bashi, or head eunuch of the Prince's harem, returned to the Bishop's house. He produced a most peremptory order from the Prince to himself in writing, directing him to hand over Sakineh to his Agha Bashi. The Acting-Consul told us that the city was in a tumult, that the Prince could do nothing, and that the mob was on its way to break into our houses. He said the lives of all the Europeans here, and perhaps those of the Americans also, were in imminent danger, and ordered us to give the girl up, saying that, through being a Christian convert she was doomed by the Mohammedan law (unless she concealed her faith), yet her one life must not be weighed against those of so many hundreds of Christians. We differed from him, and positively refused to give her up to the Persians; but we said that, as the Prince ordered *him* to give her up, we would, by his orders as H.B. Majesty's representative, surrender her to *him* (the Acting-Consul). He was unwilling to accede to this, but

at last did. He promised to write officially to demand her from the Bishop, and meanwhile got a document from the Agha Bashi, promising in the Prince's name that the girl should not be hurt. Meanwhile Julfa was filling with the people from town, and the shouts of the multitude were audible in the distance. There was no doubt whatever that within an hour this house would be forcibly entered

by the mob and the woman killed. Under these circumstances the only chance for her life was to yield to the Acting-Consul. The Bishop accordingly, as head of the Mission, brought the Acting-Consul and the Agha Bashi over here, and under protest formally surrendered the girl and her child to the British Representative, by putting her hand in his. Mr. Aganoor at once surrendered her to the Agha Bashi.

*Letter from Bishop Stuart.*

*Julfa, July 12th, 1895.*

My letter of last week related how we had been compelled, on the requisition of the Prince-Governor to the acting British Consul, to give up the Persian female convert, Sheckinah, who had taken refuge with Miss Bird.

I am thankful to report that the Prince has withstood the demand of the influential Moollah, Agha Najifi, to deliver her up to him, and that up to this time she is in safety in the Palace Anderoon, where for the present she is retained as a servant to one of the Prince's family. It was also a matter for much thankfulness to learn by a statement made by H.R.H. to Mr. Aganoor, that in an interview with the Prince she had avowed herself a Christian. "With uplifted eyes towards heaven she seemed to be praying," the Prince added.

I regret to say that Agha Najifi now threatens a more sweeping measure. On Wednesday last (the 10th) he sent us a message by our Mirzah (the Persian translator for so many years employed by Dr. Bruce) to the effect that all our Mohammedan scribes and teachers, whether engaged in our private work or in the school, were forthwith to be dismissed; also that no Mohammedan boys were to be admitted by us to our school. A list was exhibited to the Mirzah, containing a number of names of persons who were reported as being in our employment, or in the habit of coming to us for instruction, or of attending our services, and we were warned through him that all intercourse with these persons must cease. If any persisted in coming, they were to be visited with the most condign punishment!

This peremptory message was given to the Mission Mirzah in the presence of a number of the Moollah's attendants and followers in the most public and ostentatious manner, and was well fitted to excite fanaticism.

The immediate result was to fill our unfortunate *employés* with alarm. The school being closed for six weeks' holiday, has not as yet been affected by the Moollah's threats.

As information from several quarters leads us to believe that Agha Najifi is not using an empty threat to terrify our Mirzahs, but is bent on some mischief, we have thought it well to report the matter officially to the Acting-Consul and to request that he will bring it to the notice of the Prince-Governor. Agha Najifi has only recently returned from a lengthened absence at Meshed, and the report has been diligently circulated that he had declared that on his return to Ispahan he would put a stop to our work.

In his present action, which immediately affects our Mohammedan *employés* and injures them pecuniarily, besides interfering with and incommoding us, he may find he has gone too far. We, at any rate, have a more tangible grievance to present to the authorities than if he had confined himself to harassing and threatening converts or inquirers. He is practically *boycotting* us with the avowed object of driving us out of Julfa.

"But the Lord reigneth, be the people never so unquiet," and we know that their rulers imagine a vain thing when they take counsel against the Lord's Anointed.

I add one other word (with reference to my remarks in my last on the urgent call for the concession of religious liberty). Do not let it be supposed that the generous protection that the Prince-Governor has in this instance extended to the convert in saving her from the violence of the mob, and the threatened cruelty of the Mujtahid, is an interference on which we could always rely for the protection of converts. We feel deeply thankful for it in this case, and recognize the special Providence which brought it about.

But what is needed is a recognized legal status for converts, which only the concession of religious liberty throughout the land will cover. Let it become the law of the land that they have a *right to live*, and though they

may still be occasionally exposed to outbursts of fanaticism and the violence of a mob, the protection of the law can be invoked in their defence, instead of all the machinery of the law being put in motion for their destruction.

## THE TROUBLES IN SZ-CHUEN.



HE disastrous news from Fuh-Kien has so occupied the public mind that little notice is taken of the rioting, almost as serious and much more widely spread, in the province of Sz-chuen. At any other time the fate of the C.M.S. missionaries, who are almost cut off from communication with our agency at Chung-king, would cause the gravest anxiety.

We may remind our readers that the River Yang-tse traverses the province of Sz-chuen, and that Chung-king, a large town upon the river, is a treaty port and the residence of a British Consul. Mission work was begun in Chung-king in 1877, and has radiated to the east and north-east from it. Chen-tu, the scene of the outbreak of rioting, is another large city some four or five days' journey further up the river, and is the seat of the Viceroy. The C.M.S. stations all lie to the north and east of Chen-tu. The nearest of them, Sin-tu, is, however, only fifteen miles away. Mr. E. B. Vardon is down the river at Chung-king, stationed there to forward letters and supplies, and generally assist the rest of the party.

In the province, between Chen-tu and Chung-king, are many stations of the China Inland Mission, the American Baptist Missionary Union, the Canadian Methodist Mission, American Methodist Episcopal Mission, and the Roman Catholics.

On May 31st rumours began to reach Chung-king of an outbreak at Chen-tu. Then a telegram arrived stating that the Canadian Mission premises had been burnt and looted on the 28th, and the C.I.M. and American Methodist Episcopal Mission the following day, and that all the foreigners were concealed in the *yamen*. It was known that Mr. Jackson had left Chong-pa for Kuan-hsien to marry Mr. W. Knipe, Mrs. Jackson meanwhile staying with the three ladies who are stationed at Mien-cheo. It was feared that Mr. Jackson had got shut up with the rest in Chen-tu.

On the 4th, letters arrived from Chen-tu. The officials had closed the city gates after the rioting, being anxious to prevent the news being known, but the messengers contrived to get through. "They put on the official hat worn by attendants at the *yamen*, bound up their letters after the manner of official despatches, and addressed them to some official at Chang-sha, the capital of Hunan." The telegraph was also interfered with. They told Mr. Vardon that "the body of a boy was carried to the Hsien official at Chen-tu, and the foreigners were accused of having killed him. A human skull, hands, &c., were also produced, and also declared to be part of persons destroyed by the foreigners."

The following is from Mr. Jackson's letter. It will be seen that it bears marks of the agitated circumstances under which it was written. The comments in brackets are Mr. Vardon's:—

*Chen-tu, Thursday, May 30th, morning.*

You will wonder how I am here. I went by myself from Chong-pa to Kuan-hsien to Knipe's marriage, and came

here on Monday last. Then there was no sign whatever of riots. All was quiet. [But letters written before the riot spoke of anticipated trouble.]

Thursday was a feast-day. I went leisurely in the morning to Si Shen Si [Canadian Methodists] to see Dr. Kilburn and have teeth attended to. The doctor was at liberty, and the operation continued until near five in the afternoon. We little thought then that the fine cases of instruments just then being used, and all those fine premises, would go to destruction within two hours. At five the noise began, and I soon saw that I could not get back to Ku-fu-An [C.I.M. premises], and then the crowd increased at the door . . . threw stones, then burst the door with paving-stones. Drs. Kilburn, Stevenson, and I kept there for a long time, but finally getting brickbats at our heads, we retreated. The officials at last came, but were powerless to do anything. We went back to the hospital, and hearing then that the houses were now being looted and knocked down, we began to seek hiding outside. Then after many trying moments, we at last got out of a broken door at back. I had a baby at first, but a woman got that, and it was finally saved. I got off in the dark to Ku-fu-An [C.I.M.]; the rest got to the [city] wall, and to Ku-fu-An at night. The next morning the latter place was attacked, and U-Sha-Kiai [? a Canadian station]. We barricaded and had big officials, but the half of us got out in time for the *yamen*, and the rest got over the wall at the back, and were in hiding all day. Shan-Si-Kiai [i.e. the people attached to the American Methodist

Episcopal Mission] did the same in a neighbouring loft, and all turned up here [i.e. in the *yamen*] late last night, when the streets were quiet, and so here we are. I have the most goods of any one, for my coolie stuck to me and brought my load here. Some have saved their silver, but not all. The destruction of property has been most complete. The houses have not only been destroyed—in one case burnt [a second was also partly burnt]—but literally carried away, timber, bricks, and all; the officials yesterday actually allowing property to be removed. But I also know that they were careful to see that they got their own share, at least the smaller officials were. Everybody said, "Sui pien" ["help yourselves"]. From the loft at Shan-Si-Kiai [American Methodist Mission] they could see the place being destroyed, big trees cut down, and everything grazed to the ground. Those who got over the wall at Ku-fu-An [C.I.M.] were in hiding in a small room, and had to promise rewards to the people to keep them secret. They were Dr. and Mrs. Kilburn, Misses Brackhill and Ford, and Mr. Vale, and were, of course, within hearing of the din of destruction. The Roman Catholic places have shared a similar fate to ours, and late last night two Frenchmen, one the Bishop and one priest, came in here, and now have a little place next door. I wanted to leave early this morning to go back *via* Mien-cheo [Mrs. Jackson is there], but they would not let me. They say, "To-morrow."

There were crowded into the *yamen* no less than thirty-nine persons, including children. The party were only allowed to go away on June 9th, when they started down the river, a tributary of the Yangtse, which it joins at Sin-fu.

From Mrs. Jackson a private letter dated Mien-cheo, June 2nd, has been received. She had apparently visited the Misses Entwistle, Lloyd, and Wells in that city during her husband's absence. After relating briefly the events at Chen-tu, she proceeds:—

I do not know what the effect will be on other cities when this is known. They have already had a slight disturbance at Sin-tu, but not serious, I imagine, as the sisters are still there. Things are anything but peaceful here. For two or three weeks there has been a good deal of ferment because of the scarcity of rain; but as it has been raining off and on, we hoped it was all over—but not so. The other day a proclamation was put up, saying all sorts of bad things about us and

threatening us. We feel we hardly know what to do, or what is going to happen next. We are not going out on the streets at all, and as we have got this house in the country, it is much better for us than being in the street. I do not know how things are at Chong-pa. I am expecting Oliver back to-day, and then I suppose we shall go back there. We trust in our God. He is above the raging of the Heathen. He is on the throne, and we are ready to glorify Him, whether



by life or death. We are not going to turn our backs on Him when dangers are hovering round. Humanly speaking, this riot at Chen-tu throws us all into danger. We are very helpless in our newly-opened cities, and we need to act very wisely at this time; but if we are true to our God, and put His Kingdom first, He will make our interests His concern. From the bottom of my heart I know I can trust Him at this time. We are bound to face possibilities; and, indeed, God has been dealing with us and searching our hearts. It is a very real thing to stand face to face with the daily possibilities of a riot. Of course, no such thing may happen, and we do not meet

troubles half-way. We are kept in peace without fear, stayed upon our God. Praise Him! We have learnt to live a day at a time.

It is beautiful that no one was even injured in Chen-tu. God has indeed been good. We have just been having Chinese service with the women. It is a joy to see their bright faces, and to know that these few at least have been snatched from the power of Satan. I am sure God is blessing them through these troublous times. They come in for their share, but it only serves to strengthen them in the faith and test their reality. Oliver not yet returned—he may be hindered. Be quite at rest: we are all right.

The above letters do not refer to the immediate cause of the rioting, and the verbal statement of the messenger to Mr. Vardon only partly explains it. May 28th was the 5th day of the 5th month, and as such was a feast-day. Placards to the following effect were posted in several places in the city:—"Notice is hereby given that at present foreign barbarians are hiring evil characters to steal small children (that they) may extract oil from them for their use. I have a female servant, named Li, who has personally seen this done. I (therefore) exhort you good people not to allow your children to go out. I hope you will act in accordance with this." The report also seems to have been spread about that the foreigners had disturbed by their presence the feast of fruit-throwing, for after the rioting the viceroy made a proclamation throwing the blame upon the foreigners. Yet another proclamation by one Cheo, a Hunan man and chief of police for the two divisions of the capital, stated: "At the present time we have obtained clear proof that foreigners deceive and take small children. You soldiers and people must not be disturbed and flurried. When the cases have been brought before us we certainly will not be lenient with them."

The fact seems to be that if the *émeute* did not originate with the officials it was at least connived at by them, and in particular by the viceroy Lin. "It is well known," writes Mr. Vardon, "that the viceroy of this province is extremely anti-foreign, and it is to be feared that, knowing his tether is out (he has quite recently been degraded, ordered to Peking, and expects to possibly lose his head when he gets there: he is only waiting for his successor to arrive ere he leaves), is having a last fling at the object of his hatred—the foreigners."

With such encouragement from the officials it is not surprising that the rioters from Chen-tu continued their operations elsewhere. News of their ravages reached Kia-ting, another large town about half-way down the river on the way to Chung-king, where a military examination was about to be held, on June 1st. Placards made their appearance three days afterwards, and on June 5th the premises of the three Missions in that town—the C.I.M., the A.B.M.U., and the Canadians—were destroyed as those at Chen-tu had been. The missionaries made their escape to some boats on the river, but even then had to run the gauntlet of roughs and robbers on the way.

This experience became the rule. Tidings of town after town having been attacked kept coming in to Chung-king. Ia-cheo, Lu-cheo, Sui-tu, and other stations, Protestant and Roman Catholic, were reported to be wrecked, and the fugitives poured into Chung-king, bringing tales of narrow escapes. The

Y Y

gathering of so many foreigners in Chung-king naturally produced much excitement among the Natives, and there were daily fears of an attack by them. Apparently, however, the numbers of the foreigners and the presence of the British Consul so far proved a deterrent that on June 29th all was still quiet there. The officials also seemed alive to the dangers of any outbreak, and were exerting themselves to keep order.

Meanwhile Mr. Vardon had been sending a special messenger to find out the condition of the C.M.S. missionaries and to wire from Chen-tu. No direct news had been received from them, but the Rev. Mr. Hartwell, one of the Canadian missionaries, who made his way down to Chung-king after his release from Chen-tu, gave it as his opinion that the Church Missionary stations at Mien-cheo, Chong-pa, and Kuan-hsien were so far unattacked. Our anxiety, therefore, is not without hope. We would express our most sincere sympathy with our brethren in the blow which has befallen them. Doubtless they will feel, like the Apostles of old, "Of a truth against Thy Holy Child Jesus . . . the Gentiles . . . were gathered together, for to do whatsoever Thy Hand and Thy counsel determined before to be done," and will be confident that the things which have happened unto them will fall out rather unto the furtherance of the Gospel in Western China.

*P.S. August 19th.*—The above article was already in type, corrected, and ready to go to press, when the mail this morning brought the following important letter from Mr. Horsburgh, giving a full account of the position :—

*Letter from the Rev. J. H. Horsburgh.*

*Kuan-Hsien, June 8th, 1895.*

I have yet to tell of the Lord's kindness to us in the midst of much tumult and overthrow. The riot on Tuesday and Wednesday, May 28th and 29th, in Chen-tu was a tremendous affair—to speak in the vulgar tongue, a *complete* smash-up of everything so far as the Missions are concerned. Our hearts were heavy for the poor Chen-tu missionaries, and their trials were heightened by the fear that we in other places were being attacked too. For such was the report that reached them.

We have been mixing freely with the people up here since the war began, and though sometimes they betray a little anxiety, yet in their demeanour towards us, except in individual cases here and there, no animosity has been shown. Even with a big stretch of the imagination we cannot say that the feelings of the people generally have been stirred up against us on account of the war. At the same time, the war has not helped to promote good feeling towards foreigners, and probably in Chen-tu there has been more unrest than in other places. The generality of the people trouble themselves very little with what is going on at the coast. The drought in these parts, which has lasted for some months, has troubled them far more,

and in some places they were beginning to suspect that the foreigners were the cause of it.

At Mien-Cheo, where I had been staying for two months, hoping to get a larger and more suitable house, inflammatory notices were pasted about the city attributing the drought to the foreigners, and calling upon the people to kill the landlord and conduct the missionaries elsewhere.

However, the mandarin sent a kind message to our sisters, Misses Entwistle and Wells (Mrs. Horsburgh and I had just left before the notices were put up), telling them, not to concern themselves about such foolish people, and assuring them that he would see no one molested them. A day or two after, God sent rain, and so, in one sense, the matter was at an end. The people's attention, however, had been adversely directed to us; opportunity was given to those who love to spread bad and wicked reports. And suspicions are always very easy to raise but very difficult to remove.

For two or three years past there has been friction with some of the people and officials in Chen-tu with regard to the purchasing by missionaries of certain properties and the building of houses. The irritation has been accelerated by other incidents now and again—trifling, but ever re-

membered by the Chinese, who are full of foolish prejudices.

The friction during the last few months over the purchase of the last property and the building of foreign bungalows has been very great. Whether in consequence of this or not, I do not know, but a proclamation was recently issued throughout the province, purporting to guard our interests, but really intended, I fear, to prevent our getting any more houses. And so far, this is the effect the proclamation has had. (We praise God for having given us openings just in the nick of time. But we are still expecting He will give us more—I hope very soon; only we must have big reinforcements.)

The outburst in Chen-tu, lighted by a spark, had been smouldering for some time. I am not surprised that it has come, only I did not think the mandarins would care to have a conflagration, with foreigners involved, just now, and the mandarins can prevent riots if they like.

Up to last year we have, as you know, been living in Chen-tu. Had this happened some months sooner, we should have shared the fate of the others! The Canadian Mission kindly allowed us an office on their premises; but we had just given it up, the furniture, &c., being sent to Sin-tu. That office is now merged in a great stretch of ruins!

The Mission properties are completely destroyed, the houses razed to the ground, and every stick carried off! Nothing remains but the bare earth strewn with broken tiles!

The rioters, we hear, went to the yamen, where the missionaries have gone for refuge, saying they would not desist until they had killed the foreigners. And we were told they were going to Sin-tu (our station) and coming here to Kuan Hsien.

I do not wonder that the mob was desperate; for with a good intention, but, alas! very unadvisedly, at the beginning of the disturbance, the missionaries came to the door and fired off guns in the face of (but not at) the people.\* Imagine this with a crowd already irritated by the acts of foreigners, in time of war too, and

with the soldiers' parade-ground close by! It was enough to have cost them, and all of us, our lives. The mob was infuriated. And it is indeed a deep cause for thankfulness that the next day they allowed some of the missionaries to leave the C.I.M. premises and pass through their midst without attacking and killing them. Had they not been the premises of the China Inland Mission, who have lived peaceably in Chen-tu for fourteen years, and towards whom a kindly feeling usually exists in the hearts of the people, it might have been different. Many of the poor missionaries driven out of their homes escaped to the C.I.M. Finally, the C.I.M. itself was broken into and completely destroyed, some of our boxes, which had just arrived, being included in the wreckage.

Our Mr. Jackson, who was passing through Chen-tu on his way from us to Mien-Cheo, came in, on two successive days, for the full brunt of the riot. He sent a special messenger to warn Miss Mertens and Miss Lloyd at Sin-tu and to us here. The next morning, Thursday, May 30th, a crowd collected at the gates of our Sin-tu house. They got in, and our sisters escaped through the back-door. They were observed. No one interfered with them, neither would any one help them in their desire to get sedan-chairs to go to the yamen (mandarin's house); so they set out to walk, facing the crowd. They were allowed to pass through unmolested, but there was some shouting. Very soon, however, men came from the yamen, and with these men they re-entered the house through the front gates. The invaders quickly left the house, and the mandarin himself came and cleared the street. A strong guard was appointed to keep watch, and to sleep on the premises at night. I am thankful to say all has been quiet since. The precautions taken to guard the city from any attack of the Chen-tu mob, and also the disquieting rumours which were afloat, naturally tended to keep our dear friends in great suspense for some days. I am afraid the yamen people purposely exaggerate the rumours and then extort money for their valuable ser-

\* Mr. Horsburgh does not say which Mission these belonged to; but the paragraph clearly implies that it was not the China Inland Mission, and there were no C.M.S. missionaries at Chen-tu, except the Rev. O. M. Jackson temporarily. Apparently the Canadian Methodist Mission is referred to.—Ed.

vices! Chen-tu, thank God, is getting quieter. So there is much less fear for Sin-tu. His hand was stretched out to shield His servants. It is stretched out still.

Had any gentlemen been in the place, the house might have been pulled down. I knew this, and so felt the less tried through my inability to be with them. It was a comfort knowing Mr. Jackson was near at hand. We are hoping our sisters may soon be able to join us here.

Friday, May 31st, the day after the Chen-tu news reached this city, was an anxious day for us. We were not surprised when we heard there were bad rumours on the street, nor yet when word was brought to us that they were going to attack our place.

Coolies coming up from the capital—a full day's journey—kept bringing fresh reports of the dreadful things the foreigners do. A quantity of human bones and a crucified man were found, it was said, between two narrow walls inside the house they first attacked. I cannot but regard it as very unfortunate to bring amongst these unenlightened and dreadfully superstitious people medical skeletons or anything of the kind. The horrible stories to which such things give rise, and which are widely spread and really believed, do far more harm than they can possibly do good. At this time the charges against the doctors are being inquired into. Of course they are utterly groundless and iniquitous; but too much care and restraint cannot be exercised. The Chinese doctors, fearing for their own pockets, are sometimes only too ready to instigate or encourage lying reports. Hatred and fear of foreigners is intensified, and the work everywhere suffers in consequence.

In spite of the talk in the streets, with us Friday passed quietly away, and when Saturday came and went without any fresh alarms, our hopes were greatly raised. But of course we made little preparations, so that if suddenly attacked and obliged to leave, we could carry away our silver and the account-books, with a few other necessities—on our persons or in our hands.

After breakfast on Whit Sunday morning, June 2nd, Miss Fosbery, C.I.M., who lives in a little house by herself, sent over a note to say the bearer had been sent by our friends in

Chen-tu to warn us that the rioters were on their way to Kuan Hsien. As the messenger brought no letter with him we gave but little credence to his story—a trick to get money! Nevertheless it was disquieting. Mr. Grainger, who is in charge of the work here, for Kuan Hsien is a C.I.M. station, thought it better not to have the usual morning Chinese service; but we had our usual English service, and we felt, as we prayed in the words of the Litaney, "Oh so exactly expressed our need, that I was with us."

Just before dinner the teacher came in, saying placards were put up about the city, and he brought one in his hand: "Follow Chentu's example, and attack the foreigner's place on the 12th of the moon." Sunday was the 10th. It would have been foolish to attach too much importance to this, but we sent the little red placard to the mandarin with our compliments, and I resolved to spend the intervening day in putting away some of our things. The mandarin sent back a reassuring message; but before this message had time to reach us, and whilst we were yet in the middle of dinner, Miss Fosbery's woman arrived in a great state of trepidation, to carry off our children for safety, she said; and almost at the same moment one or two strange men were observed inside the doorway. Mr. Grainger went out and spoke to them. More gathered and more. Mr. Grainger said to them, "You are hearing strange reports on the streets just now, but you know they are not true, so will you help us by telling all your neighbours not to believe them? If you like to choose out four or five men they shall come in, and we will show them everything. Thus you can see for yourselves whether we have roasted children or bones and eyes, or any of these dreadful things you hear of." By this time quite a little crowd had gathered, and whilst some listened, others passed into the courtyard, a quadrangle with rooms and doors opening into the court on all sides. The rooms at the bottom, by the entrance doors, were not inhabited. We occupy the top and one side. The Graingers live on the other side.

As our friends were bent on coming in, Mr. Grainger walked to his door, and I walked to ours at the top.

Mrs. Grainger, seeing the courtyard

filling, with her two little children, a few clothes, a valuable Chinese dictionary her husband is preparing, and all the silver they had in the house, climbed over a wall into the adjoining premises, where they were warmly received by the kind neighbours.

Mrs. Horsburgh, Miss Casswell, Miss Tredennick, and our little Amy and Sybil went out through a back door with baskets of clothes on their arms, intending to find their way to some neighbours who they hoped would shelter them. My wife remembered I should not know where they had gone, so she came back to tell me.

A large number of people had gathered by this time, but they were not rough nor insolent. They walked about leisurely, looking in at all the windows. No one attempted to enter the large double doors, although wide open, at which I stood.

Mrs. Horsburgh took my place at the door, whilst I went to get the account-books. I told her there was no need for the ladies to leave the house at present, so she called them back. It is well they came.

Once or twice I had hopes our friends were going to leave us, but before long fresh crowds streamed into the courtyard, and wandered all over the place. There was a theatrical performance going on in the city, but the news that the foreigners' place was being attacked soon cleared the "play." They flocked to see and join in this other play, more novel, and far more interesting. It was not long before our friends found their way round into the garden, and entering the house by the garden door, they began flocking into our bedrooms and into my little study.

There was no alternative but to leave my position at the front doors and go to the rescue. With a little persuasion, and by appealing to their sense of propriety, I was able to clear the bedrooms, and also my study, which I locked. But now the hall, which we use as our dining-room, was full, and the sitting-room adjoining it. And on passing through into the ladies' rooms I found they were full also! We have seven or eight doors to our part of the house, and the crowds were streaming in everywhere.

It was a great ordeal for Mrs. Horsburgh, our sisters, and the little ones to go through. But God gave them

presence of mind, and although not in the least knowing what was going to happen at any moment, they asked their guests, as many of them as were women, to be seated (wherever they could!), and talked to them kindly.

The men were really very good, for once more, upon appealing to their sense of propriety, they gradually left the ladies' rooms, and allowed me to shut the doors against them. After this Mrs. Horsburgh kept the door, and admitted all the women. They also invited those who were in the garden to come round to the door. The women were very pleased, and if the men wanted to come in, the women shouted at them.

The rest of my time was spent in going from one room to another, and trying to keep a general look-out.

I caught one man helping himself to our spoons and forks, but upon my gently representing to him that that was scarcely courteous he desisted.

They broke the lock off one box, which I suppose looked suspicious, and rummaged about in search apparently of children's heads and eyes and bones, for they did not steal the contents. In another room seventy ounces of silver, unknown to me, had been left in a hamper, the lid of which was not fastened. They took some medicine-bottles and other things out of the room, but left the hamper untouched! Thus God restrained them.

Now and again some of the black-legs—and they were not a few—anxious to begin work, would make peculiar noises, with a view to incite the crowd, but God kept them quiet. All the time there were men standing at every window. They could easily have got in and stolen the things out of my study and our bedrooms, but they contented themselves with examining the things within reach. Men flocked, of course, to the windows of the sisters' rooms, some of them very evil-looking fellows, one of whom shook his fist at Miss Tredennick. One ventured to climb in, whereupon the women shouted at him, and he sheepishly disappeared. Our little Sybil (4) bore up bravely for a long time; at last she burst out sobbing, saying she didn't like so many people, she wanted her dolly, her dear dolly, and to take a few things and go to England. (England with her being some place a little further away than

Chen-tu.) Amy (10), though naturally a timid child, was very good and brave throughout.

And how did it all end? Well, after these good people had had the run of our place for about an hour and a half, a noise was heard in the courtyard, and men rushed shouting into the house and into every room. Instantly the window-sills were empty, and in less than a quarter of an hour the whole of the premises were cleared. The crowds had all melted away, not a soul anywhere was left! Help had come at last from the yamen.

Three mandarins appeared in person, who harangued the people, and quickly dispersed all loiterers about the street.

When we came to ourselves we could only stand amazed at the deliverance our God had wrought for us. "He arose . . . and there was a great calm." It seemed almost incredible that these great crowds should have had all our things within their reach and yet for so long a time have been restrained from pillaging. Of course, there was a certain amount of petty pilfering—clocks, vases, books, photos, ink-pots, medicine-bottles, and such things disappearing quietly up men's sleeves, and also larger articles—but there was no breaking out into open pillaging. Had they once *begun*, they would not have stopped, probably, until the whole place was looted and perhaps destroyed. There were all the materials for a riot. Only the spark was wanted to set the riot spirit ablaze. But somehow, despite the blacklegs, the spark would not ignite. Had we attempted to resist, or forcibly to shut the door against them, or had we given the least cause for irritation, they would have burst out. As it was, God restrained them. It was wonderful.

The ladies acted nobly; their presence, and that of the children, had a good effect upon the crowd. And had their rooms been deserted, pillaging, I think, must have begun, and we might have lost everything. Of course, had the crowd been angry or insolent I should have told the ladies to leave. But the most striking feature in the proceedings throughout was the *friendliness* of our troublesome and self-invited visitors!

Mr. Grainger, standing at his own open door, was able, by friendly conversation, to keep the crowd from

entering his house at all. It might have been otherwise had they not had the run of ours. We paid the penalty of having a larger house and more things! Mr. Grainger very wisely opened his cupboard; and as the crowd could see everything through the door and windows, they were the more satisfied not to go inside.

Directly all was over, our hall was inundated again; but this time with friends and neighbours (women only were admitted), who came to sympathize and congratulate, and tell us what good people we were.

It was very pleasant in one way though very tiring for our sisters, who had already gone through so much. Of course our neighbours, seeing the crowds, quite expected the whole place would be smashed up. The fact that God took care of us will, I hope, have a real effect upon them. The thought, "*God is in charge*," has been a great comfort throughout.

The servants behaved well, and did what they could to help. They were really concerned about us and about our things, and not merely about themselves.

After tea we all met together, Chinese and English, and had a little service of praise. Then we went to bed, thankful indeed we had beds left to go to!

We felt much for Miss Fosbery, alone in her little cottage in another part of the city; but she was not molested. Several of the leading men in her street stood at her door ready to protect her if necessary. And the women neighbours went in to cheer her, for they knew we were being invaded. Since Sunday all has been quiet. There have been a few rumours, nothing more. The streets are quiet.

On Tuesday, Mr. and Mrs. Knip returned from Lu-chi, a village ten miles away, where they had been staying. Passing through the city, they took no notice of them. The street elders keep a watch on our house, and after Monday, when we had numbers of sympathizing, friendly visitors, no one was admitted, by the order of the mandarin. At night a strong guard sleep on the premises. A body of soldiers has come up, we hear, from Chen-tu, and a few precautionary measures are being taken. This is no merely on our account; it is customary when lawless people are about.

We are very thankful to hear that

Chen-tu, which was in a tremendous state of excitement, is quieting down. The friends there are still in the yamen. The mandarin speaks of soon letting them go now, escorted by a body of soldiers. He has been afraid to let them out hitherto. So long as Chen-tu is quiet I do not think we shall have any more trouble either here or at Sin-tu. No news has reached me of disturbance at any of our other stations, and I am very hopeful now that they will be left in peace. Several places near Chen-tu have, we hear, been smashed up, and I fear Missions in the large cities down the river—Kiating, Sin-fu, and Lucheo—are in some danger.

What the effect of all this will be it

is impossible to foresee. If the consuls and Governments act firmly but *kindly*, and, above all, if we missionaries learn our lessons, in the end God can overrule all for good. For the present, such a tremendous outburst as this in the heart of the province cannot but adversely affect, in a greater or less degree, all the Mission stations far and wide; and I fear, especially if the war continues, it will be a long time before full tranquillity is restored. Hitherto the fact of missionaries being allowed to live peacefully in Chen-tu, the capital, has been a stock argument with us in going to new places where the people were suspicious of us. Now we shall be thrown yet more directly upon God.

A letter from Mr. Vardon, dated Chung-king, July 8th, states that he had heard by wire from the further interior up to June 20th, when all was well.

## AFRICAN NOTES.



THE prominence assigned to African questions at the International Geographical Congress is a natural tribute to a topic by every political and commercial condition rendered of increasing interest to the European powers. The weighty paper by Sir John Kirk and Captain Lugard on "The Suitability of Tropical Africa for Development by White Races" will be received with the respect due to the high sources from which it emanates. While emphatically contravening the possibility of permanent residence by white races in the possessions of Germany, France, Spain, Portugal, Great Britain, and Belgium on the West African coast—with the doubtful exception of German South-west Africa—we are offered, by Sir John Kirk, some compensation in the innocuous regions under British rule, in the same latitude, on the eastern coast. The *data* at our disposal for determining the selection of a home by the European pioneer are few and unsatisfactory, but we may accept as axiomatically correct the inference that all lands in tropical Africa below a general level of 5000 feet, together with the maritime zones on the east and west coasts, are useless for the purposes of real colonization. At the same time, elevation alone is no criterion of a healthy or "livable" country. A strong case for the development of railway power in the continent is made in the statement which points out the necessity of rapid transit by rail or river through malarial belts of country, where a slower method of progress proves detrimental to the physique of the European.

The writers of the paper are also at one with Commissioner Johnston in his opinion of the high utility of the Hindu as an object-lesson to the African in thrift, industry, domestic life, and agricultural methods. The African, maintains Sir John Kirk, to the refutation—if refutation be necessary—of any depreciatory theory to the contrary, has vindicated his claims to a distinct mental status by his ready and eager imitation of European ideas.

Apart from the romantic interest accumulated around the remarks of Slatin Pasha, special interest attaches to those of his statements which vaticinate the

downfall of the Mahdist power. Though in itself painfully and peculiarly qualified to command an implicit credence, his testimony has received independent confirmation from letters received from Uganda, under date March 1895. The Khalifa at that time, though not contemplating any immediate advance against the Belgians, was anxiously watching the course of events on the Upper Nile, as, being threatened north by Egypt and east by Italy, his retreat southwards would be imperilled by Belgium and the British power in Uganda. With his fall will be removed an obstruction which for eleven years has blocked the road from the central plateaux to the Nile valley, and sealed up countries that, before the rise of the Mahdist power, were open to the influences of civilization.

At a period when the evils of the gin traffic on the West African coast were being enforced with such incisive clearness upon the public, Herr Merens' careful article in the *Allgemeine Missions Zeitschrift*, drawing attention to the effects of the brandy trade in the South African colonies, is well worth perusal. By their painful lack of moral fibre, plus a low mental and physical standard, the mongrel peoples of Cape Colony are rendered sensible in a peculiar degree to the influence of a scourge little neutralized by legislation or impost. The high duty placed on the better-class imported brandy (2·20 marks per litre) is not extended to the seven millions of litres distilled in the colony, nor does it affect the price of the strong wine in common use. "From eighty to one hundred miles round Cape Town," so runs one magistrate's report, "the whole working population, in many instances women and children, is hopelessly addicted to drink." To nine-tenths of all the crimes committed are attributed. A deplorable lack of moral perception is disclosed by the admission, that the opening of taverns in their neighbourhood is encouraged by the farmers as an inducement to work. Sobriety, in the wine districts, is a luxury denied to the industrious farm-labourer, since one-half of his wages is almost invariably paid in Cape wine. West of the Kei the moral conditions of life are such that the report for King Williamstown, for the year 1892, seriously hints at a retrograde movement in the native element. Kaffir beer and Cape brandy being considered responsible for this. East of the Kei, 294,597 litres were openly imported in 1892, a statistic which excludes, however, the large amount probably obtained by smuggling.

Although so uncontrolled a maintenance of the liquor traffic draws its most prominent advocates from those members of the colony pecuniarily interested in its continuance, it is impossible to exonerate authorities who have been unwilling to imperil their political status by a combatting of the evil. What, also, as is the case east of the Kei, the concession of drink-permits is at the discretion of the presiding magistrate, what defence may be urged for the issue of 744 certificates to a population of 3901? In the Dutywa district, numbering 25,707 souls, the approximate issue of permits was estimated at 1000 for the year 1892; in another district 1198 were granted. Again, the rail fares for corn and meal are in excess of those demanded for the conveyance of brandy.

It is but fair to add that a legislature, too long apathetic, is slowly rising to a keener perception of its responsibilities overlooked. The Jannes Act, passed in 1891, has swept the traditional brandy-van from the streets of Cape Colony, local option determines the opening or closure of taverns, whilst in some districts, as in that of St. Mark, numbering 22,136 souls, Elliotdale, containing 21,983, Mount Frere, estimated at 2389, drink-permits have been refused to every applicant by the presiding magistrates.

Taking a hasty review of late events on the West African Coast, so far



they colour the work of the Basel Missionary Society there, we learn from the *Evangelische Heidenbote* that the power of the god Odente in Kratshi (Volta province) has sustained a severe blow in the execution of its priest and representative by the German Government. His death has earned the blessings of the Salagaer (merchants) for the white man and relieved the whole neighbourhood of a tyranny under whose ruthlessness it had groaned for years.

In Ashantee, the uncertainty of British intentions regarding the subjugation of the King of Coomassi has proved a retarding element in the progress of Mission work. Fearing for his independence, the king denies the *entrée* of his capital to the Basel workers; his power, as yet untouched, remains therefore a fortress for superstition and fetish-worship. The bearing of the feudatory kings and chieftains towards missionary effort is modelled upon that of their suzerain; thus, the evangelization of a field at best hampered and slow, is further impeded by the indecision of a Christian power.

A tentative visit to the Nkosi tribe (Cameroons), to which we referred about a year ago, has not unhappily, as yet, resulted in anything permanent being accomplished for the people. The unfavourable influences of his own villages have coerced a chief, otherwise kindly intentioned, into a forcible dismissal of the Basel worker and his Native companions. By the Nkosi, the foreigner is held responsible for the death of their chief, from whom he received so friendly a welcome two years ago. Guilty of having "eaten Sona's soul," his reappearance in the land is due to a desire for a fresh exercise of witchcraft, and has been attended by not a little risk to his life and safety.

---

We have more than once instanced in these pages that peculiar incongruity in French policy which, refusing to extend to its colonial dependents the religious toleration enjoyed by its subjects at home, rigorously inculcates upon the savage a form of worship with which his conqueror is too often at variance. A fresh example of such inconsistency has found light in the pages of the organ of the Paris Evangelical Mission, in connection with the present assault upon the liberties of Madagascar.

In the year 1884, when the subjugation of Madagascar was contemplated, a communication from M. Faure, then Under-Secretary of State for the Colonies, was received by the Paris Committee, inquiring as to the ability of the Society to supply a sufficient number of Protestant teachers in the event of the expedition proving successful. The Committee hesitated, without first ascertaining the mind of the Malagasy Church, to acquiesce in M. Faure's proposal, but suggested despatching a specially qualified ecclesiastic to the island for that object. Here the matter lapsed, to be revived later with the renewal of hostilities against the Malagasy people. On this occasion the Society approached MM. Grandidier and Le Myre de Vilers with a view, not to the taking over of the Mission stations existing in the island, but, if possible, to demonstrate as opportunity should offer, either by the opening of a high-school or otherwise, the practicability of combining a Protestant faith with a French nationality. This offer, self-effacing as patriotic, has evoked the emphatic response, "*Abstenez-vous.*"

---

The complexity which has hitherto characterized the sub-divisions of the British sphere of influence in Eastern Equatorial Africa, is brought one step nearer removal by the transfer of the I.B.E.A. Company's territories to direct official control. The alternations of rule over the provinces lying between the coast and Uganda, all nominally under the English flag, yet administered, some from Zanzibar, some from Downing Street, some from Uganda, and

some from Pall Mall, have proved sufficiently perplexing to the uninitiated, though perhaps inevitable to the state of transition in which East African affairs have so long dwelt. The regularization of our position is a matter of import to our reputation in this portion of the continent, so is also an Imperial indemnification of the claims of the Company whose ends, primarily commercial, merged presently into aims patriotic and methods self-sacrificing.

It is a matter for much thankfulness that the good example initiated by the Moravian workers, in efforts for the welfare of the leper population of South Africa, finds its parallel, or rather imitation, in the annals of younger societies. The Hermannsburg Mission has opened at Mosetla, for the benefit of the Bakhatla people amongst whom it labours, an institution, titularly a hospital, in reality a leper colony, in which family life is as far as possible maintained. The receptivity of some of these poor people for the Gospel renders the work among them one of peculiar, if painful, interest. In Mudshangana (Kaffirland), the officially subsidized asylum, consisting of forty-seven Kaffirs and Hottentots, occupying about thirty huts, is attended by an English Mission agent, who speaks hopefully of their upward progress. In Madagascar, an asylum and chapel newly erected by the English workers, received in February, 1894, its first batch of inmates.

The need for more adequate provision for these unhappy people is, we grieve to say, becoming intensified with time. The serious spread of leprosy in South Africa, its ever-increasing contraction by healthy subjects, not otherwise predisposed to the disease, has already excited a demand for effective legislative action in the matter.

The agents of the Leipzig Mission have renewed the old complaint provoked by the apathetic attitude assumed by the Wa-Kamba towards the Gospel.\* Their indifference, almost universal, their contented satisfaction with the tembo (palm-wine) trader and with the sorcerer, combined with a continual misconstruction of the foreigner's motives,—these are conditions hard to combat.

From the same source, there has reached us also a pitiful cry anent the ravages committed by the locust swarms. Owing to the destruction of the previous season's maize crop, not a little importance was attached to the harvest of the present year. An unwonted industry was conveyed to the task of planting the new crop, many a meal foregone in order to increase the quantity of available seed. A rich harvest was already coming into ear when, by the sudden appearance of the insatiable locust, it was in a few days reduced to a collection of stragglings stalks. Communications from Ukamba, of February, 1895, spoke of the locust plague as unparalleled for its severity, yet sparing to some extent the maize harvest. In the Bondei country, on the contrary, the Natives are described as lying starving in the open, while the locusts, a foot deep, were eating bare the country. In Caffraria, which, like the surrounding provinces, has for the last two years suffered in common with East Africa, a singular superstition has retarded the co-operation that might reasonably have been expected by the Government, in its efforts for the amelioration of the scourge. By many of the Dutch farmers any attempt at a mitigation of the evil was held to be distinct contravention of the Divine purpose; even a prayer offered, was an outrage upon the visitation of Heaven.

G. E.

\* Since writing the above we are informed, by a later issue of the *Monatsblatt*, that in March, 1895, seven converts of Yimba were admitted by baptism into the Church of Christ, one was confirmed, and one backslider was reinstated in his old privileges.

## THE MISSION-FIELD.

## WEST AFRICA.

**B**ISHOP TUGWELL went to the Niger Delta from Lagos in June. At the end of the month he travelled in a canoe by the creeks to Obonoma (which he calls Degema) and Bonny. On June 30th he preached at the latter place to a congregation of over 800 persons, and exhibited lantern slides illustrating Old and New Testament scenes, and scenes of Church history, in the evening. Portraits of the Queen and of Bishop Crowther excited immense interest, which was shown by repeated cheers. The Bishop has been greatly encouraged by the safe arrival of a small oil-motor launch sent out by the Committee, and by its very successful trial journeys in the Delta creeks and up the river as far as Onitsha.

Mr. E. H. Hardman went from Onitsha to join Mr. H. Proctor at Brass at the beginning of June. He mentions that before he left Onitsha a week's Special Mission had been held at Obotshi by the Rev. J. Spencer, the Native deacon in charge of Asaba, on the opposite side of the river.

Mr. Nott, we regret to say, is invalided home.

## EASTERN EQUATORIAL AFRICA.

Bishop Tucker admitted the Rev. Ishmael Semler to priest's orders on June 30th, at Frere Town.

The disturbances on the East Coast, which have been noticed in the public press and have led to the armed intervention of the Queen's troops, have affected the work at Jilore. The Acting-Administrator apprehended danger of the missionaries—the Rev. F. Burt and Misses A. Higginbotham and A. E. Wyatt—being captured by the rebel chief Mbarak, and asked Bishop Tucker to recall them temporarily to Melindi, which he did in June.

A copy has been received of the first issue of the *Taveta Chronicle*, published at the Mission press, and which it is expected will appear quarterly. A list of the boarding-school pupils is given with the places of their birth and date of entering the school. Six are entered as pupil-teachers, but one of them, Justin Lemenye, accompanied Bishop Tucker to the coast, after his visit to Taveta in March, for the purpose of joining the Divinity Class. Thirty-nine names of scholars are given, nine of whom belong to the Masai tribe. Three girls of this tribe, who are boarded out, are also taught in the school. The *Chronicle* has the following amusing reference to the constructive industrial feats of the boarding lads:—

Freshets on the River Lumi are following each other in quick succession while we are at press. That of April 3rd, being above the average, easily disposed of the Taveta bridges, and the nearest to Mahoo now remaining is nearly two miles down stream.

A high-level bridge, with ladder approaches, is under consideration by the Mahoo Highway Board. It would be thought as much of here as the Tower Bridge in England, and may perhaps cost ten shillings.

The Rev. G. K. Baskerville wrote from Ngogwe, Kyagwe, on March 28th, communicating the sad tidings that the Rev. Nikodemo Sebuwato, the Sekibobo or Chief of Kyagwe, whom Bishop Tucker admitted to deacons' orders in 1893, died on March 27th. He was formerly the Pokino or Chief of Budu, but exchanged offices with the Roman Catholic Chief of Kyagwe at the time when the Roman Catholics retired to Budu. Mr. Baskerville says:—

His advice was always solid and good, and I ever sought it. He was like a father to us all, and his death has left a great blank. He had several

times said he wished to resign his chieftainship, so as to take priests' orders, but everyone advised him not to, knowing him to be of more solid

use to the cause as he was. However, as chief, of course he had to go to wars, and I always trembled for him, as he was fast becoming an old man and constantly ailing. He had just returned from the last Banyoro expedition, and seemed so bright, and gave us all such a warm greeting, and especially Blackledge, who had just come out hero with me. The next morning he complained of fever and pleurisy, and finally his lungs became affected. We did all we could, but knowing little or nothing of medicine, that was

little. Yesterday I was at his house up till 7 p.m., and at 10.30 we heard the women wailing, and knew he had passed away. Dear old man! Oh, Nikodemo, when shall we see your equal again? We hurried down, and managed with difficulty to silence the wailing, telling them how out of place it was. Finally, I got the house cleared of all but one or two special ones, his wife, steward, and one or two others, and then outside in the courtyard, at a little before midnight, we prayed and sang, "Here we suffer grief and pain."

The Rev. E. C. Gordon returned from Nasa to Uganda in February, arriving at the capital about the 20th (the exact date is not stated). He was accompanied by the Rev. A. J. Pike and Mr. H. B. Lewin. The Rev. G. R. Blackledge and Mr. A. B. Lloyd arrived at Namirembe on March 6th. The local Finance Committee requested Mr. Gordon to make Bukasa his headquarters for work on the islands of the Victoria Lake; Mr. Lewin was temporarily stationed at Mityana in Singo; Mr. Lloyd was placed at Buzinde and associated with Mr. R. H. Leakey; and Mr. Blackledge was sent to Ngogwe in view of the Rev. G. K. Baskerville coming home on furlough, as it was contemplated that he would start in June, accompanied by Mr. G. L. Pilkington. The last-named has corrected the proof of the Luganda version of the Prayer-book, and has arranged the Psalms for insertion in it.

#### PERSIA.

Bishop Stuart wrote in May regarding his proposed visit to Baghdad:—

Our plan is to go overland by Kermanshah, leaving this as soon as the weather permits, probably early in September. It is a month's caravan journey to Baghdad, and as we may stop at Kermanshah and other of the towns *en route* for some days, it will probably be quite the middle of October before we reach our destination. Staying there for some two or three weeks, we should still be able to get to Bushire, *via* Bussorah, about middle of November. Taking a week's sojourn in Bushire, we would return here *via* Shiraz, and by the good hand of our

God upon us we may hope to get back to Julfa about Christmas, before the winter is too far advanced for travelling over the mountain passes, which in January are often blocked with snow.

Such is our proposed circuit, which, as you may imagine, will not all be plain sailing, but will involve a good many chances and changes, so that we can only say, "If the Lord will, we shall live, and do this and that." May I ask that when the time comes we may be remembered in your prayers?

Miss A. Phillips and Miss A. Wilkes from Sydney, sent out by the New South Wales C.M. Association, arrived at Baghdad in April.

For the persecution of a Persian female convert, see page 684.

#### BENGAL.

A Brahman, named Bepin Behari Chatterjee, was baptized at Trinity Church Calcutta, on Whit Sunday. The Rev. J. F. Hewitt writes:—

As a Hindu, he was engaged as a teacher of Sanscrit, and in that capacity has attained to a good knowledge of the more important Hindu Shastras. He came to us, saying that his search for salvation had been fruitless, and that Hinduism could not give him peace of mind. Some four or five years ago he therefore began secretly

to attend the Evangelistic Church in Benares for the sake of the Christian teaching given there. He also went to any preaching which he knew was going on in the open-air, buying portions of the Old and New Testament. Afterwards, as so many Hindus do, he left Benares and spent some two or three years in wandering about from

place to place. At length he came to Calcutta, and eventually found his way to the Christian compound. By this time his belief in Christianity had become more deeply rooted. As he himself expressed it, "I constantly hear a voice saying, 'Until you become a Christian you will have no peace of mind.'" He read here for some weeks, and was most diligently taught by our Christian pundit. After careful exa-

mination, his faith and understanding being unmistakable, we determined to baptize him. The baptism created a good deal of interest, Trinity Church being quite full of witnesses to his good confession. Now it remains for us to pray for him by name, asking that God, "who has begun a good work in him, may perform it until the day of Jesus Christ."

The new buildings for Christ Church School, Calcutta, are now finished, and Miss Neele and her fellow-workers and the numerous girl pupils were able to take possession on July 10th, when a special meeting of friends was held in the morning to praise and thank God for His goodness, and to ask His blessing on teachers, scholars, and all the work of the school.

A Special Mission was lately held at Thakurpukur, some ten miles south of Calcutta, where the spiritual life of the Christian villages has long been felt to be at a low ebb. The Rev. J. F. Hewitt writes :—

Several were led to think seriously of the past and to pray for forgiveness and help. After this we were reinforced by several Bengali brethren from the Nuddea district, bringing with them fresh fire and zeal. We usually had three meetings daily. The morning one was at 6 a.m. and lasted a couple of hours or so. The addresses at this were intended for the most part to help the workers and other converted Christians. At 3 p.m. there was a prayer-meeting with a short address, and this also usually lasted about two hours. Then the big Gospel-meeting began at 7 p.m. in the evening and closed when the feeling of the meeting seemed to demand it. This might be 10 p.m. or 11, or even later. In addition to these meetings, house-to-house visitation was carried on, sometimes by individuals and sometimes by means of the Shong-kirton Band. This latter is thoroughly Bengali, and so attracts. A large group of men walk slowly along the road singing to the music of the *tom-tom*. Arrived at a Christian homestead they stream into it in single file, still singing. Then follow two or three fervent prayers for that home and its occupants, and a pressing invitation to come to the Mission service, after which they again resume their solemn and impressive religious march. Sometimes when their hearts are warmed by the passionate devotion to Christ expressed in many of the hymns, the march gives way to a perfectly natural picturesque and stately dance. We were over and over again thus reminded of David, and many another Bible saint, who

expressed their devotion in precisely the same way.

A strange feeling of waiting and expectancy seemed to be in the heart of every worker in the Mission. Day by day the whole talk was: "God is giving blessing, but when is *the great blessing* coming? When will the people really break down and surrender themselves to Christ?" We were almost in despair and began to think that God meant to work in a different way on this occasion. Then, when we were absolutely weak and helpless, the blessing came. On Tuesday night, two days before the close of the Mission, we met for the evening meeting in the church. There was at once from the very beginning a strange feeling of solemnity over the whole meeting. We sang two hymns and two or three of the brethren prayed. During the last prayer the whole place began to be shaken. One by one the people began to take up and reiterate the words of the prayer. Then they prayed for themselves, individually and altogether so that the whole church resounded with prayer. In many hearts a real outpouring of the Holy Spirit most certainly took place, for many were indeed convicted of sin, of righteousness, and of judgment. In some cases the conviction of sin was very deep, and it was only after the greatest struggle that peace was gained. But after much prayer and long waiting on God many were definitely blessed, and having found that peace which passeth all understanding, the meeting closed with a great burst of praise for what

God had done, and the new light that shone in many faces, showed that the blessing was indeed from above. Will all who read this kindly pray that God will deepen and perfect the work which He thus began in many hearts?

A Native teacher, named Rajendro Babu, aged twenty-one, in the C.M.S. school at Chupra, in the Nadiya district, was bitten by a mad jackal in May, and died of hydrophobia at the end of June. The North India *Gleaner* says that his mind was clear at the last, and he died a happy and peaceful death, trusting in Christ.

The Rev. A. J. Santer baptized a young woman named Chintamoni at Burdwan on May 19th.

The Rev. and Mrs. I. W. Charlton left Calcutta in May for Australia for a few months, owing to Mrs. Charlton's state of health.

A Special Mission was held, conducted by the Rev. W. H. Ball of Calcutta, at Taljhari, from June 11th to 14th, for the spiritual benefit of the teachers and agents connected with the Santal Native Church Council.

Sir Charles Elliot, the Lieut.-Governor of Bengal, on the occasion of his presiding at the Annual Meeting of the Christian Tract and Book Society in December, 1894, made the following remarks on the treatment of Native Christians by Europeans in India:—

There was one other matter which he had long had in his mind. What became of the Native who forsook his own religion and became converted to Christianity? Did they do as much for these people as they ought to do? It appeared to him that among his own class there was too much of a tendency to look upon the Native Christian with coolness. The difficulty which stands in the way of anybody who gives up his religion, especially when it is a religion which is connected with every walk of life, every action, every ceremony, every social custom,—when to give up his religion means the giving up of his family and friends and society in which he has grown up, and practically everything,—must necessarily be very great, and it was exceedingly cruel to add another difficulty when he has gone through this wrench by turning one's back on him

and looking coldly on him. Instead of doing so, and looking upon him with suspicion and criticizing his actions, they should accept him and try to see how much they could do to relieve him of his already heavy burden, and to look upon him as a servant of the Lord for whom they were bound to do all they could. These remarks applied to very many of them who lived in India, both in the service of Government and in non-official circles. He trusted that his words would reach the ears of many of these gentlemen whom he left to consider whether, instead of looking upon them with scepticism, they ought not rather to encourage and treat in a friendly way those who had adopted their religion and looked to them for the friendship and encouragement which they were wont to find among their own people whom they had given up.

#### NORTH-WEST PROVINCES.

The Rev. J. J. Johnson, who returned after furlough last year to renew his work among the pundits of Benares, writes:—

I was received in the kindest manner by my numerous friends among the pundits, and in the "Mathas"; and the work reopened with "new life and hope." Since then I have striven to extend the work everywhere to every pundit and ascetic that could be discovered. There are a good many who come regularly to see me at Sigra; and there seems to me, without exaggeration, to be a spirit of greater friendliness extending everywhere; and

not only that, but an earnest desire to know what there is in the Christian Shastras that is worthy of reception.

One old Sadhu comes to me regularly, with his Bible under his arm, to ask questions on what he does not understand. He also regularly comes to our Sunday services in Godanliya. These, together with the week-night services, are well attended, not only by the general population, but also regularly by many, among these being

Sadhus and Sannyatis. The Raja of Kama and Rajputana himself has come to our Sunday afternoon service on several occasions. I have not neglected visiting Bhaskaranand Swami, the old Yogo—who, you know, has become so famous—and he too has come here in return. Mrs. Besant, as I suppose you know, has made Benares her Indian headquarters, and intends, it is said, to return here next cold weather to train Indian widows to be medical workers and nurses among their people. I have not met her yet,

nor have I thought it desirable to go to other lectures given now and then—chiefly to “New” Bengalis. She is studying Sanskrit, I understand, but it will be long before she can do much in it, I should think. The Swami Bhaskaranand told me that he had mentioned my name to her, but that she replied that she was not a Sanskrit scholar. She is said to have done *pūja* in the Golden Temple and other places, as well as to have bathed in the Ganges with other worshippers.

St. John's College, Agra, did excellently in recent examinations of the Allahabad University. Two of its students were presented for the M.A., and both passed; eighteen for the B.A., of whom fifteen passed; thirty-one for the F.A., with eleven passes; twenty-nine for the Entrance, of whom sixteen passed; and four for the School Final, of whom three passed. One of the students for the B.A. achieved the unique position of a Double First, taking the third place in the English Literature Honours List and the first in Persian. Another student was placed second in Persian Honours. Of the above successful candidates, one in the M.A. list, one in the B.A., four in the F.A., and six in the Entrance are Christians.

The Rev. W. McLean baptized a Bunya and his wife and child in St. John's Church, Agra, on July 7th. For four months previously they had been under careful instruction.

#### PUNJAB AND SINDH.

We regret to learn that the Rev. E. F. Robins, who went out last year to the Punjab and was stationed at Dera Ghazi Khan, had a severe attack of typhoid fever in June. He was removed to Fort Munro. Anxiety regarding the prospects of his recovery was still being felt at the close of July, when the last despatches were posted. At one time very grave fears were entertained that his end was at hand, but, through God's great goodness, an improvement was observed just when hope was being abandoned.

#### TRAVANCORE AND COCHIN.

The Missionary Conference, which met in June, transferred the Rev. A. F. Painter, on grounds of health, from the Arrian Mission to the charge of the Tiruwella district, and the Rev. J. H. Bishop from Tiruwella to Trichur (whence the Rev. F. Bower lately came home); and they requested the Rev. W. J. Richards to take charge of the Allepie district, and the Rev. C. A. Neve to take up Mr. Painter's work among the Arrians, keeping charge also of Pir Mirde. The hill district, in which Mr. Painter's work has so long and so successfully been carried on, was, as the sphere of the evangelistic missionary, reduced some years since by the formation of Mundakayam and neighbourhood into a pastorate connected with the Native Church Council, and it is contemplated that Man-kompu and Pambadi will soon in like manner be formed into pastorates. On the other hand, the southern portion of the Alwaye Itinerancy north of the Cottayam River, comprising the Ettamanur taluq and part of another taluq, has been added to this district, and it is proposed in future to call the whole district the “Ettamanur Itinerancy.”

#### CEYLON.

The Rev. E. T. Higgins, who returned to the Mission after furlough last May,

had a most merciful escape a few weeks later from what appeared likely to be a most serious, if not even fatal, accident. He writes :—

I was going up the broad road which leads to Borella, where the Thomases live (Slave Island Road) in a rickshaw, when one of the country mail-coaches, with a pair of half-broken horses, came out of the coach stable-yard. As soon as they got into the road the horses swerved suddenly round and came right upon me, knocking over and smashing the rickshaw, and the coach and horses seemed to me to pass right over me. I was lying close to the heels of the horses, which were plunging about, but, thank God, did not kick out. I seemed to feel that there must be injury for life or a sharp

passage into the Kingdom. When I got clear and stood upon my feet I could scarcely believe my senses when I found myself, by the Lord's great mercy, perfectly uninjured, with the exception of a slight scratch on my forehead. Truly the word of promise is sure: "He shall give His angels charge over thee to keep thee in all thy ways." May the life which the Lord has so graciously preserved be indeed consecrated to His service. The poor rickshaw man, like myself, was graciously preserved, and escaped with only a cut on one hand. To the Lord be all the praise.

#### MID CHINA.

By telegram the sad tidings has reached us that Miss Frances Emily Turner, who went to Mid China in 1893, and took up her residence at Chuki last December, has been taken to her heavenly rest.

For other China news, see pages 656-77, 687-95.

#### JAPAN.

Last month we published extracts from the Rev. D. Marshall Lang's journal, giving an account of a tour he took in Hokkaido in October, 1894. In it he referred to the fact that a Christian man connected with the Congregationalists had been appointed Chaplain in a Japanese prison at Abashiri, with the duty of delivering a "moral lecture" daily to the prisoners, and with permission to teach Christianity privately to such of the prisoners who desire it. In May, Mr. Lang was present when one of these lectures was given. He writes :—

I had long wanted to attend the "moral address" given there at 1.30, and so went. All the men must attend that, but although they allow a Congregational Christian to live there as sort of Chaplain, he is not allowed to preach Christ at the public gathering, but can teach any privately who desire such. It is only then a moral address, and so sometimes given by a Christian and sometimes by a Buddhist priest.

But it is a wonderful sight—1400 convicts listening to one man discoursing on Truth and pointing to One Who is the source of all Truth. Before the address, we went to pay our respects to the Governor, who afterwards conducted us in person all over the place. He is a nice man, and, I hear, somewhat interested in Christianity. Will you pray that he may know Him Who is Himself the Truth?

#### NORTH-WEST AMERICA.

Bishop Bompas wrote from Buxton station in May that the winter had been a very mild one, and that all the Mission party had been preserved in tolerable health. The Rev. B. Totty sends a good report of his work at Selkirk.

The Rev. J. W. Tims has had much trouble from the Indians on the Blackfoot Reserve. Certain regulations regarding the retention of Indian children in the Boarding-school which the Government has imposed as conditions of its grant-in-aid are disapproved by some of the relatives of the pupils, and they persuaded themselves that Mr. Tims was responsible for the regulations. Their threats of violence rendered it desirable that he and his family should withdraw, and the Calgary Finance Committee invited the Rev. H. W. G. Stocken, of the Sarcee Reserve, to take charge of the work.



## NOTES ON OTHER MISSIONS.

**T**HE testimony of the Hon. C. Denby, U.S.A. Minister at Peking, to the value of Missions in China, is very *à propos*. In a despatch to the Secretary of State at Washington, dated March 22nd, 1895, he says: "I beg to premise that my official position causes me to be more guarded in expressing my views than I would otherwise be. I suppose the main, broad, and crucial question to be answered touching missionary work in China is—does it do good? . . . First: does missionary work benefit the Chinese? I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labours of the missionaries in their midst." Here Mr. Denby dwells with especial praise upon the hospitals, the schools, the orphanages, the translational and other philanthropic work of the missionaries, adding, "In my opinion they do nothing but good." Professing the estimate of the religious benefits of conversion to be outside his province, he continues: "I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many Native Christian churches. The converts seem to be as devout as people of any other race. As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the Natives; . . . that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion." If it be objected that the *literati* and gentry are usually opposed to missionaries, he answers that the antagonism was to be expected. In the second place, he has somewhat to say upon the benefits conferred by missionaries upon foreign countries, their commerce, and civilization in general. "Humanity," he says, "has not devised any better, or even any as good, engine or means for civilizing savage peoples, as proselytism to Christianity."

The graver anxieties which are felt for the China and Madagascar missionaries should not make us oblivious of the critical position in which our North African brethren are placed. The animosity against them which has been simmering for some time has now reached a further development. Interpellations have been made in the French Chamber by the deputy for Oran. The English missionaries are accused of "not being content with conducting a religious propaganda, but engaging in an anti-French campaign, illegally practising medicine, providing the Natives with arms and ammunition, and perhaps acting as spies." The demand is that they should be expelled from Algeria. It may be safely said that there is no ground for these charges, except possibly for the second. If any of the medical missionaries have failed to comply with French laws as to practice, they will no doubt be warned in time, and speedily deprive their enemies of this pretext.

The news of the famine in the Bonde Country is quite appalling. Whole villages are abandoned, the people endeavouring to reach the coast in search of work and food. Nor are they successful. One party of 800 Natives started from the Usagara Country, 150 miles inland from Dar-es-Salaam, for this purpose, and every one perished on the road. Of the people who remain, a great number are women, left destitute. In prosperous times an African marries as many wives as he can support, and in times such as these discards all but one. There is little for them to eat except grass and leaves. As a result of the want of food, disease has made its appearance, and at Mkuzi and Magila the missionaries are occupied part of every day "binding up and dressing horrible ulcers and sores." Deaths are constantly occurring. The Universities' Mission have opened a Famine Relief Fund, which they are administering by means of relief works at their stations. Just now there is a gleam of hope. The locusts seem to be leaving the rising crop alone. If they do so, the famine will soon be less severe.

The temper in which the French invasion of Madagascar is being carried out may be judged from the Lenten pastorals of the Roman Catholic Archbishop of

z z

Paris and some of the provincial bishops. "These ecclesiastics," writes the Rev. R. Wardlaw Thompson in the *L.M.S. Chronicle*, "emboldened by indications of a Catholic revival in France, are writing and speaking of the French expedition as a crusade on behalf of Catholicism." The missionaries on the island have sent away a number of the more defenceless members of the Mission, some to England, others to Mauritius or the Cape, so as to be safe from any possible outbreak of anti-foreign reaction among the Natives. Notwithstanding the gloomy outlook, the missionaries are celebrating the L.M.S. centenary in Madagascar in various ways, with the approval of the Queen and Prime Minister.

The work of the L.M.S. in other fields is prospering. In Lifu, New Caledonia, four Native pastors have held revival services, which have been so blessed that no less than 564 Natives have been converted. One of the pastors describes it as "a true Penetekosa."

The Centenary Fund in England now amounts to 66,967*l*. In connection with the celebration, a Missionary Convention is to be held in London from the 21st to the 27th of this month.

The Report of the ZENANA BIBLE AND MEDICAL MISSION is conspicuous for the clearness with which its information is given. Growth is, as usual, the burden of its announcements. In the last five years the staff has grown 50 per cent. There are now 78 missionaries, 39 assistant missionaries, 178 Native teachers, and 78 Bible-women. In the last four years the medical work has more than doubled itself, so that there are now reported 751 in-patients, 17,961 out-patients, and 440 attended at their homes, while 52,008 attendances were made at the dispensaries. Over two thousand zenanas were visited. The Bible-women paid 10,503 visits in 1133 villages—and this is not quite a complete return. In the 70 schools there are 2896 pupils. The income raised at home amounted to 18,247*l*., a slight increase upon the previous year, to which must be added 2547*l*. raised by Government grants, subscriptions, fees, and sales of work in India.

The accounts of the CHINA INLAND MISSION for 1894 show that the total income was 36,888*l*., inclusive of balances amounting to 9136*l*. The expenditure amounted to 34,150*l*., leaving a surplus, much reduced from the beginning of the year, of 2738*l*. No doubt the fact of the accounts being made up to the end of the year throws the main effects of the depression into this balance-sheet, so that the current year may be expected to show a recovery. The C.I.M. had 621 missionaries and associates at work at the end of last March, 65 of whom reached China during the year, 40 from England, and the rest from Sweden, America, and Australia. Eleven missionaries died during the year. There were 417 Native helpers, paid and unpaid. Fourteen provinces of China were occupied in greater or less force, the number of stations being 122, and out-stations 126. The exceptional ingathering in Tai-chau, which had served to swell the figures of 1893, was not repeated. Otherwise the 746 baptisms in 1894 would have compared favourably with the previous total. The number of communicants was 4681. Mr. Hudson Taylor visited several of the provinces, and met more than three hundred of the missionaries. When in Shanghai last autumn, one of the oldest of the converts, who has been for twenty-eight years pastor of the C.I.M. church in Hang-chow, brought Mr. Hudson Taylor a thousand dollars, a very large sum for a Chinaman, and desired that it should be invested for the use of the Mission. Mr. C. T. Studd has resigned his position as associate of the C.I.M., and has returned home. However, he retains his cordial relationship to the Mission, to which he has presented the large and valuable premises at his late station in Shan-si. The C.I.M. has entered into the occupation of new offices, and a home for missionaries on furlough, at Newington Green.

The Veddahs of Ceylon are well-known as among the most degraded of aboriginal tribes. Up till quite recently nothing whatever was done to evangelize them, but now the Wesleyan Mission at Batticaloa has made a move in this direction. For a year or more an out-station has been planted among the coast Veddahs. A school-house has been erected, the timidity of the people has been allayed, scholars have been gathered, and Mission work generally set on foot.

J. D. M.

## EDITORIAL NOTES.



*WE most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom.*

This is the prayer that has been uppermost in our hearts this past month. For the dear brother and sisters called into the immediate presence of the Lord they loved and served, nothing but thanksgiving. For those in "trouble, sorrow, need," now—the bereaved relatives and friends, the survivors in the field in their crushing distress, the Native Christians who may have been the greatest sufferers of all—deepest sympathy and fervent intercession. And for the Chinese people in their darkness, not excluding those who "with wicked hands" did the deed, or planned it, or connived at it,—what for them? Is not their "need" really the sorest? "Lord, lay not this sin to their charge." Who connived at the death of the proto-martyr Stephen? Was it not an influential and ardent young Pharisee whose name is now one of the great names of history, the name of the foremost of all Christian missionaries? Was there a "Saul of Tarsus" at Hwa-sang? Can he become the "Paul" of China? Is anything too hard for the Lord? Perhaps it is easier to put this last question lightly than really to believe the true answer. But, let us not forget, *the Lord did it once.*

At any rate, this terrible catastrophe—as it seems to our poor sight—shall assuredly be the starting-point of a stream of blessing. The blood of those eleven sufferers cries unto God from the ground; not for vengeance, but for mercy on China. We do not require, indeed, to go back to the death of Stephen for encouragement. What has God brought out of the deaths of Shergold Smith and James Hannington?

WITH thoughts like these in the mind, one can only smile sadly at much that has been said in print on the subject. But we have not the slightest desire to enter into the arena of conflict. Enough has been said in the Resolutions of the Committee (p. 676), in the Letter from ourselves which appeared in the *Times* and other papers on August 9th, and in Archdeacon Moule's article at the beginning of this number.

On only one point do we wish to say a word or two. It has been suggested by very temperate writers that there is an inconsistency in insisting on our duty to evangelize Heathen nations with or without protection, and at the same time in expecting the Government to act firmly in enforcing treaty rights in China. The inconsistency is merely apparent. There is none in reality. The Church of Christ is justified in taking full advantage of any legitimate collateral earthly help in the prosecution of its work; but its duty is not dependent upon such help. Dr. Bruce, at the Committee meeting of August 13th, said most justly that the Persia Mission could not exist for a day without the protection of treaty rights; that without the permission of the British authorities he could not have gone to Persia at all. At the same time, supposing that permission and consequent protection withdrawn: the Church's duty to Persia would remain precisely where it was, only its fulfilment would for the time being be impossible. Heathen countries are not all alike. No treaty rights enabled our missionaries to enter New Zealand, or Uganda. In those cases, the British arms, and the British rule, did not precede them, but

followed them. In China, on the other hand, war opened the way for the Gospel.

Now effective protection for British residents in interior China by the British power is simply impossible. We are not going to occupy that great empire as we occupy India; and the moment a missionary, or a merchant, goes ten miles inland, he is beyond the reach of the "inevitable gunboat." But treaty rights enable him to appeal to the Chinese governors and other officials for protection and assistance, as what we should in England call a matter of police. In hundreds of cases this protection and assistance have been accorded. If they are refused, or if (as at Hwa-sang) they prove ineffective, the missionary may have to lose property or life, and no British protection can ensure his safety. But the Church's duty to China is unaffected by this.

What then can Great Britain do? It can bring pressure to bear upon the Chinese Government. It has a right to do so, and its plain duty is to do so. But it is said that this is of little use. Well, at all events, there is no other course, unless we occupy the country, or parts of it, with an armed force. Would Missions be the gainer by that?

It seems to us, then, that our position is perfectly consistent; and it is consistent also regarding the punishment of murderers or thieves. If an evangelist in a London slum were killed by roughs, the evangelist in his dying hour might sincerely pray for them; his friends might sincerely deprecate vengeance; his brother would have no right to seek out the murderer and slay him in revenge. But the civil power would nevertheless arrest the guilty person if it could, and sentence him to the proper punishment; and pity for him would not entitle us to interfere with the justice which is essential to the safety of the community. All this is very obvious and elementary; yet when China is discussed, it is most strangely forgotten, on both sides of the controversy.

---

We are thankful for the allusion to the Ku-cheng massacre in the Queen's Speech at the Opening of Parliament. It was as follows:—

"I deeply regret to say that most atrocious outrages upon a body of English missionaries have been reported from the Province of Fuh-Kien, in China. In reply to earnest representations addressed to the Chinese Government by my directions, active measures, which I trust will prove effective, are being taken for the punishment of the murderers and of all persons who are in any degree responsible for these crimes."

We do not remember any previous allusion to missionaries in Royal Speeches since Bishop Patteson's death in 1871. That memorable event was mentioned at the opening of Parliament that year.

The utterances of Lord Salisbury in the debate on the Address were quite satisfactory, though of course he could say little upon the information he had. Of the House of Commons' debate, very little is reported that concerns us; but we understand that some references were made to the Society which the reporters have not thought worth giving, both favourable and the contrary.

---

An account of the remarkable meeting at Exeter Hall on the evening of August 13th appears on another page. Certainly it was unique. Never before has the Society called a meeting in Exeter Hall in the month of August. Never before has it called a meeting at five days' notice and filled the Hall. Never before have the speeches occupied less than half the whole time of the meeting. And never before have representatives of S.P.G. and of various Nonconformist Societies met on a C.M.S. platform and joined in the proceedings. We wonder also whether ever before two ladies came an

eighteen hours' journey by sea and land from the North of Ireland to attend an Exeter Hall gathering and went back next day.

As to the tone and spirit of the meeting, we can only unfeignedly thank God. At such a time it would have been easy, and excusable, to say something that might afterwards have been regretted. In our judgment, not a word was actually said that should have been left unsaid. The guidance of the Spirit of the Lord had been earnestly sought, and assuredly it was given.

The reporters were evidently struck, as will be seen by the extracts given at page 674.

---

MR. WIGRAM'S resignation, which was only "tendered" at the Committee of July 16th, has now taken effect, and our bereavement is no longer future but present. For it is a bereavement, and will long be deeply felt. The Committee's resolution on finally recording his retirement will be found among the Selections from their proceedings; but though its terms are felicitous, they are quite inadequate to express our sense of loss. Mr. Wigram is now resting in Switzerland, and will probably go over into Italy as the autumn comes on. We wish his accounts of himself were more encouraging; but we must not expect the full effects of his relief from the burden of responsibility to be seen immediately, and he suffered, as we all have, from the shock caused by the crushing news from China. We are sure that he will be kept in the prayerful remembrance of all our friends.

---

THE Committee meeting of August 13th was a memorable one. The August meeting is naturally a small one in ordinary years, and it is not usual to take other than formal business, or such urgent matters as can be reasonably dealt with by a small body. But this time the room was almost as full as usual. Two circumstances accounted for this. First, the Ku-cheng massacre and its consequences had to be considered; and the result of an earnest and solemn discussion was the adoption of the Resolutions printed at page 676. Secondly, the new Honorary Secretary was to be appointed; and it was a notable coincidence that Mr. Fox was appointed to be Mr. Wigram's successor on the very day, fifteen years after, that Mr. Wigram's predecessor met his death; for it was on August 13th, 1880, that Henry Wright yielded up his spirit to God in the waters of Coniston Lake.

---

It had not been expected that the appointment of the Hon. Secretary would come so soon after the intimation of Mr. Wigram's retirement; and of course, if there had been any difference of opinion, or any perplexing choice to be made from among several suitable men, nothing would have been done at an August meeting. But when the Sub-Committee of Selection, appointed at the Special General Committee of July 16th, held its first meeting on July 19th, it was at once apparent that, to all intents and purposes, only one name was in the minds of men. Nevertheless, rather than act hastily, the Sub-Committee arranged that the President should make inquiries of leading friends in the country, to see if they had names to suggest; and it was supposed that nothing further would or could be done until September. But the President set about his inquiries at once, and in a few days perceived that in influential C.M.S. circles there was already a practical unanimity. Letter after letter spontaneously named the same man. In these circumstances, Sir John Kennaway felt that delay was needless. The Sub-Committee was called together again on August 2nd, and at once unanimously nominated Mr. Fox; and the appointment was accordingly put down for the General Committee of the 13th, subject to an intimation being meanwhile made to Mr. Fox, and his

consent to be nominated being received. Little was it then thought that at that very time the saddest calamity (to human eyes) that had ever fallen on the Society had occurred in China, and that this alone would ensure a large attendance at the Committee meeting; and little was it thought that on the evening of the same day Mr. Fox would be publicly introduced to a vast audience filling Exeter Hall. Truly it is a wonderful retrospect.

It should be further explained that many months ago, when fears began to be entertained that the health of our much loved and honoured Honorary Secretary would not long permit him to continue in office, the eyes of C.M.S. friends turned to Mr. Fox. Nor was this unnatural. He has long been one of the foremost advocates and supporters of the missionary cause, and of the C.M.S. in particular. He was born in India, being the son of one of our noblest missionaries, Henry Watson Fox, the founder, with Robert Noble, of the Telugu Mission. His uncle, and predecessor at Durham, George T. Fox, was a doughty Evangelical champion, and an ardent supporter of the Society and munificent contributor to its funds. His sister is married to the Rev. E. Lombe, so long our great Norfolk representative. His wife has a sister who has been a C.E.Z.M.S. missionary at Calcutta for fifteen years, and who is about to be married to our missionary the Rev. C. H. Bradburn, while another sister served in the same way for a time, and a third is the wife of Colonel Lewis, Hon. Finance Secretary of the C.E.Z.M.S. His daughter sails for Japan this autumn as a C.M.S. missionary, and his son, a young Cambridge graduate, is to join in due time. Bishop Tucker was his curate, and he acts in England as the Bishop's commissary. He has for some years been an Hon. Association Secretary of C.M.S. for the county of Durham. In 1887 he was one of the Winter Missioners to India, and visited the very Mission which his father had helped to found. At every point, therefore, Mr. Fox is linked with the missionary enterprise.

To one qualification possessed by Mr. Fox it may be permitted us to refer. It is not the opinion of our best friends that an Honorary Secretary is an anachronism. Indeed we Secretaries would be truly glad if all could be honorary. Not that we are ashamed of being "paid officials," even when we are called so by "paid editors." But most gladly would we labour without taking one farthing of the Society's sacred funds, if we could; and it would not make the smallest difference in our obligation to serve and obey the Committee, or in our loyalty in doing so. There have been times when more than one Secretary has been honorary. There was once a Finance Secretary who was unpaid; and once a Corresponding Secretary for Indian affairs who needed no stipend. The attempt to draw a distinction in status between a Secretary who draws a salary, and a Secretary who draws nothing, is quite contrary to the principles and practice of the Society, and not in any way contemplated in its fundamental Laws. And no one ever more loyally and unselfishly recognized and acted on this than Mr. Wigram.

At the same time, the "Honorary Clerical Secretary" (whether others be honorary or no) is *primus inter pares*, and his duties are those naturally falling to a chief, both in Committee, in the Society as a whole, and in the Church of which the Society is a handmaid. And we may be permitted to express an earnest hope that it may please God to grant the Society, so long as it shall last, a succession of His chosen servants who shall not only have the means to serve without remuneration, but—what is far more important—be men of the standing and experience required for the chief officer of such

an organization and the representative of its principles in the Church and the world.

WE call special attention to the letters from Bishop Stuart and Mr. Tisdall at page 684. The position is in many respects more difficult than the position in China. Persecution in China is not ostensibly official. Our complaint against the authorities there is that they either connive at outrage or fail to prevent it. But in Persia the persecution of Native Christians may be in strict accordance with law; and even the English missionaries cannot reside in Persia without the permission and at least nominal protection of the British Government. In China, the Native Christian community is large in some provinces, and enjoys a certain amount of religious liberty. In Persia, a convert from Mohammedanism is virtually a proscribed criminal. What we want in Persia is the proclamation of religious freedom. Our Government ought to aim at obtaining that, on general grounds of humanity and the inherent right of men to liberty of conscience. But we fear that much opposition will have to be encountered before we arrive at such a desirable consummation. Let us go on praying for Persia. Perhaps men are to be saved there, not "so as by fire," but through very fiery trial.

WE referred to the proposed new Bishopric of Western China last month, but could not then rightly name the man selected for it. The Rev. W. W. Cassels, whose appointment has since been announced, was formerly Curate of All Saints', South Lambeth. He was the one clerical member of the famous "Cambridge Seven" (Stanley Smith, Studd, Beauchamp, Hoste, the two Polhill-Turners, and Cassels) who went out as members of the China Inland Mission in 1885, and whose going gave so great a stimulus to missionary zeal and interest. The appointment of Mr. Cassels to the new bishopric is a happy result of friendly arrangements between the C.M.S. and the China Inland Mission, approved by the Archbishop of Canterbury. C.M.S. gives the guarantee for the episcopal stipend which the Archbishop rightly requires; but C.I.M. friends will share in providing the money. Mr. Cassels will continue his important work as head of the Church of England section of the C.I.M., and at the same time he will have episcopal oversight of the C.M.S. Si-chuen Mission, which is under Mr. Horsburgh. The consecration will probably be on St. Luke's Day, Oct. 18th, and we commend the Bishop-designate and all his fellow-workers to the prayerful remembrance of our friends. The C.I.M. Mission in Si-chuen has suffered severely of late at the hands of Chinese rioters, though through God's mercy no lives have been lost; but the new Bishop will go back in full faith that, as so often elsewhere, these untoward events shall fall out rather unto the furtherance of the Gospel.

THE Bishop of Exeter has again put Foreign Missions forward in an official document. In his recent Charge he spoke as follows:—

"Nor can I altogether pass over the keynote I ventured to strike in my opening address, as President of the Congress, regarding the duty of England's Church to obey our Lord's command, 'Go ye into all the world, and preach the Gospel to every creature,' without alluding to the missionary contributions of our diocese for the previous year, as recorded at our Diocesan Conference on November 6th last, viz.:—S.P.G., 2197*l.* 10*s.*; C.M.S., 6994*l.* 18*s.* 7*d.*; Special Missions, as Jews, Central Africa, Japan, Mashonaland, &c., 3953*l.* 15*s.* 9*d.*; total, 13,146*l.* 4*s.* 4*d.* Also the contributions from Devon to the British and Foreign Bible Society amounted to 1487*l.* 4*s.* 4*d.*; and if we add one-half of this sum as sent from Churchmen in Devon through that Society to Foreign Missions (it was probably more than one-half), about 14,000*l.* were given in our diocese by our

Church for the support of the ambassadors of the Cross in non-Christian lands. Forgive me, as the son of one who was a Secretary of the Church Missionary Society for fifteen years, from 1815 to 1830, and as the father of one who has now been a missionary for more than fifteen years in India and Japan, if I plead with you to contribute yearly half as much again before this century closes. And again I say forgive me, if I remind you that the Church Missionary Society will hold its second Jubilee from March 18th, 1898, to March 18th, 1899, before another Episcopal Visitation. Is it too much to hope that the warm-hearted friends of that Society throughout the world will give a Jubilee offering of one million pounds that year? I think not. Is there not a cause? The claims of India are unfolding every day: England's Church is bound to evangelize the two hundred and eighty millions there of the subjects of England's Queen. Islam seems filling up the measure of its iniquity by the oppression and torture and massacre of our fellow-Christians in Armenia. Man's extremity is God's opportunity, and ours must be the holy crusade of the evangelists of the Gospel of peace, till the Cross has vanquished the Crescent. The Morians' land is stretching out her hands unto God, and access has been given us to the strongholds of slavery that we may proclaim there the glorious liberty of the children of God. And in the Far East, with her island empire enlarged and consolidated, Japan, if she is won for Christ and rises to her true vocation, will be to China what England is to Europe, and will need our missionary staff there multiplied tenfold. Who knows whether this imperial Saxon race has not come to its empire (Esther iv. 14) for such a time as this?"

We must observe that March 18th, 1799, was the date of one of the meetings of the Eclectic Society at which the plans for a Church Missionary Society were formed. The Society was actually founded on April 12th. This however is a small matter. If the Bishop's burning words set our friends thinking about the Centenary, it will not be the first time that "E. H. Bickersteth" has started an important C.M.S. movement.

THE *Times* of August 17th contained another important letter from Bishop Tugwell on the Gin Traffic in West Africa. The evidence he adduces is most sad. We shall be curious to see whether Sir Gilbert Carter will again attempt to traverse the Bishop's statements.

THE Society has lost an old friend as well as a Vice-President by the death of Bishop Thorold, of Winchester. He was the preacher of the Anniversary Sermon in 1880, when Bishop of Rochester; and on two occasions he spoke at the Annual Meeting, in 1879 and 1888. He also preached the Sermon at the memorable service at St. Paul's which closed the London February Simultaneous Meetings of 1887. Some friends will remember his presence, and remarkable speech, at the Committee meeting of June 13th, 1887, at Sion College, when the grant to the Jerusalem Bishopric was discussed.

THE request received last year, of the new Canadian Church Missionary Association for a deputation from the Society, is being now responded to. Mr. Stock and the Rev. H. Percy Grubb sail for New York, *en route* for Canada, by the ss. *Umbria* on Sept. 21st. They hope to be back in England by Christmas, and meanwhile will be grateful for the prayerful remembrance of our friends. Letters to the Editor or Editorial Secretary will, of course, be attended to as usual.

THE Committee have accepted offers of service from the Rev. Nathaniel Hamlyn, L.Th., Durham, Curate of Kelloe, Durham; Mr. Louis B. Butcher, B.A., Sidney Sussex College, Cambridge; Mr. Henry W. Moule, B.A., Corpus Christi College, Cambridge; and the Misses Eleanor Jane Harrison, Dinah Mayor, Eugenie Little, Clara Jane Elwin, Harriet Ellen Finney, and Edith Watney. The acceptance by the Canadian C.M. Association



of the Rev. J. R. Shields Boyd, B.A., Wycliffe College, Toronto, Curate of All Saints' Church, Toronto, with Mrs. Boyd, has been recorded; and on the recommendation of the Ladies' Candidates Committee, Miss Irene Eleanora Verita Petrie, who has been working in the Punjab as a missionary in local connection, has been accepted into full connection as an honorary missionary.

THE LAY WORKERS' Union for London proposes to hold a Missionary Mission to Men, in the latter half of November next. The first general Mission of the kind was held in 1891; and after the lapse of four years, the time seems to have come for a second. The purpose of the Mission is thus set forth in a recent L.W.U. *Monthly Paper*:—

- “(1) To show from the Word of God what is His will with regard to the evangelization of the world.
- “(2) To demonstrate the need of the Heathen for the Gospel.
- “(3) To show that the atoning work of Christ is for the salvation of all mankind.
- “(4) To urge upon the individual believer his personal obligation in the matter, together with a threefold call—a call to PRAY, a call to WORK, and a call to GO.”

DR. ANDREW JUKES is anxious to have, for the use of the Dera Ghazi Khan Mission, a copy of Hughes's Dictionary of Mohammedan Terms. Can any friend supply this want?

#### THE VALEDICTORY DISMISSAL OF MISSIONARIES.

THE arrangements for the C.M.S. Valedictory Dismissal this year are as follows:—

*Tuesday, Oct. 1st.*—Public Farewell Meeting at Exeter Hall, at seven o'clock in the evening, to take leave of the missionaries sailing for Egypt, Palestine, Ceylon, China, Japan, N.-W. America, and North Pacific.

*Wednesday, Oct. 2nd.*—Holy Communion at St. Bride's Church, Fleet Street, at 11.30, with an address by Bishop Royston.

Public Farewell Meeting at Exeter Hall, at seven o'clock in the evening, to take leave of the missionaries sailing for India and Africa.

THE Valedictory Dismissal Meeting of the Church of England Zenana Society will be held in the Queen's Hall, Langham Place, on October 9th, at 2.30 p.m. The Zenana Bible and Medical Mission will hold their Dismissal on October 3rd, in St. Martin's Town Hall, Charing Cross, at 3 p.m.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for an extensive development of home work for Missions. (P. 641.)

Thanksgiving for the good examples of those who have been called to lay down their lives for the Gospel, and for signs of the real spiritual unity of Christ's people which the news of recent events has brought forth; prayer for the bereaved friends, the missionaries in the field, and the Native converts in their sore trial, and that all may be overruled for the furtherance of the Gospel. (Pp. 651—652, 707-9.)

Prayer for Uganda (pp. 681, 699), for Si-chuen (p. 687), for recent converts (pp. 700-4).

Prayer for Persia, especially for Native Christians under persecution, and for Bishop Stuart during his proposed journey to Baghdad. (Pp. 684, 700.)

Prayer that work begun in Special Mission services in Bengal may be deepened and perfected. (Pp. 701-2.)

Thanksgiving for the merciful preservation of a missionary in Ceylon. (P. 703.)

Continued prayer for Mr. Wigram in his retirement. (P. 709.)

Prayer for the new Honorary Secretary that an abundant blessing may rest upon him in the discharge of his duties. (P. 709.)

Prayer for the Bishop-Designate of Western China (p. 711), for the proposed Missionary Mission to Men" (p. 713), for the Deputation to Canada (p. 712).

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



EW methods of work are constantly being originated at Sheffield. Amongst the latest developments is the preparation of a special hymn-sheet for use at the anniversary. It consists of four pages. On the inner pages, besides the hymns, there are the words, "Whilst waiting for the meeting to commence, P.T.O. and read the other side." "Kindly take this paper home and read it"; on page 1 there are some texts about missionary work, and some terse sentences concerning our responsibility; and page 4 is practically a reprint of the leaflet entitled "Solemn Questions," which can be obtained on application at the Church Missionary House.

Some time ago a paper on "Home Tactics" was read before the Belfast C.M.S. Junior Clergy Society by one of its members: we now give a few extracts from it, in the belief that many of the ideas are eminently practical, and will be serviceable to some of our home workers:—

"It is surely not too much to expect a clergyman to preach a missionary sermon quarterly, and I know churches where the clergyman preaches for the cause every month. In these parishes the congregations have increased, the annual collection has increased, the home charities have increased, and in one at least of these parishes the total contribution sent in to the C.M.S. has doubled itself within a year.

"The clergyman, too, might have missionary meetings in the parish at least through the winter, choosing, if he is in a country parish, moonlight nights. The meetings prove most successful when varied: for one he might borrow slides from Salisbury Square (which only cost their carriage), and have a lantern meeting; for another, getting a friend to speak, or a stray missionary if he can find one. But two ideas connected with these school-house meetings should be borne in mind.

"First, either charge admission—which proves the best plan for a lantern meeting—or have a box at the door, and ask people to give as they go out. No! do not *ask* people to give to missionary work—*never* do that; tell them that there is a box at the door for *freewill offerings* only, and that it is a privilege to be allowed to help such a work as the spread of the Redeemer's Kingdom.

"And the second idea which it is well to bear in mind at these school-house missionary meetings is to make them Gospel meetings as well, and do not feel bound to have all the hymns distinctly bearing upon Foreign Missions. Have a good Home Mission hymn to close with, and throw a Gospel text on the sheet; and thus there will be an opportunity not only of telling how souls are won abroad, but also of winning them at home as well. I shall not soon forget the effect produced when the text, 'The blood of Jesus Christ His Son cleanseth us from all sin,' was shown on the sheet after the picture of a hideous Chinese idol, and how the contrast between the two religions seemed to cause a sacred stillness in the room, while the lecturer in a moment turned the Foreign Mission into a home one.

"A very simple way of making lantern-slides of hymns or texts is to cover a piece of glass cut to the right size with black Aspinall's enamel (lightly), leave it about thirty-six hours, and then write on it with a pencil or a fine steel point, as the subject requires."

We hope another month to give some further extracts bearing upon the working of a branch of the Gleaners' Union, but we cannot delay mention of the admirable plan referred to in the following paragraph of the paper from which we have been quoting:—

§ "At different points of vantage in the parish establish little centres for Gospel meetings—it may be a mission-hall, a cottage, a kitchen, or in summer time

four cross-roads is a convenient spot. Hold meetings in these centres regularly—weekly, fortnightly, or monthly, as the case may demand—but begin by explaining to the people that it is a great privilege to be able thus to meet, because more than half the world have never even heard of Jesus or how sin is forgiven. . . . Suggest to them that as they possess this privilege which is denied to so many, they should give, as it were, a thankoffering to God every time they meet; and propose that a missionary-box should be procured, which might be left at the door each time, so that those who wished might deposit their thankofferings therein. Then ask them to go home and pray about the plan, and see if it is a good one, or if they can find a better; and if not, ask them all to come that day week or fortnight with their thankofferings, and open the Missionary 'Centre.' Thus the idea will seem to be their own, and they will enter into it with great spirit. The number of centres will entirely depend on the parish. One parish working on this system has seven 'centres,' and one of these, *composed principally of stone-breakers and quarry-men, has filled in the last six months five of the large-size C.M.S. boxes with money amounting to 4l. 10s. 7d.* Another centre had 2l. 9s. for the six months, and none of them had less than half-a-sovereign."

The writer of the paper has kindly furnished us with statistics which show that during the year as much as 20l., mostly in pennies and halfpennies, was collected in this way.

We earnestly trust that the last two paragraphs will not be passed over because they are rather long. At present in most places but little effort is made to get in the contributions of the poor; and even when a plan which has proved to be effective is mentioned, the reply is so often made that "this parish is exceptional." Indeed, we have scarcely ever been in a parish which was not exceptional; and it is impossible to help feeling that, in the majority of cases, a very slight modification of the plan, combined with an increase of earnestness, would meet the exceptional circumstances. We shall be grateful if friends who may adopt the suggestion referred to above will let us know, in course of time, as to the success of the experiment.

C. D. S.

#### YOUNGER CLERGY UNIONS.

THE Second Meeting of the Cambridge C.M.S. Younger Clergy Union was held at 13, Brookside, on July 12th, when a short exposition of Matt. xxviii. 16-20 was given by the Rev. F. H. Chase, D.D. Each member was asked to bring some information from his own section of the mission-field. This led to an interesting conference, in which two missionaries present, the Rev. H. Sykes (C.M.S.) from Palestine, and the Rev. J. L. Wyatt (S.P.G.) from Tinnevely, took part.

Exeter Younger Clergy Union held its Quarterly Meeting on July 26th. After a hymn and prayer some business was dealt with: among other points it was decided to have a Special Committee Meeting to suggest ways by which members could help at the Exeter C.M.S. Anniversary in November next. The Rev. H. R. Konger read a paper on "Uganda," dealing in an able and exhaustive manner with the beginnings of C.M.S. work there, and showing how the seed sown in soil rich with the blood of many martyrs had begun to bring forth a plentiful harvest of souls. Canon Trefusis closed with prayer.

#### LOCAL ASSOCIATIONS AND UNIONS.

THE Half-yearly Meeting of the Gloucester C.M. Union was held at the Speech House in the Forest of Dean, on June 28th, presided over by J. W. Probyn, Esq., C.C. Prayer was offered up by the Rev. W. Barker, of Holy Trinity Church, after which the chairman spoke on the importance of Missions. The Rev. Thos. Longstaff, Vicar of St. Stephen's Church, Cinderford, gave a devotional address,

taking as his subject the 6th chapter of Esther. The Rev. H. Newton, M.A., formerly missionary to Ceylon, and one of the Special Deputations lately appointed by the C.M.S., spoke on the best means to be taken for promoting the cause of Missions. After luncheon, the Rev. A. Hoskins, of St. James's Church, Cheltenham, offered up prayer, and after an opening address by the chairman, Mr. F. C. Smith, of Corpus Christi College, Cambridge, who had been labouring for some time in Uganda, gave a most interesting account of the work being carried on there, and Mr. Newton spoke on the progress of Missions in Ceylon. The Rev. G. James and others also addressed the meeting. C. P.

A large number of the members of the Ladies' Church Missionary Union for Norfolk and Norwich attended the Summer Meeting which was held at Thorpe Rectory on July 5th, where they were received by Canon and Mr. Patteson with their accustomed gracious hospitality. The service was held in the parish church, which stands in close proximity to the Rectory garden, and consisted of a very appropriate selection of collects read by Canon Patteson; and an earnest address was given by the Rev. W. E. Burroughs, Secretary C.M.S., on the work of women abroad and the work of women at home. It was a searching reminder to all of their bounden duty not to be idle in the work. The hymn, "Lord, speak to me, that I may speak," brought the service to an end; it was sung kneeling, and was a fitting close to a solemn hour. The social gathering on the lawn afterwards, when workers from distant parts of the country exchanged greetings and spoke of their interest in the work, was quite in accord with all that had gone before. At 6.30 the grounds were opened to the parishioners, of whom many availed themselves of the invitation and enjoyed the quiet until eight o'clock, when they adjourned to the church, where another address from the Rev. W. E. Burroughs was listened to with equal interest and attention. A. C. B.

The first Conference of the South Wales and Monmouthshire Hon. District Secretaries was held at Raglan Hall, by the kind invitation of Mrs. Llewellyn, on Friday, July 12th, when we had the privilege of having Mr. Thornton, President of the Nottingham Association, as chairman. The morning sitting was a devotional one, and the paper read by Precentor Lewis (Ystradyfodwg) could not fail to be a help and an encouragement. It was illustrated by the words, "Know ye not that Ramoth Gilead is ours? . . . we are able to possess it." This was followed by discussion and several prayers appropriate to our gathering together, after which there was a break for luncheon. At 2.30 p.m. the business proceedings were opened by a paper, read by Mr. T. H. Bailey (Pentrebach), on "The Duties of H.D.S.," which was prefaced by remarks to the effect that there must be a grasp of the reality of the work if there is to be a corresponding sincerity in it. A valuable discussion followed, especially bearing upon the existing state of things as regards those parishes which support neither C.M.S. nor S.P.G. On the other hand, there were, it was stated, undoubted signs of improvement and advance, and it was believed that the work could easily be extended if the deputational staff could be increased. The Conference was closed about 4.30 p.m. with prayer by the Ven. Archdeacon of Llandaff. H. K.

The C.M.S. Lay Workers' Union for London held their summer meeting at Warlies, Waltham Abbey, on July 13th. Sir T. Powell Buxton was unable to be present, but Mr. and Mrs. T. Victor Buxton acted as hosts. A very enjoyable afternoon was spent, and after tea, a meeting was held, at which the Rev. B. Baring-Gould gave a most impressive address, urging each member to individually do his utmost to further the success of the forthcoming Missionary Mission to Men.

The long-celebrated "Woodhall Meeting," i.e. the annual gathering at Woodhall Park, Herts, the residence of Mr. Abel Smith, M.P., took place on July 16th. The Rev. W. E. Burroughs, and Dr. B. Van Someren Taylor of the Fuh-Kien Mission, were the Deputation.

The Annual Sermons were preached on August 4th in Holy Trinity Church, Scarborough, by the Revs. L. Lloyd and A. J. Shields. The collections

amounted to 37*l.* 8*s.* 7*d.*, about 1*l.* 5*s.* above the average of the last fourteen years. Sermons were also preached in Scalby and Cloughton parish churches, by the Revs. Ll. Lloyd and P. B. de Lom.

Bishop Selwyn preached for the Society in Hutton Buscel on the same day, and held a very successful meeting on the following Tuesday.

On Monday, 5th, by the kindness of Mr. and Mrs. Robinson, a lawn meeting was arranged at Scalby Vicarage. The threatening nature of the afternoon, and a breakdown on the railway, militated against the attendance, but a fair number met to hear Mr. Lloyd and Mr. Shields. The grievous news from Fuh-Kien gave a pathetic interest to all Mr. Lloyd had to tell us about the scene of our great loss. The collection amounted to 5*l.*

The Annual Meeting for the Deanery was held on Tuesday evening, in the Christ Church Room. The room was filled in spite of rainy weather. The Bishop of Hull presiding, spoke of his yearly-deepening interest in C.M.S., and urged the claim of the Heathen world upon all Christians. After a brief review of the work of the Association during the past year by the Hon. District Secretary, the Rev. A. J. Shields, Mr. Lloyd gave us a vivid realization of the terrible trouble which has overwhelmed the Fuh-Kien Mission. At the close of the meeting Colonel Hare gave a short testimony to the work in India from his personal observation, and the Bishop closed with earnest prayer for Fuh-Kien, and the relatives of those who have fallen there.

On Thursday following, Mr. Shaul, of the Nadiya Mission, delighted a gathering of the Juvenile C.M.S. Association, held in the Parish Room of Holy Trinity. 1*l.* 4*s.* 6*d.* was collected at the door. A. J. S.

A Missionary Mission was held in connection with St. John's, Boscombe, from June 29th to July 5th. The Mission commenced with a devotional meeting on Saturday, the 29th, when an address was delivered by the Rev. Ll. Lloyd, missionary from Fuh-chow, who also preached at both morning and evening services the next day. In the afternoon of Monday, July 1st, there was a *Conversazione* at St. George's, with an Exhibition of Curios, which were explained by Mrs. Wade of Amritsar, the Rev. Ll. Lloyd, and the Vicar of St. John's (the Rev. S. A. Selwyn). At a meeting in the evening, Mr. Lloyd gave an interesting address on his work in China, and the Rev. J. Eppstein on his work among the Jews. On Tuesday there were two meetings, afternoon and evening, at St. John's, both of which were addressed by Mr. Eppstein. The Rev. H. Newton gave addresses at afternoon and evening meetings on Wednesday and Thursday, and the Mission was brought to a close on Friday, in St. John's Church, when there was an administration of the Holy Communion and an address by Mr. Newton.

The Eleventh Annual Sale of Work for C.M.S. at Wrexham (N. Wales) was held on July 23rd. This valuable auxiliary to the Society's contributions raised in this parish, is entirely the work of a devoted band of lady workers and Gleaners, who have for years maintained this labour of love through many and great difficulties. "It is not a difference of wealth, but of work," however, and good, solid, patient work, and that done in faith and prayer, so the work of Miss Kennedy and her loyal band is blessed year by year with growing success. This year one of the Association Secretaries added a small but interesting exhibition of curios to the usual proceedings. A new feature, also, and one perhaps worth noting, was the presentation of a handsome volume of the *Gleaner's Album*, specially bound and inscribed for the occasion, by the Workers to Lady Williams-Wynn, who very kindly took a long journey to open the Sale. The Exhibition and Sale was largely attended, and the promoters fervently hope that much stimulus will be afforded to missionary interest in the district through the Exhibition, with its object-lessons, and the unstinted distribution of the Society's literature which took place. The local clergy, with the Vicar of the parish, Canon Fletcher, were largely represented, and the Rev. H. Knott, Secretary for Hereford, very kindly came, with his valuable collection of curios, to the help of his colleague, the Secretary for St. Asaph.

W. M. R.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 16th, 1895.*—On the recommendation of the Ladies' Candidates Committee, the Misses Dinah Mayor, Eugenie Little, Clara Elwin, Harriet E. Finney, and Edith Watney, were accepted as Missionaries of the Society.

The Committee also accepted offers of service from Mr. L. B. Butcher, B.A., Sidney Sussex College, Cambridge, and the Rev. Nathaniel Hamlyn, L.Th. Durham, Curate of Kelloe, Durham.

The Committee sanctioned steps being taken for the purchase of a suitable site in Calcutta for the erection of new buildings for the Bengal Divinity School, and sanctioned an appeal being issued inviting contributions to a special fund of 5000*l.*, recognizing the great importance of effective Divinity Schools in the several provinces of India.

The Committee took into consideration the needs of the Peshawar Mission, and recognizing the difficulties in the way of effective evangelistic effort there, and with a view to reaching, if possible, the tribes both on the British Frontier and beyond, it was resolved that steps should be taken towards establishing a Medical Mission at some suitable centre in connection with Peshawar, trusting that both medical men and means may be provided for so important an undertaking.

The Committee sanctioned the establishment of a central Boys' Boarding-school at Bezwada in the Telugu Mission.

The Secretaries having reported that a telegram had been received from Lagos, from Bishop Tugwell, on July 11th, intimating that the Rev. C. E. Watney had died from fever at Lagos, it was resolved—

"That this Committee have heard with deep regret of the death from fever, at Lokoja, of the Rev. Charles Ernest Watney, B.A., Corpus Christi College, Cambridge, who, having served for two years in the home ministry as Curate of West Ham, was accepted as a Missionary of the Society in 1893, and sailed in the end of that year for the Niger Mission. The Committee recall with thankfulness the gentle, loving spirit that made him so dear to all with whom he worked, and which gave such value to his sympathy and help extended to his brethren through the sad experiences of that voyage to the Niger when, having started as one of a party of seven destined for that Mission, he alone reached Akassa on January 24th, 1894, one of the party having been invalided home, the other five having laid down their lives before reaching the river, Mr. Watney's hands having lovingly ministered to some of these in their hours of sickness and death. Recalling the name given to him by the Natives of the river, 'Ogboputalunaozo,' 'the slave that was left when the Master sold all the rest,' the Committee now record their sorrow at his early death, which is tempered by their joy at the thought that having so speedily closed his season of service among the Nupe-speaking people of Lokoja, he has now been called by that same Master to abide for ever in His Presence. They desire that an expression of their sincere sympathy be communicated to Mr. Watney's mother and other near relations."

On the recommendation of the Committee in charge of Missions in the North-West Provinces of India, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, July 30th.*—On the recommendation of the Ladies' Candidates Committee, Miss Irene Eleanora Verita Petrie, who had been labouring in local connection with the Society in Kashmir, was accepted as a Missionary in full connection.

Mr. Henry W. Moule, B.A., Corpus Christi College, Cambridge (son of Bishop Moule), was accepted for Missionary work.

It was resolved to request the British and Foreign Bible Society to print in the Ibo language, translations of the Psalms, and the Epistle to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians, prepared by Mr. T. D. Anyaegbunam, and revised by the Rev. H. H. Dobinson; and also the S.P.C.K. to print an edition of a Temne Hymn-book, prepared by the Rev. J. A. Alley.

On the recommendation of the Committees in charge of the Missions in Sierra

Leone, the Niger, Palestine, Ceylon, Mid and South China, Japan, and N.-W. America, various arrangements were agreed to with regard to those Missions.

*General Committee, August 13th.*—The Secretarial Sub-Committee appointed to nominate a successor to the Rev. F. E. Wigram as Honorary Clerical Secretary of the Society, by Minute of this Committee, dated July 16th, 1895, having met on July 18th and August 2nd, 1895, and having carefully considered the matter, and, through the President, having made inquiries among leading friends of the Society in the country, and having nominated the Rev. H. E. Fox to this post, it was resolved—

“That the Committee receive the report of the Sub-Committee with much thankfulness, and having been informed of the Rev. H. E. Fox's readiness to accept the position of Honorary Clerical Secretary, hereby appoint the Rev. Henry Elliott Fox, M.A., Vicar of St. Nicolas', Durham, as a Secretary of the Society, in succession to the Rev. Frederic E. Wigram, subject to the approbation of the next ensuing Annual Meeting of the Society, in accordance with Law XX., and the Committee fervently pray that an abundant blessing may rest upon Mr. Fox in the discharge of the important duties appertaining to this office, and that he may ever be endued with power from on High.”

Mr. Fox having been introduced to the Committee, and addressed by the President, and responded, he was commended in prayer by the Rev. C. G. Baskerville.

Reference having been made to the Minute of the Committee dated July 16th, 1895, regarding the resignation of the post of Honorary Clerical Secretary of the Society by the Rev. F. E. Wigram, which was then tendered, it was resolved—

“That the Committee, in accepting his resignation, desire to place on record their devout thankfulness to Almighty God for having permitted their valued friend and long-trusted counsellor, the Rev. F. E. Wigram, M.A., to labour for fourteen and a half years in official connection with the Society. They gratefully recognize his whole-hearted devotion in the cause of Christ at home and abroad; his faithful adherence to the great fundamental principles on which the Society has ever rested; the wisdom and sound judgment which, through God's grace, has marked his actions; his unwearied labours both in and out of the Church Missionary House; his important visit paid to the Mission stations round the world, involving the expenditure of much time and strength; his unfailing and tender sympathy with the Missionaries, alike as touching their work and their families; his brotherly dealings with his colleagues; his loyalty to the Committee; his large-hearted hospitality, in which he was so sympathetically supported by Mrs. Wigram; and his unostentatious liberality. The Committee also record with thankfulness to God that Mr. and Mrs. Wigram have cheerfully given two sons and a daughter to the ranks of the Missionaries of the Society.

“The Committee earnestly pray that through God's goodness the relief from office strain may tend speedily to restore Mr. Wigram to the enjoyment of a fair measure of health, and that he may long be permitted to help forward the Missionary enterprise so dear to his heart, by his valued experience and counsel in the Committees of the Society.”

The Committee took into consideration the telegraphic intelligence from China announcing the murder of the Rev. R. W. and Mrs. Stewart, and several ladies of this Society and the C.E.Z.M.S. The Committee adopted a series of Resolutions (printed at page 676), and the Rev. H. E. Fox led them in prayer.

The Committee received with much regret the news by telegraph of the death, at Shanghai, of Miss Frances Emily Turner, of the Mid-China Mission.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Eastern Equatorial Africa.*—On Sunday, June 30th, 1895, at Frere Town, by Bishop Tucker, the Rev. Ishmael Michael Semler (Native), to Priest's Orders.

*Japan.*—On Trinity Sunday, June 9th, at Tokio, by Bishop Bickersteth, the Rev. S. M. Koba (Native), to Deacon's Orders.

### DEPARTURE.

*Ceylon.*—The Rev. S. Coles left London for Colombo on June 21st.

## ARRIVALS.

*West Africa*.—Miss H. Bisset arrived in Scotland from Sierra Leone on July 16th.  
*Punjab and Sindh*.—The Rev. E. Guilford left Bombay on June 28th, and arrived in England on July 15th.  
*South China*.—Dr. and Mrs. Horder left Hong Kong on July 3rd, and arrived in London on August 12th.  
*Japan*.—Miss A. C. Tennent left Nagasaki on July 8th, and arrived in London on August 13th.—The Rev. and Mrs. P. K. Fyson left Osaka on July 10th, and arrived in London on August 13th.  
*North Pacific*.—The Ven. Archdeacon and Mrs. Collison left Metlakahla on June 22nd, and arrived in London on July 22nd.

## BIRTHS.

*Bengal*.—On March 15th, at Calcutta, the wife of the Rev. H. J. Jackson (Santalia), of a son (Norman Henry).  
*North-West America*.—On July 15th, 1894, at Fort Norman, the wife of the Rev. J. Hawksley, of a son (Stanley Graham Saunders).—On August 28th, 1894, the wife of the Rev. J. R. Lucas, of a son (Arthur Percy).—On October 15th, 1894, the wife of the Ven. Archdeacon Macdonald, of a son (Hugh John).

## MARRIAGES.

*Niger and Japan*.—On July 22nd, 1895, in London, Mr. P. A. Bennett, of the Niger Mission, to Miss G. R. Hill, of the Japan Mission.  
*Punjab and Sindh*.—On July 30th, at St. Leonard's-on-Sea, by the Rev. J. Haslam, Mr. H. B. Claxton to Miss Frances Anne Haslam, youngest daughter of the Rev. Wm. Haslam, St. Leonard's-on-Sea.  
*Mid China*.—On May 24th, at Kuan-Hsien, Mr. W. Knipe to Miss Stephen.  
*North Pacific*.—On July 1st, at Victoria, B.C., the Rev. Benjamin Appleyard (S.P.G.) to Miss F. Appleyard.

## DEATHS.

*Niger*.—On June 9th, at Lokoja, of fever, the Rev. C. E. Watney.  
*Eastern Equatorial Africa*.—On March 27th, at Ngogwe, Kyagwe, Uganda, the Rev. Nikodemo Sebuwato.  
*South China*.—On August 1st, at Ku-cheng, the Rev. and Mrs. R. W. Stewart, and son (Herbert); also the Misses H. E. and E. M. Saunders.—On August 11th, at Fuh-chow (from injuries received at Ku-cheng on August 1st), Hilda Sylvia, infant daughter of the Rev. R. W. Stewart.  
*Mid China*.—Miss F. E. Turner. [By telegram received August 7th.]  
*North-West America*.—On August 15th, at the C.M. Children's Home, Limpsfield, Leonard Simpson, son of the Rev. W. Spendlove.

## PUBICATION NOTICES.

**Extracts from Annual Letters of Missionaries, 1894-5.** The following Parts are now ready, Part XII. completing the series:—

Part X.—Containing Letters from the North-West America Mission.

Part XI.—Containing Letters from the North-West Provinces (India), and the South India Missions.

Part XII.—Containing Letters from the South India, Travancore and Cochin, North-West America, and North Pacific Missions; also Title Page and Index for use in binding up the twelve Parts.

*Price 3d. each Part, post free.*

**Independent Testimonies concerning Missionary Work.** This Paper has just been revised, and is issued in a different form. It contains "Testimonies" from Archbishops, Bishops, Anglo-Indian Rulers, Non-Christians, &c., &c., on the value of Christian Missions. The Paper is supplied *free of charge for a few copies, or at the rate of 3s. per 100 if required in quantities.* A larger selection of such "Testimonies" can be obtained from the little book entitled "**Are Foreign Missions doing any Good?**" which has been laid under contribution by the compiler of the Paper. This book can be obtained through the C.M.S. Book-room for 10d., post free.

**The Case for Missions in China.** A Letter to *The Times* and other Newspapers by the Editorial Secretary will be found on page 669 of this number of the *Intelligencer*. The Letter has also been reprinted for general circulation; copies can be had *free* on application.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

"NOT UNTO DEATH, BUT FOR THE GLORY OF GOD."

In Memoriam, August 1st, 1895.

*A Sermon preached at St. John's, Blackheath, on Sunday, Sept. 8th, 1895,*

BY THE REV. J. W. MARSHALL, B.A., VICAR.

"... Οὐ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς."  
*John xi. 4.*



THESE are some of the words which our Lord Jesus Christ sent to a sorrowing family which He loved, to comfort them, and to strengthen their faith. I offer no apology for taking them as my text this morning; for your abounding sympathy with us has made this whole congregation one large family; and I feel I can best show our appreciation of this, which is real, and deep, and will last our lifetime, by addressing you as members together of one family: a family that needs comfort, for our grief is great: a family that needs strength for our faith, for it is sorely tried.

Let us try then to enter into the full meaning of His words of comfort and strength, Who Himself was "a man of sorrows and acquainted with grief," and Who is also "the Author and Finisher of our faith."

And He is the best Comforter; the letters, and messages, and words of love and tender sympathy of earthly friends are very precious, and do afford real comfort and strength; but "One there is above all others—oh! how He loves." His past experience, too, and His present position invest Him with a capacity for sympathy, and a power to comfort which all earthly comforters must lack. He says of Himself, "I am He that was dead, and am alive for evermore; and have the keys of Death and Hades." "The keys of Death and Hades": they were put into His Hands when He died. He then became the Controller of Death, and only then *when* He permits can His loved ones die. Only then *as* He permits can His loved ones die. You know it is told of St. Peter that he thought it too great an honour to die in the same manner as his Lord died; but we know that all those who suffer for Christ's sake are, as He says, baptized with the baptism that He was baptized with; and we feel sure that He from the Right Hand of God has, ever since the days of St. Stephen, manifested His Presence to all to whom He grants the high honour of "fellowship in His sufferings." It is He then, with all this experience and all this power, Who comes in His Holy Gospel to sympathize with us this morning; and as we take in His words of

comfort let us reverently believe that, "standing on the Right Hand of God," *He saw it all*; that each one of His faithful martyrs had the bliss of His conscious presence in the moment of their triumph, even as each one is now in the conscious enjoyment of the light of His countenance.

And thus we see something already—nay, a great deal—of the meaning of that first word of comfort, "*Not unto death.*" But still we grieve; it is natural to grieve. He Who spake these words, and Who knew how He would make them true, grieved—"Jesus wept." Thank the Lord for His tears; they vindicate for manhood the right to weep. "It is natural to grieve, even though we know the bliss of those who are gone. That is it; *they are gone*; it is true it is a great thing to say '*not unto death*,' but that is for them. For us '*it is unto death.*' Death is separation; it separates them from us. They are gone from us." So our love cries out. But can He not by His Presence with us, in Whose Presence they are, bring them, perchance, nearer to us than the seas and continents of earth would ever let them be? Are they not "*with Christ*"? and does He not say, "Lo, I am with you alway"? Does He not really come to us? and do they not "follow the Lamb whithersoever He goeth"?

But do we grieve because we longed to hold converse with them about their work, and to rejoice with them over souls delivered from the power of Satan? Their Master, and ours, bids us remember that He Himself has given His labourers rest, and has said to each one, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Is not that a better home-coming than even we pictured for ourselves?

"*Not unto death!*" Has the faithless thought been allowed for one moment to mar our hallowed grief? Has any one of this large family permitted himself to think of young and vigorous lives cut short in their prime, and of work so well begun left unfinished? and has that thought suggested a regretful, if not a rebellious, murmur? Oh! let the contemplation of His Life and Death silence that murmur, and turn that faithless sigh into a song of certain expectation. There was no greater failure in the history of the world than the Failure of Jesus of Nazareth when He died. There never was a life in the whole range of the lives of the children of Adam whose tragic close left its work, to all human estimation, so unfinished, as was the work of Christ when He was slain. But look at it now; does He not even now see of the travail of His Soul? Are there not now millions of souls in Paradise, who look to that "*Stupendous Failure*" as the cause of their bliss? Was not *THAT Death* which to men, aye, and I dare to say, to Satan too, seemed to be the cutting short of His life in its very prime, and to be the end of the work He was sent into the world to do, the very means whereby His life was consummated and His work brought to its glorious accomplishment? And so He tells us it shall be with the lives and work of His loved ones. "*Not unto death, but for the glory of God, that the Son of God may be glorified thereby.*" "The disciple is not above his Master, but everyone,

when he is perfected, shall be as his Master." "Their works do follow them." They in their measure, too—be it said with deepest reverence, but with the firm conviction of its truth—shall see of the travail of their soul and be satisfied. No regret after incompleted work mars their happiness now, no unsatisfied longings temper their bliss. They have received their reward. It is "well done," for their work, completed, filled out—all of it to the very end.

But, dear brothers and sisters, our faith will be tried in other ways. We shall hear—some of you, perchance, have heard already—sad, I must call them disloyal, unchristian words about "wasted lives" and "missionary fanaticism." Never let any one of us allow such words to pass unchallenged.

"Wasted lives!" Yes, just as the grains of wheat are wasted that are thrown into the ground.

"Wasted lives!" Yes, just as the lives of the forlorn hope are wasted that are freely laid down to give the stubborn fortress, the key of the whole position, into their captain's hands.

"Wasted lives!" Yes (to take infinitely lower ground, but ground, it may be, more intelligible to minds that can frame such thoughts). "Wasted lives!" Yes, just as that money is wasted which is *sunk* in a great commercial enterprise, with a certain knowledge that it must be years before it can become remunerative.

I believe that I shall see that glorious harvest in China that is to spring up from those precious buried grains that hold, in God's mysterious purpose, the germs of eternal life; and I know I shall rejoice in that day that God allowed me to call one of those grains *mine*.

I believe that I shall see that mighty stubborn fortress of Satan—called the Empire of China—handed over to the Captain of our Salvation, and on that day, whether it be here or in Paradise, I know I shall rejoice that one who called me Father was a member of that forlorn hope.

I believe that I shall see the "Divine Enterprise" of bringing millions of souls, whose value cannot be computed by the silver and gold of earth, into the treasure house of God, completely accomplished; and I know that I shall rejoice in that day when "these from the land of Sinim" acknowledge that the martyrdoms of Ku-cheng were a large factor in the deliverance of their country from its age-bound heathenism.

"Wasted lives!" Yes, there are many, many wasted lives—alas for the human race! alas for England! alas for Blackheath!—but you must seek for them elsewhere than in the ranks of "the noble army of martyrs."

I am bold to say further that there has been just the same kind of "missionary fanaticism," in allowing missionaries to go to China to preach the Gospel, as that which moved Almighty God not to spare His Son, His only Son, but to deliver Him up for us all; just the same kind of "fanaticism," on the part of those who went, as that which moved the Eternal Son of God to say, "Lo, I come to do Thy will, O God."

What has happened is simply this : those who owned Christ as their Master have obeyed His command, “Go ye into all the world and preach the Gospel to every creature,” and in obeying that command have not “counted their lives dear unto them,” but have been ready that Christ “should be magnified in their bodies, whether by life or by death.” If this be fanaticism, God give me more of it—God give you more of it ! I say it boldly : no man is a Christian who has it not in some degree. We are not Christians for the salvation of our own souls. We are Christians that we may lead others to Christ. Blessed and highly honoured are those to whom the call comes to lay down their lives under this constraining love of Christ. That may be done at home or abroad ; but it is to be done just when, and where, and how the Master sees fit. *When*, and *where*, and *how* is of comparatively little moment. What is all important for each one of us is the answer to the question, “Am I acting the part of a Christian, *i.e.* am I obeying Christ’s command ? if not, have I any right to His Name ?” But I hope—no, I will not say I hope—I know that our zeal and interest in the work of Christ, both at home and abroad, will be a thousandfold increased by the honour of martyrdom which God has put upon us as a congregation. I know that as God’s call becomes clear—not in the excitement of sympathetic enthusiasm—but as, in the calm moments of communion with God, His call becomes clear, I know that more will offer themselves to fill up the vacant places ; our very English blood will not allow gaps in the posts of danger to be unfilled : but more than that, and better than that, our Christianity, *i.e.* our love to Christ, our devotion to His Cause, will not permit us to see His Banner cast down ; there will be those who will come forth to wave it high again, that the disheartened Native Christians in China—and there are thousands of them—may take courage, and the war against Satan, sin, and misery be prosecuted with greater vigour than ever.

And I know that those of us to whom that call does not come, and that will be the larger number of us, will devote a greater proportion than ever of our substance and our influence to our Master’s cause, so that no part of His work, whether it be home work or foreign work, shall be without our sympathy and help. The sweet memory of those who gave their all for Christ will stimulate us to fresh consecration of what we have to Him.

There are but a few minutes left in which to speak of the positive elements of comfort and strength that our Lord’s words contain ; but that is not of much consequence, for the whole future of our lives will, I know, be but a happy experience of their truth.

“*Not unto death*”—that is the negative comfort our Lord offers to us. Why did He permit this ? we ask, not in murmuring, complaining, faithless tones, but in simple wonder. It is something beyond our power to understand. He does not, I think, simply tell us we must wait to know : “What I do thou knowest not now, but thou shalt know hereafter” : but He permits us to see a little into the purpose of His mysterious dealings. But first He warns us not

to bring our earthly judgments to bear upon it; nor must we allow our natural love that longs for *look* and *word* and *touch* to warp our spiritual discernment. *Not unto death*, He says. He said something like that once before, and "they laughed Him to scorn, knowing that she was dead." Do not let us join these mockers. He knows: *not unto death*: that was not the purpose of God in this event. Quite true, His purpose could not be accomplished without death, or it would not have come. "He doth not willingly afflict nor grieve the children of men." But the final result is not death; that is only a stepping-stone—a rough one, indeed—but only a stepping-stone to the result. It is "*for*" (*ὑπὲρ*), literally "on behalf of," "*the glory of God*." We have heard of soldiers dying on the battle-field for glory, and the world did not call that fanaticism. May soldiers die on an earthly battle-field on behalf of their own glory, or on behalf of their country's glory, or on behalf of the glory of their king; and may not soldiers of Christ die on the spiritual battle-field on behalf of the glory of God? Aye, and very often that earthly glory is a name, an idea, and nothing more; but they are heroes all the same, if the cause is some earthly cause, while they who die for Christ's cause are, forsooth, fanatics! So thinks, so speaks the world. But Christ's cause is no mere idea—it is the cause of eternity; and by its triumph alone can God get glory. And so *this* has been "on behalf of the glory of God, that the Son of God may be glorified thereby."

We have then, brethren beloved, the means of comfort and strength in our own hands. Let us see that the Son of God be glorified thereby. First, in our own lives. God seeks His glory from us; and as He seeks it day by day, in each event of our lives, shall we think the sacrifice of our wills, our inclinations, our property too much? Shall we not rather gladly recognize the high privilege of bearing something, or doing something, or denying ourselves something on behalf of the glory of God? Then those about us will take knowledge of us, and the Son of God will be glorified thereby.

Shall we not also find our comfort and our strength in more devoted and vigorous actual work and effort in the cause of Christ, counting it a high honour—the highest honour we can have—to do it for His sake, animated and stimulated to bear any little inconveniences, to encounter any opposition, to put up with any misunderstanding, by the remembrance of those who counted it "*sweet to do it for His sake*," "*lovely to bear it for Him*"? \* It may be that they, in their place of bliss, will know it; and as we in our experience see the Word is true, so they will rejoice to witness the continual and continually increasing fruits of their life's sacrifice: that it was "*Not unto death, but for the glory of God, that the Son of God may be glorified thereby*."

---

[*This Sermon is issued separately by the Church of England Zenana Missionary Society, to which Society Miss Elsie Marshall belonged.*—ED.]

---

\* Expressions often used in Elsie's letters.

## THE ANNUAL REPORT.

"Sunt illis hæc quoque carmina, quorum relatu accendunt animos, futuræque pugnæ fortunam ipso cantu augurantur."—*Tacitus*.



YEAR after year, in punctual and regular sequence, there is presented to the sympathizing portion of the British people a volume of considerable size, robed for the most part in raiment of paper wrapping, in a comparatively limited number of cases attired in the dignity of "boards." To a reader from another sphere, or even from some un-Christian clime, the publication might appear to be in part the prospectus of some commercial society. A cursory examination could suggest an apparent exposition of the prime objects sought to be compassed by the association. Some pages might supply details as to the success of the undertaking during the past twelve months, and further examination of the publication would disclose the names of the managing directors at home, and of the various agents of the undertaking abroad. The volume would be concluded, it might seem, with the names of the shareholders and the amount of their actual investments, varying from hundreds of pounds down to the minimum published *rentes* of ten shillings.

If the imaginary visitor to our shores had in his distant abode heard of the commercial instincts of our people and their genius for financial enterprise, he might on more minute examination discover that in this singular volume, while there was found minute and detailed disclosure of the moneys which were expended, there yet appeared no account whatever of the financial returns which were secured, for under this description could hardly be specified the procuring of an uniformity of opinion on transcendental topics. He would be perplexed to ascertain that to all appearance the objects of the expenditure were absolutely impalpable and intangible, that even if there were goods secured or advantages gained by the employment of this large annual sum, yet for such goods or advantages in the markets of the earth there was absolutely no sale or demand; that so far from there being a possibility of their conversion into coin again even at some distant date to come, the people of the world, and even their own countrymen of these singular adventurers, had always held up to derision such merchandise as foolish and contemptible, and these acquisitions as unworthy of the intelligence of mankind. Our inquirer would at length reluctantly coincide in his opinion with the majority of men that the members of the society represented by the volume in question were an association of lunatics, preserving only in their madness the methods of business-like and exact Englishmen, absolutely correct and perspicuously accurate in their record of expenditure, but entirely idiotic in their choice of the object for which that expenditure was incurred.

Approaching to a nearer and more intelligent standpoint in the observation of our subject, our primal impression of the volume is the inadequacy and the inability of this Report to present the actual details of progress and success; and it is of this inability and of this inadequacy that we rejoicingly complain. Only the surface of the field, and that most superficially, may it touch; only the outward and

visible signs of the great enterprise of man's salvation has it to do with. The accession of a convert or converts here or there may be mentioned, the increase of communicants in this or that territory of the Mission effort may be noted ; but the deeper, the more real, and the more permanent results of Mission endeavour may not be rendered by the skill or diligence of mortal pen. No gifts of human genius may do justice to such results as are being now wrought by the secret operations of the Spirit of God. As well can the calculations of human arithmetic sum up the number or tabulate the splendours of the drops of dew while they fall and flash and distil upon the thankless thorn or grateful rose alike, as may the mind of the most enlightened and the most skilful scribe tell all the story of the secret dealings of the Spirit Divine in the countless hearts of those who day by day are coming under the sound, and becoming subject to the sway, of the Gospel tones. These are results far too delicate to be tabulated by the most searching diagnosis of any of the exquisite instruments of measurement which the science of this century has placed in the hand of the physicist.

Again do we prefer as an important indictment against the completeness and sufficiency of the Report that there are vast territories of effect and result in the province of Missions with which the Report does not attempt to deal. Nature, for her part, teems with preparative processes which only the unveiled vision of science has skill to recognize, and these processes in their development comprehend long ages of a silent yet an ever ceaseless activity. Here, are the subtle fingers of the disintegrating frost operating in the way of cleavage and fissure upon the rock masses that seemed impenetrable to lightning flash or impregnable to earthquake shock ; or there, are the streams, falling to the melody of their own movement, whose mission it is to convey the ruptured masses of the mountain side to the plains of land or fields of sea beneath. The lay and untutored mind moves unconscious amid the manifold operations of these restless and resistless agencies, undiscerning of their toil, and indiscriminating the consequences of their ministries. The fall of a leaf attracts his eye, the note of a bird awakes his ear, while these sublimities of physical force with muffled and majestic step, unseen by him, unheard, move by.

Not by any means over-wrought do we count this parable. To our own mind, at least, it expresses a correspondence between the dual and Divine operation of the Most High in the territories of nature and of grace. The youngest and the least experienced in the Mission band who is exhibiting in saintly life the effect of Divine grace, and who is explaining, it may be with stumbling accents, the story of the Creator's and the Redeemer's love to man, may be, and probably is, dropping into the stagnant existence of his Heathen environment a stone of thought whose circling ripples will know no pause in their extending until they have embraced in their compass the entire surface of the surrounding flood. What is true in the instance of the individual worker is, by process of simple multiplication, likely to be more abundantly verified where the number of the Christian band is increased, where the extent of their operations is enlarged, and the dura-

tion of their efforts extended through a longer residence. But the aggregate conscience of these workers may be little further acquainted than is the single mind of the individual labourer with the consequences which are hourly resultant from their toil. They may, and they will, rejoice at the accession of some notorious evil liver to the Christian ranks. They may, and they will, exult in some distinctive evidences of the reception of Divine grace exhibited perhaps at the death side of some departing chief. But these results may be as nothing to the extent and magnitude and permanence of the consequences which are being compassed by their persistent affirmation of the Gospel and their continuous proclamation of its beneficent provision for the ruined race of man. To our Mission toilers there may not be granted insight into the character of stupendous and drastic changes in Heathen sentiment which their teaching is accomplishing. The relaxing grasp of idolatry which has begun, the commencing distrust of their own ancient and revered religious institutions,—of this they may be largely unconscious as they pursue their daily round of obscure and unobserved toil. Of the comparison which has begun in the minds of many between the ethical characteristics of the gods of their present worship and the Deity whom they are invited to accept and to obey, they may be absolutely uninformed; of the mysterious activities of conscience in their listeners they may be even less aware, but on their operation will hinge all the future triumph of their efforts and turn the conversion of the entire tribe.

Now all these are matters with which the Report may not very largely deal, or must, if it do so, comprise their treatment in the smallest bulk. For the volume is not one of prophecy and prediction. It is the record of facts. It has not so much to describe of suggested influences and inferred tendencies. There are, in truth, facts and triumphs enough in the past and in the present of which to treat. The future of Missions and the tendencies of Missions come more naturally within the consideration of the pages of the *Intelligencer*. We are but taking occasion to point out why they do not properly appear in the pages of the Report, and we are but emphasizing, as earnestly as is within our power, that no Report limiting itself to its distinct province can ever, after all, exhaust even the function which it professes to fulfil, to wit, the recording of the successes won and the triumphs achieved in the territories of Mission toil.

Altogether does any comparison between the Report of this Society and that of any secular movement halt and limp. We might even ambitiously contrast it with the annals of a great military success, or liken its results to the fruits of some conspicuous campaign. Territory is perhaps the most solid acquisition of success in arms. The extension of the frontier line, the inclusion of a hostile province within the limits of the conquering power, is reckoned among the most substantial fruits of military success, and offering the best recompense that victory may afford for the expenditure of blood and treasure. But such acquisitions are not within our missionary ambition. We covet not an inch of ground that we may call it our own, unless it be soil that will suffice for the modest groundwork of a Mission church,



or land extensive enough to sustain the humble domicile of the missionary evangelist. Neither an Alsace nor a Lorraine are among the looked-for triumphs of our warfare, nor will the balance of material power be injuriously affected in the case of the nations by any consequence of our strategic operations.

Yet while we disown all purposes of such earthly aspiration, while we, without any measure of affectation, may afford even to disdain them, we are occupied in a contention to which the keenest agony of mortal fight may offer no adequate analogy. Our war is with ethereal powers, and our arms are of keener touch and temper than the purest steel that ever flashed upon the ancient anvils of Damascus. With time-honoured tyrannies of earth whose thrones have endured the shock of ages and have outlived all the dominions of time are we in dire and desperate conflict. And if the potency and prestige of our high opponents be so unquestionable, not less undoubted is the character of the prizes of that warfare in which we contend. We do seek dominion, but it is the dominion of that enduring sort which lives in the lives of men and women and moves in the higher planes of their moral being. Territory we admit among our ambitions, it is true, but it is territory of that nature which is signified by the conquest of human character into the obedience of the Gospel and the restoration of all its powers to their primitive and original purpose, the glorification of the great and gracious Creator.

That the triumphs of the Gospel are bounded by no particular seas and linked to no particular land at any particular time is an interesting and instructive reflection. The coincidence of the decay and disappearance of some great race with the decay and disappearance of their creed has not been without occurrence, but waves of faith and billows of unbelief have, in strange and singular alternation, broken upon the same racial coast-line. There has been a sound of sovereignty in the manner and character of the change. Intimations not dark nor doubtful have there been that faith may be held securely in no vessels of intelligence or culture, not even retained within the meshes of the most closely netted creed. To-day some noble race may be travelling in the full sunlight of the truth, and rejoicing in the "joyful sound"; to-morrow the paths of darkness may be their pleasure, and the roar of gain and clamour of earthly pride and lust engross their ear. There will indeed be probably a continuity in that people's faith, but it will be the continuity of the remnant that will be maintained. A few of the faithful will survive to pace the deserted halls of ancient worship and pause in curious and reverent interest to view where the saints of an elder time have toiled and martyrs of a glorious past had worshipped, wept, and died.

But yet again must we check our results and adjust our conclusions to permanent facts of human history. We would not be understood to admit that the occupation of any natural territory by the power of Christianity, or the possession by any people for a season of the Divine revelation of Redemption, may ever at the termination of that occupancy and possession leave the race or people where they were found. Christianity is not an influence of a character so fugitive or

of a force so evanescent. Its impressions and footsteps are not effaced by the first descending shower or the first falling leaf. Its characters and effects are of the first degree of permanence and endurance. The hand of the dying saint may fold helpless on the pulseless breast, but that hand may leave to the Church and to the Race a version or a hymn over which uncounted millions in after days may bend in the one case in devoutest study, or to which, in the other, innumerable sufferers of many lands may tune their hopeful lays. Or the martyr life of humble heroism or missionary devotion, which seemed to the unthinking to pass away in the flames that bore the soul on high, may live as an instruction and an inspiration to the saints of every clime and to the piety of each succeeding age. Or, seemingly still more singular in the secret purposes of the Most High, the language of a cultured people employed for a time in the conveyance of the truth of Redemption may, while the lips that first have uttered its accents have been long silent, continue to be the vessel and vehicle of its communication in different continents and among the most distant tribes.

Adjusting our focus again to the standpoint of an outsider, our superficial glance at the volume of the Report indicates that the chief division of its contents is marked by the first section which gives account of the operations of the Society abroad, while the second is occupied by the narrative of the auxiliary and sustentative efforts at home. There is in this order a possible suggestion that the former transcends in importance the latter, which may thus be viewed as secondary, subordinate, and altogether subsidiary. But no such inference is intended in the compilation of the Record. There is nothing of a comparison of importance herein affirmed or even in this arrangement contemplated. We are disposed indeed to assert that in this case the order of sequence may in some measure reverse the order of importance. For in the point of time it was the home operations which took precedence of the foreign. The prayers and gifts and efforts of those who themselves took no share in the foreign adventure, prepared and paved the path into the mission-field. It was in the heart of a chosen few at home—we would, if we could, say of the Church at large—that there first grew and strengthened the holy purpose within whose contemplation was the summoning of the nations into the obedience of the faith. Contempt and disfavour, derision and obloquy were the guerdon of these initial endeavours. Through evil report and good grew their sublime aspiration and prospered their high enterprise. Nor may it ever be forgotten that the strong and material succour of success, coming in its continual tide of tidings from the field, was not permitted to the first founders of this Society. To-day the tale of seeming failure or of very actual suffering and disappointment in one quarter of the missionary territory is lightened and relieved by the glad tidings from another. The pressure of opposition in one department of the effort is reduced by the counterpoise of a great encouragement elsewhere. But for the first promoters and pioneers of Mission interest in England there was vouchsafed no corresponding strength, no such compensating solace.

The tenour of their hope was unlighted by even a fitful or casual beam of such cheering brightness. Some of their earliest agents, even the carefully selected representatives, were not altogether a source of strength to them. Converts were few, and tardy in their entrance into the fold. The appliances for the study of the Eastern languages were incomparably inferior to the extensive suite of linguistic aids at present enjoyed by the student. The distrust and discountenance of the Christian public at home was only too strongly sustained and even aggravated by the corresponding aversion and hostility of the English military and civil officials abroad. We imagine that there was an heroic character in the faith of the first founders of this undertaking which the present circumstances cannot demand and therefore may not evoke. We inherit the labours of our predecessors, and the fruits of their faith have fallen into our hands. There are dangers indeed no less real which test the faith of Mission effort at the present hour, and these dangers may be expected to increase in due relation to the proportion of the success. The passage through "evil report" may demand an apostolic courage and patience; the path which conducts through "good report" may invite spiritual characteristics no less singular and precious than the former.

If then the record of the home proceedings of the Society has in its earliest days a history of efforts so singularly vital to the existence of the cause of Missions, at least some measure of that dignity and importance must attend the continuance of those efforts in the home field to-day. A large, and indeed the largest, portion of the triumphs of the field abroad are not realized and understood by the most far-seeing and experienced toilers in the foreign field. Much less can those at home appreciate the degree of those effects and of that influence in lands so far and in character so absolutely differentiated from their own. Nor for them are there the same vigorous and energetic incentives which the actual contemplation of the woe and wickedness of Heathenism present.

*"Segnius irritant animos demissa per aures,  
Quam quæ sunt oculis subjecta fidelibus."*

The distance effects much to soften and tone the harsh and horrible outlines of the natural iniquity of unregenerate races.

Nor to the home toilers are there present the visible and romantic incidents of individual conversion or tribal accessions to the faith. Their's is not to witness and enjoy the ripening fruits of the Gospel apparent in the strengthening life of the Native Churches. For them personally there are lacking the loving expressions of gratitude for their arrival on the Heathen shore, the foretaste of that recompense which abides them in the hour of the general assembling of the Church of the First Born. There is scope then, and even serious necessity for a stronger and more vigorous exercise of faith at home than even in the work abroad. There is far less of sight in the former than in the latter service, and even here is there some ground of appropriateness for the Apostolic admonition that there may be even more of usefulness, though less of honour, for the foot than for the hand. A casual criticism might liken the Report to the image of Nebuchad-

nezzar's vision, in which the lower were the limbs, the baser was the metal; but a clearer insight will adjust to their true relativity of importance these several functions which combine to sum up the life and work of this Society.

But we have not intended our comparison between the home and the foreign operations of the Society to the disparagement of the latter. Rather has it been to redeem the former from the comparative shadow in which it lies in contrast with the greater brightness of the companion toil abroad. Events of singular interest, whose tidings have reached our shores as we pen these lines, throw up into strong relief something of what the sacrifices of the Mission life involve. These circumstances of lamentable and abiding interest and importance have been dealt with elsewhere more fully in these pages. It is enough here for the writer to bear his wreath of personal sorrow and remembrance to the resting-place of those pure and blessed spirits that to-day have passed through the storms and chills of earth and are chanting their *Te Deum* within the city gates. So far indeed as the Mission life abroad is represented by such toilers and ennobled by such examples, analogy between the gifts and sacrifices at home and those abroad may not be possibly sustained. How large a proportion of the home offerings must, alas! be taken to represent no such nobility of self-renunciation. The conventional and unvarying contributions, the amounts elicited in offertories, too often in deference to the dictates of decency and stress of public opinion; the even greater and more substantial gifts which bulk largely to the common view, until suspended in the harsh and uncompromising scales of comparison with amounts spent by the same donor on the excessive and extravagant enjoyments of luxury—these are considerations which tempt us to dismiss as absolutely untenable the contrast instituted between the nobility of the work at home and the dignity of the toil abroad. If the parallel hold in any measure, it will be only maintained in the gifts of the relatively poor, who beyond their power, in circumstances frequently of want, not seldom of bodily suffering, fashioning their benevolence after the ancient type of Macedon, first give their own selves to the Lord and then to this work by His will.

It was an acute remark by Dr. Routh, recorded by Dean Burgon, that the character of the termination of the Book of the Acts indicated by reference and suggestion that the Book had been penned in the lifetime of St. Paul, as no forger would have left the life of the Apostle unfinished in his room at Rome. It has occurred occasionally to some Christian minds that if there be any prolongation of that inspired story it will be found in the record of Christian Missions. We are disposed to accept substantially the justice of that supposition. If indeed Christianity be true, and at this time of day we conceive we secure tolerably unanimous assent to the proposition, it must still be an unfinished and an uncompleted thing. The matter must indeed be yet in progress. It is inconceivable that the blessings of Christianity should not be intended for the race of man until the close of the age. There is no intimation but that up to the very verge of that time the Spirit of God will still be at work

among the children of men. Nor is there any suggestion that the souls of men and women existent at this hour on the earth are one whit of lesser importance than were those who lived close by, or but a little later than, the Redeemer's advent. History then—and the highest history—will be occupied as with its sublimest exercise in the recording of the regeneration of men and women, and their introduction into the Christian fold. We are careful here to avoid the terms of exaggeration or the phraseology of a rash enthusiasm, but we cannot withhold our conviction that these are materials for history of weighty import and of transcending interest far beyond the annals of strife, the story of industry, or the tale of the achievements of science and civilization among the most advanced and cultured representatives of our race. We are not at all confident that the justice or the reasonableness of such a comparison will be accepted by the children of this world; but, despite their not improbable disagreement, we adhere to our conviction. Judged by the benefits conferred by Missions upon the human family, whether it be in the exalted character of such blessings, or the abiding and enduring nature of their influence, estimated by such a reasonable standard, then the history of the application of these benefits to the race will one day be viewed as story of supremest worth, and be accepted as annals the most honourable and the most exalted of all the writings of mankind. And of this history and of these annals we are persuaded this Annual Report constitutes no inconsiderable and no insignificant a portion.

GEORGE ENSOR.

## WHAT IS WANTED STILL.

### PART II.



**I**N Part I. we endeavoured to call attention to some methods and modes of working the Missionary Cause which are not as yet extensively adopted throughout our Home operations. In Part II. we hope it may be found of use if we give prominence to the work sketched out by the Resolution of the Committee, for the development of which in the main the four clergymen were recently appointed as Special Deputations. A step similar to this had for some years been urged upon the Committee by a few friends, and had resulted in the addition to the staff of the Rev. C. D. Snell as a Home clergyman. The immediate occasion of a repetition of this step, and the chief idea underlying it, was as follows:—

In the autumn of last year a striking and elaborate memorandum on the Society's Contribution List was prepared by Mr. Stock and printed for private circulation. This memorandum revealed the startling fact that with the exception of London and a few of the more southern counties, the financial returns to the Society from the great majority of the counties of England, taken severally as wholes, had remained for nearly fifteen years in a stagnant, and in some cases in a declining condition. A circular was then issued to the Association Secretaries and a few other friends in regard to sugges-

tions made and questions raised for altering or improving our Home Organization. When the replies to this circular were considered in several large Committees, the only suggestion which seemed to meet with universal approval was that which was subsequently adopted. Opinion, too, was unanimous that the work of the Association Secretaries, and of the Missionary Deputations, taken as a whole, could not be altered, improved upon, or added to, and that what was needed in the organization was some method which would not be conceived to have so direct and immediate a connection with the raising of funds. In consequence, and as an experiment at first, the selection of the four Home clergymen was determined upon, who were to devote their energies primarily to such work as cannot be compassed ordinarily by the Association Secretaries and Missionary Deputations.

What then is the main idea supposed to underlie this special work? It was, in effect, pointed out at the Committees that we had in our organization no official representative of what has been termed the F.S.M. spirit. The Simultaneous Meetings were to emphasize the Missionary Cause rather than the Society, personal consecration rather than collections; the thoughts of these meetings required to be still more pointed and pushed, more frequent opportunities to be presented for urging them home perpetually upon all classes than is possible at the ordinary Anniversary. Just as the precious truths ever enforced through the channels of the parochial ministry have been deepened and strengthened by the parochial mission, so the missionary truth, the very "end of our ministry," appeared to claim some similarly emphatic means to make "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." It is therefore hoped that these clergymen, and indeed all advocates of the Missionary Cause, as they journey from place to place, will present a kind of living embodiment of the missionary spirit; that their sermons and addresses will set a true tone and a true model; that eager hearts, often surrounded by an atmosphere of frost or fog, will leap up at hearing Christ magnified; that the old missionary, with longing regrets obliged to sit in retirement, will have his hopes rekindled; that the living sparks of a new enduement will be manifest throughout the assemblies, as with a deeper heart-searching and conviction of conscience those present are led once more to ask, "Lord, what wilt Thou have me to do?" The first paragraph of the Resolution of the Committee may here be fitly inserted:—"That the clergymen make it their great object, in dependence only on the power of the Holy Spirit—(1) to set forth in the fullest and clearest manner the spiritual aspects of Missions; (2) to impart information upon and encourage the study of Missions; (3) to explain and enforce the best methods of organization for influencing the different classes of society, and the increasing of funds; and (4) above all to seek to promote a wider and more fervent spirit of prayer for Missions."

In passing on now to consider more particularly the work proposed in the main for the new Special Deputations, we observe that the

Resolution of the Committee specifies some twenty different forms of work, interspersed with numerous etceteras, which hitherto have had, on the whole, but a limited attention paid to them. Amongst them, of the first importance is the "Missionary Week," but to this allusion has already been made in Part I.

1. Alongside this form of effort, however, must be ranked all *special means which are likely to foster the growth of the missionary spirit amongst the Clergy*, herein being the chiefest key of the whole position. And yet notwithstanding the fact that this has been the uppermost thought amongst all lovers of Missions, it would be an inquiry of great interest as to whether the missionary spirit amongst the clergy has, say, during the last decade of years, been manifestly deepening and spreading at all in the same proportion as has been the case amongst laymen and women. The following remarks might contribute towards forming an opinion. (1) It appears to be the fact that, as regards the C.M.S., the counties of England, taken as a whole, viewed upon the side of the financial returns through the Associations, have been, with a few exceptions, practically stagnant, and do not manifest any widespread, general increase. (2) That, while the C.M.S. income has marvellously increased, the increase is accounted for mainly through (a) legacies, (b) benefactions, (c) gifts to special funds, and (d) through places where the clergyman, or three or four clergymen with their congregations, or the individual Christians or little groups of earnest Christians, independently of the clergymen, have persevered in hard and self-denying work. (3) That the same general rule will probably be found to hold good also in the case of the S.P.G. (4) That although the candidates from the ranks of the clergy have been much more numerous in proportion than before, they have for the most part consisted of men to whom the missionary call was paramount before they were ordained. (5) That it is doubtful, whether amongst the clergy, a much larger number of efficient missionary preachers and speakers exists than before. (6) That even in the ranks of the C.M.S., the example set by the younger clergy of London, in forming themselves into a Younger Clergy Union, has been followed hesitatingly, and at uncertain intervals, and that although many of the Younger Clergy Unions, especially during the last few years, have been making real progress, they have not on the whole, from whatever cause, received and passed on the new missionary impulse in the degree that was expected. (7) That amongst the very highest and wealthiest classes in society, classes which can be most directly influenced by the clergy in their churches and parishes, it is doubtful whether there has been any appreciable increase in their gifts to Missions, or in their devotion to the spread of the Gospel, although there cannot fail to have been an increase in their general knowledge of Missions, gained mainly through the press, through well-written biographies, and magazine literature.

Without venturing to draw any definite conclusion from the foregoing, there are at least three causes to which prominence is frequently given by the clergy themselves, as being reasons of weight why the missionary spirit cannot fail to be greatly retarded in its development.

- (1) The very high and noble standard of parochial efficiency which is on all sides demanded, and with which, however wrongly, attention to the details of missionary work in the parish is supposed to interfere.
- (2) The continually increasing requirements of diocesan organization.
- (3) The fact that the Missionary Cause is promoted by *Societies*, not by the Church as a whole, as well as the multiplicity of Societies, with all equally pressing claims, and all supposed to be seeking only their own ends.

In reference particularly to the *Younger Clergy Unions*, a step has now been taken which is not unlikely to increase their number, to extend their influence, to augment their efficiency, and to keep the members in closer touch with one another and with the Society. A *Federation of Younger Clergy Unions* has been effected, and the Rev. W. J. L. Sheppard, one of the four clergymen, has been appointed as secretary of the Federation. He will visit the different Unions, become acquainted with the members, suggest new methods of working, &c. Once a year at least, at the Church Congress, there will be a special gathering of the C.M.S. Younger Clergy, and it will be an object of the Federation to arrange for Conferences of the Younger Clergy throughout the country. The C.M.S. has been, and is still, the stronghold and chiefest bond of union for Evangelical Churchmen. These Unions may, in time, give forth a life and vigour of their own, and ought to be a very strong right arm of the C.M.S. They may hasten that *educational process* which is still so much required; they may keep a vigilant eye upon the candidates for ordination; they may give a warm welcome to the young or newly-ordained curate, and make him feel it is worth while being a C.M.S. man; they can make their presence felt at Synods, Rural Deanery gatherings, and so forth; they can pray one and all each for the other; they can have their link or their many links with the mission-field; they can make an independent study of "what is wanted still" in their different neighbourhoods; and, what is sorely needed, they can become a more definite means through which Salisbury Square can learn to know its friends, its more ardent helpers, and efficient speakers.

Amongst the most striking of the recent efforts to fasten as a nail the claims of the missionary cause, must undoubtedly be ranked the series of important addresses lately delivered by the Bishop of London throughout his ruri-decanal Chapters. Throughout these consecutively, together with other aspects of the great subject, he appealed for a lofty pre-eminence to be acquired for the claims of Foreign Missions through the study (*a*) of the lessons of the love of Christ, (*b*) of the great commission from Genesis to Revelation, (*c*) of Apostolic, (*d*) primitive, (*e*) mediæval, and (*f*) modern missions.\* The example here set might be well and frequently followed. The Committee, knowing the value of diocesan organization, and how very largely many of the clergy prefer to work mainly on such lines, suggest that the clergymen might occasionally be invited to gatherings

---

\* Two addresses by the Bishop of London, on Foreign Missions, can be obtained free on application to the C.M.S.



of the *Rural Deaneries*. Is it expressing too large a hope, that before long, once a year or once in two years, the investigation of the position of the Missionary Cause in each Rural Deanery may become a joyful burden for the Chapter? that such investigation may not be merely formal, about societies and money, but that it may reach deeper, as to what is being effected for all classes of persons and for all classes of work, extending even to candidates and to provision for them?

Further, the missionary use of *Quiet Days* or *Quiet Seasons* will not we hope be forgotten. What solemn seasons they are found to be, what heart-searching centres around them! How often are they given a missionary bearing? how often do they exalt the thought of consecration on behalf of those who are "*redeemed, and they don't know it*"? They are conducted generally by the man of spiritual experience and of grey hairs, the man who knows most of what it is to be in communion with the mind of Christ. Could he exhort his younger brethren to any form of consecration which is more in accordance with that holy mind, than that they should remember in precept and in practice His saying, "*The bread which I will give is my flesh, for the life of the world*"?

2. *Conventions and Missionary Festivals* are by the Resolution embraced in the scope of the new Deputations' work. The Conventions alluded to are those which are generally framed after the model of the Keswick Convention, and which are becoming increasingly numerous over the whole country, both in large centres and in villages. Distinctive features of them are: (1) The speakers are not usually restricted to clergymen and members of the Church of England, but number also ministers and members of the Presbyterian Churches in Scotland and of nonconforming bodies of Christians. (2) On the "*Missionary Day*" it is not permitted to advocate the claims of any Missionary Society in particular, but only of the Missionary Cause and Call in general. The Society has in the past almost always refrained from sending its missionaries and official deputations as speakers to any gatherings except its own exclusively. But a very large number of its friends, chiefly amongst the laity, have strongly urged a departure from this practice, on account mainly of the following considerations: (1) It is undoubtedly the fact that at these Conventions the Missionary Cause has received in recent years, and is receiving, one of its strongest impulses. (2) That whether it is liked or not, a very large number of members of the Church of England will attend them, and if clergymen entirely withdraw from them, they can exercise no control over the teaching, nor over the channels into which missionary zeal may be directed. (3) That many earnest Christians, who might be called "*borderers*," through the presence of clergymen at these gatherings, have had their sympathy and their support won for the Church Societies, and many such are now connected with them in the mission-field.

For these reasons mainly, it is considered that the time is now come when the Society, without prejudice to its own distinctive position, may recognize the attendance of its representatives at such general

assemblies whose only object is the more speedy evangelization of the world. For its own meetings only will the Society undertake responsibility, but when sought for by the promoters of these united meetings, or Conventions, a majority of whom can probably be numbered amongst its warm friends, it will endeavour to do its part to seek out and retain for the Church of England the sympathies and services of those of its members which might otherwise be alienated from its mission-fields.

*Missionary Festivals* is a name given to large diocesan gatherings, promoted by the Bishop, to which representatives of all the principal missionary societies connected with the Church of England are invited by the Bishop as speakers or preachers. They are held generally in a cathedral or a parish church. At these united services the Society's friends, both clergy and laity, are present in large numbers, and leading missionaries and home representatives of the Society have borne forcible testimony to its work and to its claims.

3. There is perhaps no branch of work relating to the Missionary Cause which has at present reached so critical a stage as the work amongst *Young Men*. It especially stands in need of fresh investigation, of an inventive mind, of newer plans. When amongst them the missionary spirit has taken root, and can be wisely guided, we may look for an abundant harvest, for vigorous recruits for home extension and for our bands of evangelists. The two best-known organizations working amongst them are the Y.M.C.A. and the Church of England Young Men's Society. The ramifications and membership of the former are very much more numerous than those of the latter. Besides these, there is an endless variety of local organizations, clubs, and institutes, many of them with their Scripture Union and special Bible-class, while very many of the larger business establishments have their Christian band as a nucleus from which development may spring, and offer facilities for evangelistic work. On the side of special missionary organizations, the Lay Workers' Union for London has on the whole within its own sphere been eminently successful, but its imitators in the provinces are not many, both in the matter of Unions and Missionary Bands. Comparisons, however, must not be drawn between the advantages and vast area offered by the Metropolis and provincial towns. What is we think in this respect first needed, is that friends of Missions should consult together, investigate, and report upon all forms of Christian effort specially carried on amongst young men, artisans, &c., within their respective neighbourhoods, and decide how best to utilize them for the extension of Christ's kingdom. The vicar or the curate takes a lawful pride in the skill and energy with which he superintends and trains his choir; perhaps before long we shall see many a missionary bicycle team welcomed by scores of villages, and brightening the Sunday-schools and meetings with lantern and other addresses.

4. The Resolution of the Committee calls attention to the still urgent need of more effectual efforts for spreading the missionary spirit amongst *Theological Halls and Colleges*, amongst *Undergraduates*, and *Public Schools*. The Official Year-book of the Church of England

enumerates sixteen non-missionary theological halls and colleges. It would be interesting to know how many have gone forth to the mission-field from the students at these colleges severally. Ridley Hall, Cambridge, appears to be the only one whose alumni in any appreciable degree have seen "the hand that beckoned them away"; sixty-eight out of 350 who passed through its course having become missionaries, all except four under the C.M.S. It is true the colleges are founded to train for the home ministry, yet it cannot be so exclusively for the home ministry as that the great purposes of God for the salvation of mankind should be kept hidden from their view, or that the "end of their ministry" should be assigned a subordinate position. It cannot be that they are taught that the home Church would be the poorer for their transference abroad, or for their zeal on behalf of the Missionary Cause at home, or that the veil is drawn before the glory and inspiration of a speedy realization of the universality of Christ's Kingdom. What is perhaps wanted still in many of these colleges, is the missionary prayer-meeting, the missionary band, the missionary prelection, the missionary meeting, the missionary library, and missionary sympathy.

Most cheering of all is it to note that all forms of Christian life amongst *undergraduates* are becoming more and more penetrated with the missionary spirit. The earnest men are becoming more earnest, and in addition to the long-established Scripture and Prayer Unions, there have sprung up numerous Missionary Unions, Bands, and Prayer-meetings at the different universities. Very hopeful are the frequent prayer-meetings, sometimes impromptu, sometimes at regular intervals, now in one man's room, now in another's. The S.V.M.U. came to the birth just when the time seemed prepared for it, and will doubtless effect much, if wisely conducted, both in drilling disjointed effort and in the watchful anticipation of fresh needs. The missionary movements amongst undergraduates are likely to connect themselves with it, and as it was very fully reviewed in the *C.M. Intelligencer* for May, it will be the less necessary to repeat what was then said. Only we may urge this request, that in our missionary prayer-meetings *undergraduates* may form a more frequent subject for petition. With them, in greatest measure, must lie the hope of the Church for its missionary leaders and teachers.

On the other hand, our *Public Schools*—particularly boys' schools—as regards special attempts to win a place in the boys' hearts for the Missionary Cause, are an almost untried and untilled field. They are surrounded with many bars and bolts, but many stronger ones have been forced by a holy wisdom. In one much-frequented seaside town at least, once a year, shortly before the Christmas holidays, a missionary deputation during some ten days visits and addresses every school. May we not plead under this head for a special investigation? Personal influence and a private talk will here accomplish what through a letter and through a stranger is well-nigh impossible; and the door may be opened either directly through the master or mistress, or indirectly through the parent or even the pupil. Sometimes masters or mistresses will themselves make the subject part of their own teaching; sometimes they will welcome the periodical

address or the missionary Bible study. Sometimes the visit of a missionary, the lantern address, the curios, will happily vary the ordinary school curriculum. We believe that progress in the right direction is being won through the Schoolboys' Scripture Union and its magazine, which is worked by undergraduates as a branch of the Children's Special Service Mission. To this useful Mission, and its latest outgrowth, the *Schoolboys' Camps*, not a few owe or will owe their decision for Christ and their place in the mission-field. We indeed hope that something more definite and more systematic will be set on foot for our public schools than has hitherto been the case. We hope our friends will not shrink from a study of the question, nor from wise conference if possible with masters and mistresses. We hope that this great want in, even reproach to, our organization, will be speedily rolled away. To moot the subject, even on the surface, may produce declarations as cheering as that of the Rev. J. E. C. Welldon, Head Master of Harrow, when speaking in Exeter Hall in 1893 :—

"When I received the invitation to be present at this meeting, it occurred to me—and the thought became stronger and stronger—that perhaps I might do something to interest *my* boys in the work for which I was going to plead; and therefore I began in this very term giving them a series of addresses, with the view of drawing for them, as well as I could, the lessons of the lives of the great missionary heroes. And it was not long before my coming to this meeting that, by a curious coincidence, I received a letter from the father of a Harrow boy, saying that his young son had expressed a wish to be a missionary, and adding, 'If that wish shall continue and strengthen in his heart, neither his mother nor I will stand in the way.'"

That which indeed is wanted, on all hands and above all else, throughout all our educational processes and institutions, is the presentation of the highest ideal of life. The Missionary Cause alone in all its parts corresponds to that highest ideal. The noble boy frames to himself a picture, from which self in noble forms will hereafter radiate its own glories—it may be as merchant, as professor, as statesman, as general—glories to be gained through patient persistence in the path of duty, through self-sacrifice, even through death if needful. But the Missionary Cause puts Christ first, mankind next, and self—out of sight. It is not the cause of a family or of a country, but of Christ and of man. Its ideals are the broadest, the deepest, the highest; they centre in "the lifting up of Christ, Who will draw all men unto Himself." Therefore we entreat that they may be made to permeate the family, the school, the university, the church, the nation; that each and all whether at home or abroad, may be led to think that in some form or other the evangelization of the world is his first care; that so the cause of country may not awaken greater enthusiasm than the cause of Christ; that as often in time past, so still more in the future, Christian thought and resolution may transfigure to noblest ends words such as those inspired by the splendid magnanimity of the Spartan mother :—

"Eight sons Demæneta at Sparta's call  
Sent forth to fight. One tomb received them all:  
No tear she shed, but shouted 'Victory!  
Sparta, I bore them but to die for thee.'"

While we place beside them lines often quoted by Graham Wilmot Brooke, and consecrated by his death :—

“ For where He died, would I also die ;  
Far dearer a grave beside Him,  
Than a kingly place amongst living men —  
The place that they denied Him.”

5. Besides the foregoing subjects, the Resolution of Committee specifies meetings of Sunday-school teachers in their Rural Deaneries and otherwise, conferences of branches of the Gleaners' Union, gatherings of Sowers' Bands, &c. ; but a lengthened notice of them is not necessary, as although a fuller development of work in connection with all of them is wanted still, such work is everywhere familiar to, and recognized by, C.M.S. friends.

Two brief remarks may be added :—(a) It is evident that no small task is assigned to the new Deputations, and no small weight of responsibility attaches to them. We trust that frequent mention will be made of them in prayer, and that for their works' sake they will be welcomed everywhere. For the guidance of friends who may desire their services, we may observe that the general plan of their work will be arranged by the Central Secretary in conference with them and with the Association Secretaries. It will not be arranged by them directly. Should a visit from one of them be desired, communication should be made with the Central Secretary, or by preference at first with the Association Secretary of the district, and it will be an assistance if a rough outline of the work proposed could at the same time be added. Perhaps it will be scarcely possible to make too early an application, and plans will be greatly facilitated if requests are received not less than three months in advance.

(b) Some of those who may read through these pages, often the warmest friends of the Society, will have rising to their lips the words : “ Still more organization ! all our work will be strangled by it.” In regard to this thought, it may be useful to add a few sentences. It has been well remarked that “ the more perfect the organization, the more perfect the instrument through which the Holy Spirit can carry on His work.” Churches are just now accustomed to spend large sums in adding an additional stop or two to the organ, in order that the divine music may find fuller and intenser expression. Do our parochial instruments allow the fullest play to the many-sided operations of the Spirit, or are they in want of an extra stop or two ? In all our speeches we magnify and give the first place to the life-giving Spirit, but we may not speak slightly of nor overlook the body to be prepared for Him and by Him, and through which alone He can act. By means of the steam in yonder noble vessel she ploughs her way against wind and tide, but without boiler and elaborate machinery she is a helpless log.

The parishes which in recent years have made most progress for the Missionary Cause, are those which have combined careful working, and when needful, new machinery with spiritual preaching and teaching. When perhaps we do feel tired, as we must do, with the numerous details of parochial life, let us sweeten our organization by classifying it amongst the branches of the loving service league.

We may not conclude this paper without a glance forward at the approaching *Centenary*, or as some prefer to call it, the Society's *Second Jubilee*. With a view to this great event, although not we think mentioned at the time, the appointment of the new Deputations may be taken as a slight instalment of preparation on the Committee's part. Anything hitherto attempted will, we may hope, be cast into the shade by the completeness and variety of the efforts necessary to signalize that occasion. As a first foundation for these efforts, it cannot be doubted that an army of efficient preachers and speakers will be required. The February Simultaneous Meetings were upon the whole considered at the time to be a great success. The success would have been the more marked had there been available a still larger number of effective missionary speakers, and the cause suffered, not because of the want of ability in the speaker, but because preliminary study and practice had not sufficiently outlined the forms which the inspiration of the moment was to mould into their full perfection. To the list of competent speakers who rendered such excellent service then, there will need to be added many a battalion at the time of the Centenary. In what quarters are they to be sought? Every ten years a new generation of clergymen is ordained, and men's distinctive powers have time to be developed. Has there arisen then a new array of missionary speakers? If so, alas! and possibly through its own fault, Salisbury Square is not acquainted with them in any appreciable degree. Salisbury Square ought to know them and mark them all. It will therefore be a kindness to the Society, and a thoughtful act on the part of those who are known to be our trusty friends, if they will from time to time bring to our notice any existing or rising preachers or speakers of the first rank, whom perhaps we may not know, and whom we might add to the ordinary and to the Centenary list. To seek out and to obtain some knowledge concerning such clergymen, will be a part of the work of the Special Deputations. And how necessary such knowledge will then be, will be evident, if any clergyman reading this paragraph will name to himself the men to whom in his parish he would like to entrust the holding of a missionary mission with a fair prospect of success, and will then multiply his parish by those many scores and hundreds of parishes throughout which the Centenary year will be celebrated by a "missionary mission," or some similar special and prolonged effort, provided, that is, that there be a sufficient number of trained and efficient clergymen prepared to undertake so solemn, so arduous, and so many-sided an enterprise.

But some portions of the foregoing pages may suggest another thought. What should be a main and manifest outcome of our Centenary year? To what end should our preparations point? What offering should be made by C.M.S. friends throughout the country, not to the Society but to the Lord? Our first thoughts shall not surely be of an offering of gold and silver, but of an offering of men and women, and of such an offering as the Church of England has not yet dreamt, and would look upon now and perhaps even then with astonishment. Might we not aim at calling forth and preparing for that year an offering to the Lord of 500 new missionaries, men and women nearly

equally divided? Perhaps the proposal is visionary; but ought it to be so for that year? It will certainly be visionary if we wait to begin in that year, but not to the same degree if we begin now. We do not look merely for offers of service, but for acceptances; nor only for acceptances, but for men and women prepared to go forth. No, the proposal would not be visionary if our machinery were in order and were put in order without delay; if in addition to the machinery, existing or proposed, the Evangelical clergy, friends of the C.M.S., begin now to go forth and proclaim a *Missionary Crusade*, to proclaim it at all times, in all places, by all means; to proclaim it by their lives, by their words, by their pen; to proclaim it in the house and out of it, with the same enthusiasm in the closet as on the platform, the heart all the while being as the sacred bush, possessed by the holy fire ever burning therein, and whispering, "Not by might, nor by power, but by My Spirit, saith the Lord."

And lastly, there is wanted still, to quote once more the Resolution of the Committee, "a wider and more fervent spirit of prayer for Missions;" not only more missionary prayer-meetings, nor more frequent mention of the missionary cause in ordinary prayer-meetings, nor greater use of the Cycle of Prayer, nor more missionary collects in the Book of Common Prayer, nor in books of family prayers, but besides all these, there is wanted still a more fervent *spirit of prayer* for Missions. And to indicate what that spirit means, we may adapt as an illustration words of St. Augustine: "What is wanted in prayer is not *much speaking*, but what is wanted is *much praying*. To speak much is in praying to ask for what is wanted through a needless quantity of words and forms; to pray much is to knock at Him to Whom we pray through the prolonged and spiritual knocking of the heart. For a business of this kind is for the most part accomplished more effectually by sighs than by sentences, more by weeping than by speaking."

H. PERCY GRUBB.

## THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 573.)

### ASSOCIATIONS AND SERMONS, CHIEFLY IN THE WEST RIDING, 1813.

**W**E shall commence the present sketch in a western county and proceed thence to the north-east, taking note of the Society as it continues to extend itself, in ever varying circumstances, through the awakening parishes of the land. Having to carry out the Master's command according to its own judgment and ecclesiastical position, and coming in contact as it spreads to the right and left with other Christians, working zealously in the same cause according to their own plans, it finds itself occasionally in difficulties it never experienced when its home operations were confined to an office in London, and a seminary in Bucks.

*June 29th, 1813.*—NEWLAND ASSOCIATION. The parish of Newland, in Gloucestershire, included the four chapelries of Clearwell, Redbrook, Bream, Coleford, and lay beyond the Severn, in the Forest of Dean, touching the Wye. The vicar, Mr. Payler Matthew Procter, instituted November 29th, 1803, was a man of singular devotion to his duties, and in a most particular manner laid himself out as a missionary among a neighbouring population of colliers and miners, who, living far remote from any existing church, without a claim, or an acknowledged claim, on any clergyman whatever, lived almost like the Heathen. Taking these outcasts under his special care, Mr. Procter by the greatest exertions got a chapel of their own built and endowed, and this he served himself until the day of his death, enjoying the affection and veneration of his people. He died May 8th, 1822, at the age of fifty-two. The Church Missionary history of Newland commences with the curate, the Rev. Josiah Allport (of Birmingham in after years, and the editor of *Daventry*), who, on June 29th, 1813, wrote that he had procured eight persons, besides himself, as subscribers of not less than one shilling a month, four of these being associated with him as active members, each aiming to procure subscriptions monthly and weekly. He was then on the point of printing a scheme which he had drawn up with rules and an address, to aid in procuring subscriptions. It was printed by July 9th, on which day he dated a letter written on a blank part of it, now preserved in the Society's collection. The scheme is headed "Newland Association," and it is signed by the four friends he mentioned, Mrs. Elizabeth James, Mrs. Anne Hawkins, Mr. H. Glover, Mr. William Stephen, all these along with himself constituting a committee for procuring contributions. Their own subscriptions were to be reckoned from July 1st, 1813. While the paper was in the press two more had joined his committee, besides four guinea subscribers. He was shortly going to preach for the Association. Up to this point Mr. Allport is the centre of activity, and the vicar's name has not appeared. On July 28th Mr. Allport has just printed the sermon he had preached in two different places for the Association with good effect, and is circulating it to increase the interest.

"This afternoon," he writes, "a neighbouring clergyman, the Rev. P. Price, called upon me, to whom a friend had given some of my papers a fortnight ago. I was agreeably surprised by his producing the names of subscribers in two small parishes in Herefordshire which he serves, to the amount of fourteen shillings and sixpence a month."

The Newland Association (he states) is now fully formed—president, the Rev. P. M. Procter, Vicar of Newland; treasurer, Mr. John James; secretary, the Rev. J. Allport. Of the committee, nine in number, one is the Rev. P. Price. Mr. Allport promises to do his best to find pulpits in Gloucestershire; but (he adds) he is almost a stranger in the diocese, situated at the very extremity, and, in a manner, separated by the Forest of Dean.

The Newland Association was formed too late in the year for the Report of 1813, but its first quarter's contributions were announced in the *Missionary Register* for October, 1813. Its first appearance in the Report was in that of 1814, with complete organization, the only



association in Gloucestershire, occupying a space equal to all the rest of the county together. Among the contributions there occurs the very interesting one of 4*l.* 17*s.* 10*d.* from "Thomas Morgan, of the Rev. Mr. Procter's new chapel on the Forest of Dean, being weekly subscriptions by the Foresters."

*July 18th, 1813.*—SHEFFIELD. The first efforts to obtain an entry for the Society into this town are found in a letter of March 29th, 1813, to the Secretary, by the Rev. Matthew Morris Preston, Curate of Little Shelford, near Cambridge, and an intimate friend of Mr. Simeon. At that date the Society had not a single subscriber at Sheffield, nor, in Mr. Preston's opinion, was there any clergyman in the town who would take a leading part in favour of it, while some few might even view it with suspicion. The Vicar was the Rev. Thomas Sutton, and one of the clergy of the parish church was Mr. Preston's own father, so that Mr. Preston was well able to gauge the situation at Sheffield, and he strongly advised that nothing should be attempted until July, when he would be there on a visit, and would see if anything could be done. On June 5th, Mr. Preston had been in correspondence with the Vicar, who thought that an association at present was out of the question, as the people were contributing even beyond their means to a great number of charitable institutions, but he offered his pulpit and a congregational collection. Mr. Preston advised a short address to the Sheffield people on the subject of the Society, signed by the secretary, for circulation in advance, and confidently hoped that at some future time an association might be established, but on no account should the attempt be made without the Vicar's full concurrence.

"You may with the strictest truth address the people of Sheffield as very liberal in proportion to their means. It is not an opulent town, but contains many benevolent establishments. I fear there is not *much* vital religion in the Church. The place abounds with Methodists and Dissenters."

On July 3rd he has planned to leave for Sheffield on the 15th or 16th, to preach there on the 18th, and remain about ten days. He still thinks that an association may be one day established, but that nothing should be pressed just now. Of the sermon of July 18th, which began the Church Missionary history of Sheffield, we have met with no further notice. The collection, after the deduction of expenses, was 46*l.* 2*s.* 6*d.*, which Mr. Sutton remitted on July 19th. There will be more to say when the sermon of 1814 is preached.

*July 7th, 1813.*—LEEDS. The Church Missionary history of this town began in 1804, with the subscriptions of Mr. William Hey, F.R.S., the eminent surgeon so often addressed by Wilberforce, and Mr. Henry Dunderdale. We should have expected to see the name of the Rev. Miles Atkinson, who was minister of St. Paul's from 1793 until his death on February 6th, 1811, and its absence is one of the indications that there must have been important evangelical ground in parts of Yorkshire unoccupied by the Society during the interval between its foundation in 1799, and the starting of the Association system in 1812. In 1811, the Rev. Robert Cox, minister of St. James's, joined, and he was the Society's earliest clerical

friend in Leeds. In the Report of 1813, Mr. Cox stands with Mr. Hey and Mr. Hey junior; with which three appear an equal number from the neighbourhood, all however under Leeds, namely Mr. Thomas Butler of Kirkstall Forge (whose support began in 1802), Mr. Joshua Dixon (probably representing the Mrs. and Miss F. Dixon of New Laiths, who also began in 1802), and Mr. Joseph Fawcett of Knostrop. Mr. Dunderdale was now subscribing at Woodford, in Essex.

Here, then, were the germs of the Leeds Association. On Friday, March 12th, 1813, a party of friends met as a provisional committee to take steps for an Association, which slowly grew from this date. Two of them were certainly Mr. Cox and Mr. Hey, the chief promoters; other two were the Rev. Robert Cholmeley, the new curate of St. Paul's, and Mr. T. S. B. Reade; besides a few others whose names we know not. The outcome of their deliberations was the issuing of an Address, of which a printed copy exists, dated March 20th, 1813, and signed by Mr. Pratt. The hope, however, of its leading to a general meeting, with the concurrence of the Vicar of Leeds, the Rev. Peter Haddon, was not realized, and nothing more was done for three or four months, though Mr. Wilberforce himself sought to obtain the Vicar's countenance.

The course of events brought matters to a point. On Sunday, June 20th, sermons for the Jews' Society (at that time not confined to the Church of England) were preached at Leeds, and such was the interest awakened that many Church people would have at once joined in an Auxiliary Jews' Society but for the objections of others who were engaged to a Church Missionary Association. As if that diversion of interest were not serious enough, Mr. Cox on Saturday afternoon, June 26th, was applied to for his pulpit on behalf of the London Missionary Society, who were about to send down a strong body of advocates, clergymen and dissenters, in August to occupy Leeds and indeed the whole West Riding. The Church Missionary friends saw at once that if their Association was to be at all it must be now, and that very day Mr. Cox and Mr. Hey wrote off to Mr. Pratt that the Churchmen's cause at Leeds, in danger of being swallowed up by the London Missionary Society, could not survive except by active steps instantly taken. The London Society up to then had made much more stir than its competitor, and, in the provinces at least, though not in London, greatly surpassed it in vigour, having no superiors to hamper its action, while the mass of dissenting people were as awake and warm as the bulk of Churchmen were apathetic. The Leeds Committee, waiting above three months apparently for their Vicar, were found napping. Now, however, they woke up in earnest. On June 28th Mr. Hey wrote again, urging the Committee to send able and popular clergymen to make the circuit of the West Riding. The man they would most like to have was Legh Richmond; but anyhow someone, for to ask every clergyman in that part of the country to preach in his own church at the present time would not answer. No man in England was more awake on these matters than Pratt himself. To

Richmond he instantly applied, and Richmond would have gladly consented had he not been engaged for the Jews' Society the whole of August. Basil Woodd was communicated with immediately, but with all his zeal for the Society Mr. Basil Woodd could not at that time make up his mind to an itinerating policy. This was a novelty in the methods of a strictly Church Society, and an old-fashioned Churchman like himself could not all at once reconcile himself to it; so for the moment he positively declined. The Leeds friends, taking the next best step open to them acted for themselves, and that without an hour's delay. On July 3rd, therefore, Mr. Hey wrote that they had called by advertisement a public meeting of the friends of the Church Missionary Society at a tavern in Leeds for Wednesday, July 7th :—

"Our intention is, if we meet with sufficient encouragement, to form an *Auxiliary Society* at Leeds, but to defer entering upon an *Association* for collecting very small subscriptions, as such a measure has been lately adopted for the Bible Society. If our Auxiliary Society can be accomplished, the other may be brought to bear a year or so later."

On Wednesday, July 7th, 1813, then, at the White Horse Inn, the chair being taken by Mr. Henry Hall, the Mayor of Leeds, the Church Missionary supporters came together—alas in scanty numbers. The meeting "was slenderly attended, but the business was not understood," reported Mr. Hey. In such circumstances was formed the Leeds Association—for that title ultimately prevailed. The Mayor accepted the office of president; the treasurer was Mr. William Greenwood; the Rev. James Armitage Rhodes secretary. There is no mention of a committee. A copy of the resolutions, signed by the chairman, was transmitted to London, and afterwards preserved among the Society's documents. It was not a very exhilarating commencement when compared with Bristol proceedings. All was hurried on at the last moment; there were no stirring sermons to usher it in; no Mr. Pratt at the meeting to give the popular exposition; not a single London friend to help it out; Mr. Cox, too, who led the cause in Leeds, was out of health; Mr. Hey, a warm friend, advanced in years; the Vicar unsympathetic; the ground preoccupied by popular men and popular causes. This association, formed too late to appear in the Report of 1813, and first seen in that of 1814, shows a numerous body of subscribers, among whom the name of Rhodes is prominent. It had become both a penny association and (in Mr. Hey's sense) an auxiliary society for annual guineas.

The first man to set the Leeds Association, after this rather lame beginning, properly on its feet, was Mr. Basil Woodd, who upon further reflection came to see that the itinerating method was after all the right one, and the very man to initiate the experiment for the Church Missionary Society was no other than himself. To have left itineration to other Societies would have been indeed a grand mistake, and of all the strictly Church Societies the Church Missionary Society was the very first to adopt it. Nor could there have been a better man to break ground than Basil Woodd. Legh Richmond was an admirable one to come second, and his great year was 1814; but for

opening the campaign Basil Woodd was undoubtedly his superior; a metropolitan preacher of great success, familiar with committees, and intimate with the Society's measures and men, which Richmond, a rural rector, could not possibly be. All in the counties who read the Reports knew what an ally the Society had in Bentinck Chapel, and what a body of earnest and influential London Churchmen thronged it. No available advocate could therefore so effectively introduce the Society among distant Churchfolk or interest fastidious vicars and squires, who up to that time knew nothing about it but by hearsay. In short, none but the Secretary could have gone with such authority; and as it turned out none could have performed this difficult itineration with more efficiency or returned from it with more delight than Basil Woodd. His commission opened at Leeds, he and his lady, travelling by chaise, being received by Mr. Cox at Knostrop. The great parish church was shut to him, nor was Holy Trinity available; but the other three out of the five churches which Leeds then had were at his disposal—not small ones either, nor without influential congregations, one of them having been built up by Miles Atkinson. The High-church type of Churchman was the one that largely, perhaps predominantly, prevailed at Leeds, another circumstance which made Basil Woodd so suitable as a pioneer, he being on a friendly footing with the S.P.C.K., which published many of his popular booklets. It was on Sunday, July 25th, that his Leeds sermons came off; in the morning at St. Paul's (formerly Miles Atkinson's, then Miles Jackson's); in the afternoon at St. John's (Mr. Cookson's); in the evening at St. James's (Mr. Cox's). The first two churches had the most affluent congregations, and St. John's was crammed. The congregation at St. James's, usually a large one, was thinned by heavy rains and violent thunderstorms. On Wednesday, the 28th, Mr. Woodd addressed about one hundred and fifty ladies and gentlemen in the Music Hall, fully expounding the object, principles, and plan of the Society. That same evening he preached at Horsforth, on the 29th at Armley, on the 30th at Hunslet, places in the neighbourhood. His report to London was that the people were favourably disposed, and his hope was that by means of associations and sermons Yorkshire would yield the Society 1000*l.* a year. At Leeds itself he thought things had a promising appearance, and the annual proceeds of the association likely to reach 200*l.* We have interrupted the strict sequence of dates, and we shall continue to do the same for another week, in order to follow, for a particular purpose, some of Mr. Woodd's movements in the West Riding.

*Sunday, August 1st.*—BRADFORD. The Church Missionary history of this town, the pulpit of which was on this day thrice opened to Mr. Woodd, beginning somewhat late, includes a particular mention of the Vicar, the Rev. John Crosse, a man much out of the common in several ways. In academical attainments he was a ripe scholar of Oxford, in his profession a well-read divine, in society a very polished gentleman, in religious views disposed, like Basil Woodd himself, towards the Arminian plan on some points; a preacher of such power and acceptance that three galleries were successively erected to hold

his increasing congregations ; a vigorous and an indefatigable pastor, a character he had not ceased to deserve even now that total blindness had overtaken him, and required, of course, the assistance of efficient curates. Through the Crosse Scholarship, founded from his bequests in 1816, his name is to this day a familiar one in the circles of Hebrew learning at Cambridge. Vicar of Bradford from 1784, a date at which he was far from being a stranger to evangelical doctrine, Mr. Crosse somehow remained unconnected with the Church Missionary Society down to 1812, affording another instance, in addition to that of Miles Atkinson of Leeds, of the evangelical clergy in the north being unreached by the Society before Association days. It was still, however, before Association days apparently, or on the very edge of them, that the following incident occurred, which we have on the authority of his curate, who was personally cognizant of it. All he lets us know of the date is that it was a day in 1812. Now it must have been past the middle of that year, since neither the vicar nor the curate appears as a contributor in the Report of 1812—or in any Report of earlier years. There is no reason, however, why it might not have been in one of the autumnal months of 1812, and so just about the time when the Bristolian friends of the Society, in September and October, began to plan their Association. The unusual interest of the Report of 1812, when it appeared, dealing with the missionary prospects of the East, would fully account for the incident, which was as follows. Mr. Crosse, having met a number of gentlemen in the vestry on some parochial matters, after business was over addressed the company on the subject of the Church Missionary Society. All listened attentively as he spoke, but at the end not one word of approbation followed, and the meeting separated. Much disappointed at this apathy, he remarked to his curate as they walked back to the vicarage, with a heavy sigh :—

“ Well, sir, if we cannot do what we wish, we must do what we can ; we must pray God to incline our hearts to favour this good Society. Yes, sir, we must pray for it. Good afternoon, sir.”

Yet the tender-hearted vicar could not fairly have wondered at the reticence of these gentlemen, who had not been summoned to consider that subject, had not had the benefit of his previous example on it, and must have been then as new to it as he had before been himself ; and who shall say that even then he put the matter before them with sufficient directness ? Any way it was something that they offered no opposition ; and as to himself, it is clear that this blind pastor was in his affliction gentle and diffident among his flock, without any trace of a pushing and impatient spirit. What he did next also was clearly right, and in time brought its reward. Arriving at the vicarage he went to his little room, and did not make his appearance again that day. The curate, who resided with him, went to his own room too, and both commended the great cause to the Hearer of prayer. Some time afterwards, in the same year, the curate in his Sunday morning sermon took a favourable opportunity of introducing the claims of the Society ; and in the afternoon Mr. Crosse followed it up by a strong appeal. Afterwards the curate called on a few people and collected

some small sums, which amounted by-and-by to 8*l.*, and a missionary spirit was kindled. This sum must have been the bulk of the 11*l.* 9*s.* acknowledged in the Report of 1813, from seventeen contributors, who are there called the "Bradford Association," which title here can mean only that they had become subscribers, since they are a mere alphabetical list, without a trace of organization. Seven of the number were clergy—namely, Mr. Crosse the vicar; Mr. Charles Hardy (brother of the Mr. Hardy presently to be mentioned) and Mr. William Morgan, curate and assistant curate; Mr. J. Barmby and Mr. P. Watman, headmaster and under-master of the Grammar School; Mr. R. Powell, perpetual curate of Wibsey, belonging to the parish of Bradford; and Mr. S. Redhead, perpetual curate of Horton, two miles south-west of Bradford, and within the parish. The lay contributors were Mr. John Hardy (whose son, Gathorne Hardy, became Viscount Cranbrook), Recorder of Leeds, but residing at the Manor House, Bradford; Mr. Fennell, of Woodhouse Grove; Mr. Rand, Mr. J. Jarratt, Mr. Hartley, Mr. Mawson, Mr. Oliver, Mr. Outhwaite, Mrs. Rich, Mrs. Thompson. Not one of these names appeared in 1812. They represent the fruit of the prayer and the two sermons of the vicar and his curate; and that was the state of things in regard to the Church Missionary Society when Mr. Basil Woodd, coming from Leeds, preached in Bradford Church on August 1st the three sermons which produced 75*l.* On August 3rd he took measures for forming a Bradford Association. When he retired, on the fourth, to stir up other places, his voice kept echoing back from the towns and villages of Yorkshire, and ultimately on October 11th, at a meeting in Bradford, the vicar presiding, an association was formed.

On August 2nd, Mr. Basil Woodd preached at Bramley, four miles from Leeds, on the 4th at Huddersfield, on the 5th at Birstall, on the 6th at Chapel Allerton, six miles from Leeds, on the 8th at Wakefield. For weeks longer he extended the circle of his exertions, creating far and wide in Yorkshire an interest for the Society that was never afterwards extinguished, and one that was especially intensified in the following year by Legh Richmond; proclaiming the fact so extremely welcome, when known, to many an earnest Churchman, but often in those days not known at all, that there were among their fellow-members Christian men really astir in this interesting work, willing to take their full share in it; proving that all the energy, spiritual plans, popular eloquence, of the day in behalf of Missions to the Heathen were not to be found everywhere *except* in the Church of England. We will not follow Basil Woodd further at present, as it has been our special design to show his movements late in July and early in August, before and at the time when the London Missionary Society's active and able advocates were either planning or reaping their West Riding harvest. It needs not to repeat what has been already placed by us beyond dispute, that Mr. Pratt and his colleagues never begrudged that Society one grain of its legitimate gleanings, and had there been no Churchman's Missionary Society, neither Pratt, nor Woodd, nor Hey, nor Cox, would have lifted a finger against

Churchmen contributing to a dissenting missionary organization; nay, they would have contributed themselves. All they meant by their competition at this time in the West Riding was to let their brother Churchmen in those distant parts know that there *was* a Society of their own fellow-members on foot for the same noble cause. Let Churchmen first support their own enterprise, and after that give what they could spare for the encouragement of others if they thought good. This was the main anxiety of the Leeds friends at the end of June and beginning of July, and their zealous action had its reward in the West Riding visit of Basil Woodd.

## EN ROUTE TO UGANDA.

LETTER FROM BISHOP TUCKER.

*Taro, July 23rd, 1895.*



MY telegram announcing the fact of our departure from the coast will have reached you in due course. I now propose to give you a few details which may possibly be of interest to the multitudes of friends at home who are following the progress of the Uganda party, not only with sympathy, but also with earnest prayer.

That so large a party should have arrived at Frere Town after a six weeks' journey by the Cape in (as they themselves described it) perfect health is indeed a matter for great thankfulness and praise to God. The result fully justifies the experiment. Not only were the members of the party benefited by the voyage, which was one of extraordinary calmness, but the friends at the Cape were, I understand, greatly stimulated in their increasing interest in the evangelization of this great continent of Africa. The Metropolitan and the Assistant Bishop both gave a forcible and practical expression of their sympathy and interest. I am sure that the visit of the Uganda party to the Cape will result in increased blessing to the work of the southern Church.

The week spent at Frere Town previous to starting was, as may be supposed, a very busy time. Loads had to be overhauled, and in many cases to be rearranged for convenience of carriage. Stores of fresh provisions had also to be laid in and packed preparatory for the journey. At length all was ready. On Monday, July 15th, the whole Mission party at the coast joined together in a solemn service of Communion. All, I think, realized the fact that a crisis had come in the history of the Mission; and that as a new departure is being taken with respect to the opening-up of work for ladies in Uganda, so it was needful that it should be solemnly entered upon in the spirit of prayer and self-consecration. How much, humanly speaking, depends upon the issue of this journey now commenced! We know not whereunto this thing may grow. May nothing be done by any one of us to mar or mutilate the success which to most of us out here seems likely to crown this venture of faith! For many months past how much prayer has been offered up on this behalf! May we not say that the whole effort has been steeped in prayer? God is faithful, however faithless we may prove. And as there has been a true dedication of our work and ourselves to Him and His blessed service, so we may trustfully look forward to an issue such as will bring glory to His Name in the salvation of immortal souls.

Early on Tuesday morning all were astir. The baggage required for im-

mediate use was hastily arranged and taken down to the shore and packed on board the dhow which was to take it to the Rabai landing-place, from whence the real start was to be made. At 8.30 the whole party assembled on the shore—that shore which is to many of us a very hallowed spot. Here our feet first tread the soil of Africa. Here the heralds of the Cross are speeded forth on their way to Uganda, or Usagara, or Taveta, or Jilore, as the case may be. Here we say good-bye to those who through failure of health or other causes are not permitted to continue their labours in our midst. A sacred spot indeed it is. One's own thoughts could not but go back to that time, five years ago, when the first party we were permitted to lead to Uganda started on its way. The names of Dermott, Dunn, Hunt, and others of that noble band of Christian heroes who have laid themselves down to die for the cause of Africa rise in one's memory. Then there is the thought of that yet larger party which from this spot started some three years ago for the same goal—Uganda. How fully were we kept and how wonderfully were we blessed in our journeying! And now there is, through God's goodness, a yet larger party to start on its way, and in that party five ladies to take up the work amongst the women of Uganda. One's heart was almost too full for utterance as the whole assemblage joined together in earnest and solemn prayer, committing the whole undertaking to Him who alone is able to carry it to a successful conclusion. And so the time came for us to say good-bye to those who had been so helpful to us in our preparations and so sympathetic in our intercourse. Three boats carried the members of the missionary party, and the dhow the baggage and our cooks and tent-boys. At 9.30, in the midst of cheers and good-byes shouted by the crowd on the shore, we started on our journey of 800 miles. At noon the landing-place was reached, and an hour and a half later saw us welcomed by our Rabai friends. It was indeed an invasion of the quietude of Rabai. We were thirteen in number. The six Rabai workers made up a total of nineteen.

Through unavoidable causes a delay of three days at Rabai was found to be necessary. This was utilized in perfecting the arrangements for carrying the ladies. Dr. Baxter's plan was to use light wicker-work armchairs, to each of which were fixed two long bamboos, and an awning. Nothing could be easier or more luxurious in the way of travelling. Shoulder-straps were fixed to the bamboos, which are held in the carriers' hands. The pressure upon the shoulders is thus greatly relieved. Nothing could possibly exceed the patience of the doctor in making these arrangements.

During our stay at Rabai we were a good deal startled by the arrival on Wednesday morning of the Acting-Administrator and sixty soldiers. The Consul-General, who was at Takungu, watching the military operations against Aziz, who is in rebellion against the administration, had telegraphed to say that the rebels were in retreat, and might pass near Rabai. If the numbers were few an attack was to be made. If a strong body of men was found to be in retreat, then they should be allowed to pass. The latter supposition was found to be the case. The rebels were therefore allowed to go on their way to Gazi, in the south of Duruma, where their combined forces are to be attacked, I understand, by the Admiral.

On Saturday, July 20th, at about eleven o'clock the Consul-General, accompanied by Admiral Rawson and his flag-lieutenant, arrived at Rabai in order to see for themselves the resources of the place, and to take such steps as they deemed advisable for blocking the roads against the enemy, who it was ascertained was only three hours away. The greeting accorded to the Consul-General by the people of Rabai was a very warm one, and I think was duly appreciated by the visitors. At one o'clock they left us, and Rabai



resumed its normal aspect of quiet repose. At three o'clock the ladies of the missionary party started on their donkeys for Mwache, the first camp on the road, some two hours away. The men had gone on ahead in order to see to the getting up of the tents and the general arrangements of the camp. I had stayed behind to welcome the Consul-General and the Admiral to Rabai. At 5 p.m. the porters, baggage, and the whole Mission party were assembled at Mwache. Mr. Smith, who is in charge at Rabai, and to whose exertions we owe a good deal in perfecting our final arrangements, accompanied us and spent the night in our camp. Early the next morning we were all astir and preparations made for an immediate advance. In our camp is a small menagerie. We have four camels, three cows, and an equal number of calves, two young oxen for killing, twenty-three goats and sheep, who have a similar fate before them, and twenty-six donkeys. The number of men carrying loads and looking after the details of the camp is about 500. The number of Europeans, including Mr. Murve, the agent of Messrs. Bousthead and Ridley, who have made, under my direction, the arrangements for the caravan, is fourteen. This is, I suppose, the largest number of Europeans that has ever travelled up-country from Mombasa. The health of the whole party at present, I am thankful to say, is perfect.

On our way from Mwache to Majiya Chumvi, our second camp, we crossed the path of the rebel Aziz. It was an entirely new one. He is evidently making his way by short cuts to Gazi, the residence of his uncle Mbaruk. Happily we did not come in contact with his force or there might possibly have been fighting, as the Administrator ordered an officer and sixty soldiers to act as our escort as far as Samburu, which place we reached yesterday, and where our escort left us. We are now at Taro, making final arrangements for crossing the waterless plain. We have 100 men with us carrying kerosine-oil tins. These will be filled with water and carried forward for the use of our porters, who will then be able to reach Teita, I hope, without difficulty or extraordinary distress. The weather, I may add, is delightful—the heat by no means excessive. All are in good health and spirits.

*July 25th, 1895.*

We arrived at Maungu this morning at 8.30, having left our camping-ground in the midst of the Taro plain at 3.30 a.m. The early start was necessitated by the fact that a caravan, consisting of about thirty camels, passed us last evening as we were in camp, on their way to this place. Camels consume large quantities of water, and we feared lest they might drink it all before our arrival. We therefore determined to make an early start and, if possible, forestall. This we did, and to our great satisfaction passed the sleeping camels about two hours after leaving camp. Our journey across the dreaded Taro plain was by no means a difficult one. It has been rendered comparatively easy by the Mackinnon road, which has superseded the old winding path. The ascent to the old Maungu camp, which in the old days broke down many and many a porter, is now by the new road rendered unnecessary. If the new administration would only spend a little money in providing a supply of water midway between Taro and Maungu, an untold blessing would be conferred upon the thousands of porters who now annually cross the plain. To my mind it should be one of the first works undertaken by the Government.

*The River Voy, Saturday, July 27th, 1895.*

We have now, through the good hand of God upon us, reached the River Voy, which is something like 100 miles from the coast. The whole party are in perfect health, and indeed seem to be improving in their powers of loco-

tion. The ladies generally walk for an hour or two after leaving camp in the cool of the morning. Then a donkey is sometimes mounted and ridden into camp, or exchanged for an armchair, as the case may be. Thus even a long march is got over without much fatigue. We are now nearly 2000 feet above sea-level, and find the air decidedly more bracing than at the coast. Dr. Rattray has generally his hands full with the number of porters who daily, after the journey is over, besiege his tent for medicine. The cases are generally surgical, requiring a considerable amount of bandaging, &c. Both Miss Pilgrim and Miss Thomsett are very active and skilful in the assistance they render the doctor. This work among the porters is greatly appreciated, not only by the patients themselves, but also, their fellow-porters who watch the operators. "See how they love their porters," was a remark made in my hearing the other evening. Surely no caravan of porters that ever went up-country was so well looked after as this. One effect, I think, is that we have had extraordinarily few deserters, and these, I think, only professional, that is to say, men who make it the business of their life to write their names down for a journey, and after receiving a three months' advance of wages, take the first opportunity of running away.

*Ndi, July 28th, 1895.*

This letter will be left here for the down-country mail to take to the coast. I must therefore bring it to a close. I do so with much thankfulness and praise to God for all His many mercies and blessings to us on the road. The ladies will, I hope, send you some account of the journey from their standpoint. If they speak of suffering or hardship I shall be greatly surprised. They seem really to enjoy the journey. Certainly it would be hard to pick out five ladies better fitted for the mission they have undertaken, and I cannot help saying how thankful I am that such a wise choice has been made. Everything is working satisfactorily, and all are in perfect health. We are now about 115 miles from the coast, and some 2500 feet above sea-level. The scenery is lovely in the extreme. Behind our camp the mountains rise up precipitously to an elevation of over 6000 feet. Before us stretches a vast plain, which in the extreme distance melts into sky, so that it is difficult to trace any horizon. We have seen nothing of the Wa-Teita, the people of the country. They live on the mountain-tops, and are seldom seen in the low lands unless going to the coast. I hope to take every opportunity of sending letters to the coast, so that you may learn of the progress and, I trust, the safety of the party as frequently as possible. May God be with you!

#### THE MASSACRE OF KU-CHENG MISSIONARIES.



NDER Editorial Notes will be found a brief summary of the contents of the despatches which reached us from Fuh-Kien on September 14th. We give here:—(1) A statement by the Rev. H. S. Phillips, of Kien-yang (the farthest up-country station in the Fuh-Kien Mission), who was on a visit to the Ku-cheng missionaries at the time of the massacre and had been sharing with them at the hill sanatorium of Hwa-sang the enjoyment of a "Keswick week." Lodging in a native house a few minutes' distance from the mission-house he was not molested by the Vegetarians, and thus for a fourth time he was preserved from imminent danger at the hands of Chinese mobs. His statement was written at Chui-kau (the nearest point on the River Min to Ku-cheng) two days after the murders, and was communicated to the local representatives of the press. (2) So also was Dr. J. J. Gregory's state-

ment, which gives particulars of the wounds inflicted on each member of the party. We quote only the part of his statement which relates to those who were killed. Dr. Gregory is a missionary of the American Methodist Mission at Ku-cheng, at which city he was at the time of the attack. He reached Hwa-sang, twelve miles distant, at 8 p.m. on August 1st. (3) The story told by Kathleen Stewart, one of the surviving children of the Rev. and Mrs. R. W. Stewart, as stated in the *Hong Kong Weekly Press*. (4) Letter from Archdeacon Wolfe, the senior missionary of the Society's Fuh-Kien staff. (5) Extract from letter of the Rev. W. Banister giving an account of the conveying of the bodies to the coast and their interment at Fuh-chow. (6) Letter from Bishop Burdon to the Governor of Hong Kong. To these we add (7) a report taken from the *Melbourne Argus* of a sermon preached by Bishop Goe at a memorial service held in Melbourne Cathedral.

#### DESPATCHES FROM CHINA.

##### *Statement of the Rev. H. S. Phillips.*

*On board boat from Chui-kau,*

*August 3rd, 1895.*

About 6.30 a.m. on August 1st, hearing shouts from the direction of the Stewarts' house (I was sleeping in a house five minutes' walk off, though spending most of the day with the Stewarts), I went out, and at first thought it was simply a number of children playing, but I soon was convinced that the voices were those of excited men, and started off for the house. I was soon met by a Native who almost pulled me back, shouting that the Vegetarians had come. I said that I must go on, and soon got in sight of the house, and could see a number of men, say forty or fifty, carrying off loads of plunder. One man seemed to be the leader, carrying a small red flag. I could see nothing of any Europeans, and as this was in full view of the rioters, I crept up the hill in the brushwood and got behind two trees, from twenty to thirty yards from the house. Here I could see everything, and appeared not to be seen at all; as I could still see no foreigners, I concluded they had escaped, and, as to go down was certain death, I thought it better to wait where I was. After a minute or two the retreat horn was sounded, and the Vegetarians began to leave, but before they did so they set fire to the houses; ten minutes after this every Vegetarian had gone. I came down and looked about the front of the house, but could see nothing of any one, though

I feared something dreadful had happened, as I heard the Vegetarians, as they left, saying repeatedly, "*Now all the foreigners are killed.*" I just then met one of the servants, who told me that the children were in the house in which Miss Hartford of the American Mission was staying. I found Mr. Stewart's eldest daughter, Mildred, here with a serious wound on one knee and another severe cut. When I had washed these and put what old calico we had to staunch the bleeding, I turned to Herbert, Mr. Stewart's son, who was fearfully hacked almost everywhere. Then Miss Codrington\* sent me a message that she, too, was in the house. I found her in a fearful condition, but with cold water and rags we managed to staunch the bleeding. She begged me not to wait, as she thought Miss Topsy Saunders was still alive. I then rushed up to the back of the house, and found the bodies of Miss T. Saunders, Miss Stewart, Miss Gordon, and Miss Marshall; the latter was awfully cut, but beyond wounds given in the struggle, the bodies were not mutilated. Then later I found Miss H. Newcombe's body at the foot of a hill in front of the house, where it had evidently been thrown. As then I could see no traces of Mr. and Mrs. Stewart, Miss N. Saunders, and Lena the nurse, we hoped some had escaped, and I returned to the house where the children (four Stewarts) and Miss Codrington were. Presently Miss Hartford arrived; she had received a nasty

\* [We learn from a private letter that Miss Codrington, after the Vegetarians left, arose from the position where she lay under the body of Miss Marshall and succeeded in reaching Miss Hartford's house.—ED.]

cut under one ear, but had been saved from death by a Native Christian.

I learned later from Miss Codrington that the five ladies of the Zenana Missionary Society, who lived in the lower of the two houses which formed the Ku-cheng sanatorium, after a futile effort to escape, got out at the back, and were immediately surrounded by Vegetarians. At first they said they intended to bind them and carry them away, and [the ladies] begged, as this was the intention, they might be allowed their umbrellas; but this was instantly refused. Some even of the Vegetarians seemed touched with their pleading for life. An old Hwa-sang man alone of the Natives who did not take part, begged that their lives might be saved. Some of the Vegetarians were inclined to spare them, but were ordered by their leader to carry out their orders. Had they been able to escape into the brushwood around, there seems little doubt they might have been saved. The great misfortune was that

only two were dressed. Mr. and Mrs. Stewart, I learned from Kathleen Stewart, were not dressed. Lena, the nurse, died protecting the baby, whom Kathleen managed to carry out of the house, though not before her (the baby's) eye had been injured. Miss Nelly Saunders, Kathleen told me, was also knocked down at the nursery door, going to help the children, and as we afterwards found the remains of a burnt body there, we had little doubt it was hers. For a long time we thought that at least Mr. and Mrs. Stewart had escaped, but later I found their bodies, or rather ashes, in what had been their bedroom. The Hwa-sang people seemed to have no hand in the affair, though doubtless four or five Vegetarian families there were concerned. The Natives say the Vegetarian band came from the east road (of Ku-cheng city), many from Aniong and Ahdieng-bang, within thirty or forty li of Ku-cheng. The Ku-cheng former magistrate, Wang, came up in the evening.

*Extract from Statement of Dr. J. J. Gregory,*

Of those who were killed outright, Mr. and Mrs. Stewart, Miss Nelly Saunders, and Lena an Irish nurse, were almost incinerated in one of the burned houses. They were, however, all murdered before the house was burned, as is proved by eye-witnesses and as would be a natural deduction, since they would have otherwise endeavoured to escape from a burning house which was only a single-floor building. Miss Hattie Newcombe was cut on the left cheek and left hand, probably with a spear, and was then thrown over a steep embankment, where we found the body. Miss Marshall's throat was frightfully cut and a deep wound made on her left wrist. On Miss Stewart I failed to find any serious wound of person and am inclined to think she died from shock largely. This opinion is confirmed by Miss Codrington's report. Miss Gordon received a deep spear-wound in the face, another in the neck, and one on the side of her head. Miss Topsy Saunders' death was caused by a spear-wound in the right orbit, the weapon entering the brain. Apparently no *post mortem* mutilation was attempted on any of the bodies.

This massacre was done by members of a secret society, known as Vegetarians, who have been giving

some trouble, alike to Christians and Heathen, during the past year in and around Ku-cheng. From various reports of those who saw the attack, I believe there were about eighty men, armed with spears and swords, and seemed strongly organized and under one leader. No one in or near Ku-cheng or Hwa-sang knew of the intended attack, and it was as sudden as it was terrible. The entire time consumed did not exceed thirty minutes.

Miss Codrington tells me they asked to be allowed to live, and said their property was unimportant; that some of the murderers were inclined to listen to their prayers, but that the leader, who carried a red flag, waved this and shouted, "You know your orders; kill outright."

When the massacre was over Mr. Phillips and I placed all the remains in coffins, and after much effort we succeeded in getting the district magistrate to order the coffins to be carried to Chui-kan, and secured chairs for those alive. We left Hwa-sang at 3 p.m. on August 2nd for Chui-kan and travelled all night, arriving at the latter place at 8.30 a.m. on the 3rd, the saddest and most terrible procession ever formed in China.

The magistrate, led by our orders,

sealed four boats for us at Chui-kau. We left there for Fuh-chow at 3 p.m. on the 3rd. On the morning of the 4th we met a steam-launch taking the Sub-Prefect up to Chui-kau. We boarded this, and insisted upon the launch towing our boats with the wounded to Fuh-chow. Soon after this we met Mr. Hixson, U.S. Marshal, Archdeacon

Wolfe, and the Rev. Mr. Banister, with a launch bringing supplies. These we welcomed with joy, and arrived in Fuh-chow at 12.30 p.m. on this day.

As to the cause of this unheard-of savage and cruel act, I cannot form a good opinion, but believe the actors must have been hirelings.

*From the "Hong Kong Weekly Press."*

The story told by Kathleen Stewart, one of the surviving children of the missionary Mr. Stewart, is to the effect that on August 1st, this being the birthday of her brother Herbert, she and the two elder children went out early to the hills to gather flowers. Hearing horns and drums, they ran to see the procession, as they supposed it to be, and met the crowd. One man seized Kathleen by the hair and beat her. The others ran away screaming. Kathleen got away and ran home. She saw her father enter her mother's room. This was the last seen of either of

them. Kathleen hid under the bed; Mildred, unable to do so, lay upon the bed, and was attacked and wounded in the knee. Kathleen was not discovered. She heard a rushing sound, and found the house was burning; dragged Mildred out and went to the nursery; pulled the baby from under the body of the dead nurse, and carried out in safety, one by one, her two wounded brothers. Taking the four children one at a time, she started for Miss Hartford's. Halfway she met a Native, and inducing him, after some trouble, to help, they reached the house.

*Letter from the Ven. Archdeacon Wolfe.*

*Fuh-chow, Aug. 7th, 1895.*

The sad and terrible news which I wired to you on Saturday last, and which was rendered still more terrible and melancholy by the further account which I wired to you on Sunday, has overwhelmed us with grief, and has thrown a dark cloud of gloom and mourning over the entire Mission. The facts of this terrible tragedy are all printed and published and have moved the foreign communities all over China to a degree which I have never witnessed before. It is a dreadful disaster which has befallen us, but we do not for one moment doubt the love and the goodness or the wisdom of our faithful God and Father in permitting the calamity to fall upon us. We believe there is some wise purpose behind this affliction. We believe that it will be overruled for good to the Mission, and we can say from our very hearts, "Though He slay, yet will I trust in Him." Our only fear is that this horrid event will discourage our friends in England and result in their keeping back any helpers who might be coming to this Mission. Oh, I do pray God that this may not be the result of this mournful event! Surely God's children have faith to believe that God can and will overrule even this terrible disaster for the

greater good to His own blessed cause in which we are engaged, and in which His dear servants, our beloved martyred fellow-workers, laid down their precious lives! Surely, surely our faith is robust enough to trust God in this matter, and with the saints of old, not only to say, but also to believe, that "the blood of the martyrs is the seed of the Church." I will not, I cannot believe that a single worker will be kept back or detained for a single day from this Mission, on account of what has happened to us, but rather will I believe that many more will be found to rise up and come forth into this harvest-field, and be "baptized for the dead." This Mission never wanted as it does now earnest and devoted men and women full of love for Christ and His cause, with intense sympathy for the poor, ignorant and spiritually blind Chinese, to work for Christ in this Fuh-Kien Mission, and grasp the banner which has fallen from the hands of the dead, and carry it up and onwards to glorious victory.

The melancholy news of five of our sisters and fellow-workers killed, was communicated to me by a letter from Brother Phillips on the night of the 2nd inst. The horrid massacre took place on the previous morning (1st inst.) about daylight, and before all the

ladies had time to dress. Mr. Stewart, it is supposed, was murdered while in bed. Mrs. Stewart, their servant reports, had just got up, and at the door of her bedroom was knocked down with a stroke of the murderer's sword. On receiving the dreadful news Mr. Banister and myself at once made preparations to proceed to Ku-cheng, first, of course, informing H.M. Consul of what had happened. Through the kindness of the American Consul, who secured for us a small launch belonging to the Government, we, accompanied by the U.S. Marshal, who was also on his way to Ku-cheng to look after the American lady who was reported to have been wounded, steamed up the Min river all night, and about twelve o'clock on Sunday (4th inst.) we met the boats coming to Fuh-chow with the wounded, viz. Miss Codrington and the four children of Mr. and Mrs. Stewart, and Miss Hartford, escorted by Mr. Phillips, C.M.S., and Dr. Gregory of the American Episcopal Methodist Mission. We had not up to this heard any further news beyond what we had conveyed to us on Friday night through Mr. Phillips' letter. But what was our horror now to learn that not five, but ten, were cruelly murdered, including Mr. and Mrs. Stewart and their dear little boy Herbert, who died on the way down from the terrible wounds which he had received the previous morning. On hearing this dreadful news, poor, weak nature gave way, and we wept aloud. We accompanied the wounded back to Fuh-chow and got them comfortably into the community hospital, where they are carefully and lovingly attended to.

The same evening Mr. Banister, accompanied by the English interpreter from H.M. Consulate, went on towards Chui-kau in a launch to meet the bodies sent down in coffins by the magistrate at Ku-cheng. The following day (Monday) they arrived at Fuh-chow, and were buried on Tuesday morning at 5.30 in the English cemetery, in the presence of the foreign community at this port. On the evening of the same day a meeting of the entire community took place in the club to express their indignation at the cowardly murder of English ladies and children, and their sympathy with the friends and relatives of the murdered missionaries. At this meeting a strong

resolution was passed and was forwarded to Lord Salisbury at the Foreign Office.

With reference to the immediate cause of this sudden attack on the missionary party I cannot as yet discover it. There has been no attempt of late in the Ku-cheng district to interfere with the Christians, and not a word, as far as we can learn, said of late which would indicate that this awful storm was about to burst upon us. It came like a thunderclap in a serene sky. We were all utterly unprepared for it, and none more so than those dear martyrs who were slain. In fact, it was supposed that all the troubles in Ku-cheng, as far as the Mission was concerned, had come to an end, and all were looking forward to the peaceful and prosperous season of work that lay before them at Ku-cheng. It was only a day or two before this terrible tragedy had taken place that Mr. Stewart had remarked to Brother Phillips that all trouble now from the Vegetarians had ceased towards the Christians. Even now this attack was confined altogether to the foreign Mission party; none of the churches scattered all over the district have been touched; the houses of the Mission in Ku-cheng city have not been disturbed; neither the converts nor their houses have been molested, though these are scattered all over the villages, and their existence was well known to the Vegetarians. Hitherto in ordinary persecutions it was the converts and the churches that were attacked, torn down, and burned. On this present occasion all these are left untouched. It is only the foreign element that has suffered. On the night of July 31st, about one hundred, more or less, of these Vegetarians crept up the mountain secretly to Hwa-sang, and about daybreak surrounded the little cottages where the Mission party were peacefully resting during the intense heat in the plain, unconscious of the approach of danger, when suddenly the storm burst upon them, and they were murdered in cold blood. They had been keeping what they called the Keswick week, and had only just ended this week of prayer and study of God's Word, when they were called suddenly and unexpectedly to wear the martyrs' crown of glory. In their case there was no lingering pain, no weary hours of waiting, but an instantaneous trans-

fer from earth to heaven.. Miss Codrington, who had gone through it all and was left for dead under the bleeding body of dear Elsie Marshall, told me when I saw her, wounded as she was, in the boat, that none of them had suffered pain; in a few minutes they were released from this life and entered into the rest of heaven. We mourn, but we rejoice also that they are all safely housed in the glory yonder, "for ever with their Lord"; and we believe that through their blood, which has moistened the soil of Fuh-Kien, shall grow up a noble army from amongst the Chinese of Ku-cheng of noble Christian men and women who themselves shall be ready, if need be, to lay down their lives and shed their blood in the same blessed and glorious cause. These ten martyrs are now lying in their peaceful graves almost beneath my study window. Oh, may the sight of them and thought of them inspire my life with more earnestness and devotedness daily in the blessed cause for which they died!

I said above that I could not discover any immediate cause for the perpetration of this horrible attack on our missionary party at Ku-cheng. It is reported, however, by some that on account of some trouble which the local mandarin had from these Vegetarians he had asked the Viceroy for some troops to enable him to cope with their lawlessness. The Viceroy sent up to Ku-cheng a most inadequate number of soldiers to deal with these Vegetarians, and therefore could do nothing to bring them to justice. The advent of soldiers from Fuh-chow irritated the Vegetarians, who at once came to the conclusion that these soldiers were sent up at the request of Mr. Stewart, and they then decided to exterminate the foreigners, and afterwards to defy the Chinese troops.

*Extract from Letter of the Rev. W. Banister.*

*Fuh-chow, Aug. 8th, 1895.*

I had requested the Consul to send Mr. Oitzipion, the interpreter, from the Consulate with me to receive the bodies. We started up river again at 5 p.m., and went on to meet the bodies.

We anchored at 11 p.m. in a narrow part of the river, where we could question all the boats coming down the river. At 3 a.m. we started again, having heard that the bodies were some twenty miles away. Shortly after

This is reported as the immediate cause of the massacre of our friends at Hwa-sang, but I cannot vouch for its accuracy.

To-day we have tidings that the very soldiers who were sent to guard the Mission property at Ku-cheng have actually broken open the house of the late Rev. R. W. Stewart, and opened all his trunks and boxes, &c., and plundered them of whatever valuables they contained. This shows what we have long since been convinced of, viz., that no confidence or reliance can be placed in either Chinese soldiers or officials in any matter in which the lives or the property of foreigners are concerned.

I trust now that the time has at length arrived when the British Government will take some decisive steps for the protection of British subjects in this country. There can be very little doubt but that in the present case the high authorities in this province are greatly to blame, and should be held responsible for this cruel massacre. They have been informed over and over again of the danger arising from the lawlessness of this Vegetarian Society, and have been urgently requested by H.M. Consuls to take energetic steps, especially for the protection of British subjects. But all in vain. They refuse to take any effective measure to secure this object, and on this occasion they have not shown the slightest regret by any outward and visible sign that they are sorry for this great crime which has stirred to the depths the hearts of all British subjects in China. It is not for me as a missionary to suggest what should be done, but I do hope and trust that not a cent of blood-money will be accepted for this deplorable murder of an English man, women, and children.

8 a.m. we met a native boat coming down, having on board Mr. Li Tai Oug, the head of the evangelistic band in Ku-cheng, who had been in charge of the bodies. He informed us that they were some six or seven miles away. We left him to go on to Fuh-chow and in about an hour or more we met the boat coming down containing the bodies.

There they were, all that was left of our dear martyred friends, in common Chinese coffins, all except the bodies

which had been burnt in the houses. It was hard to realize that here was all that remained of those who but six days ago were in health and vigour, enjoying the rest at Hwa-sang, and making plans to keep the birthday of dear Herbert Stewart, whose sixth birthday was the day of the massacre. His sisters, Mildred and Kathleen, were plucking flowers for him when the murderers came upon them.

When we arrived in Fuh-chow, at about 10.30, the coffins were one by one removed from the boat, and covered with black cloth, to be placed into the graves in the evening. The funeral was on the morning of August 6th,

Tuesday. They were laid side by side, with the exception of dear Stewart and Mrs. Stewart, whose remains were in one box; next was the body of Herbert, then came Nelly Saunders, and Lena Yellop, the faithful friend and the faithful nurse, whose death helped to save the baby. Then came Topsy Saunders, side by side with her dear friend and constant companion, Elsie Marshall, then the sainted and beloved Hessie Newcombe, and next Annie Gordon, from Australia, who was so devoted a worker; and last, Lucy Stewart; companions in labour, side by side in death, and in their entrance into the glory land.

*Letter from Bishop Burdon to the Governor of Hong Kong.*

*St. Paul's College, Hong Kong, Aug. 6th, 1895.*

TO H.E. SIR WM. ROBINSON, K.C.M.G., GOVERNOR OF HONG KONG.

SIR,—In reply to your Excellency's request, I lay before you the following statement for transmission to the Secretary of State:—

As Bishop of Victoria, I have, by arrangement of the Archbishop of Canterbury, jurisdiction over the Church of England Missions in the Province of Fuh-Kien. In course of duty, therefore, I have for the last twenty years been in the habit of visiting the various Mission districts in that province where Church of England missionaries are working. Ku-cheng (or Ku-tien, according to the most general pronunciation) is one of the oldest districts connected with the Mission. My first visit to it for confirmations was in 1876, when I found a large number of Native Christians. I have visited the district many times since, and I do not remember ever hearing a whisper of evil intent to either missionaries or Native Christians until my visit in the autumn of last year (1894). The Rev. R. W. Stewart, M.A., of Trinity College, Dublin, was the missionary in charge of the whole district, and he lived a short distance outside the city. He took charge after his return from a long absence from China made necessary by serious illness. When I visited him last autumn he had been resident for a year or more. On that occasion he expressed to me his great concern at certain rumours and hostile acts that were directed against some of the Native Christians by a society of men calling themselves Vegetarians. It is a society that seems to have ramifications all over China, and is said to be hostile to the presence of foreigners in China. I know very little of its constitution or aims or mode of working. It is probably one of the many secret societies with which China is honeycombed.

The first overt acts of hostility to the Native Christians in Ku-cheng took place just about the time of my arrival there last autumn. These consisted of sending a body of men to reap the fields of some of the Native Christians and appropriate the produce. Mr. Stewart was much troubled by the accounts brought to him by those who had been robbed of their property, and appealed to the chief magistrate of the county. He sent a couple of men from his yamen to stop the depredators while engaged in their work, but the latter only laughed at them and told them to go back and mind their own business. Another appeal was made by Mr. Stewart, but the only reply was that the magistrate had no troops and was therefore powerless. I think that Mr. Stewart then appealed to the British Consul at Fuh-chow, in which case a despatch must have been sent on the subject to the Viceroy of Fuh-Kien. There is no time now for me to verify this, but it can easily be ascertained. How many fields of the Native Christians were reaped and stolen, or what other methods of molesting the Native Christians were adopted, I did not hear, but the uneasy feeling of trouble ahead filled Mr. Stewart's mind. I do not think, however, that he considered the movement to be directed against the foreign missionaries. He believed the



Native Christians to be in danger, and he therefore continued at his post with his family in order to do his utmost to protect them. Had he imagined that the foreigners were the point of attack, I cannot think he would have allowed his family, consisting of wife, two daughters (about eight and ten years respectively), and son (about three or four years),\* and nurse to continue exposed to danger. Nor surely would he have allowed the sisters to live or to itinerate in lonely country villages in the county. Still he felt troubled and anxious, and confessed to me that he had never known so dark a time during his whole stay in China since 1876. He continued faithfully at his post during those nine anxious months of rumours and threats, and was absent only for a few days on two occasions when he was compelled to go to Fuh-chow on business. During his absence he left his family in Ku-cheng in the charge of Native Christians.

When the blow fell last Thursday (August 1st) it was the foreigners on whom it fell. There is no tidings of any Native Christian having been either killed or wounded. The many telegrams we have received would certainly have mentioned it had it occurred. Ten persons were murdered, three were badly wounded. Four of the murdered were Mr. Stewart, his wife and little son, with the nurse; the remainder were missionary sisters, who in different parts of the county were giving themselves to teach, and in many ways to help numbers of poor women who gladly came to them—some for a longer, some for a shorter time, supporting themselves meanwhile. There was also an orphanage, where a large number of cast-away female children were received, and in another place a flourishing and well-conducted girls' school. I had the pleasure of seeing some of these simple, happy homes last autumn; now, I suppose, they are all a blackened ruin. The three wounded were Miss Codrington, one of the sisters (the only one apparently left alive), and Mr. Stewart's two little daughters, who were evidently on a visit to Miss Codrington at the time, so assured were they all of no danger. I need hardly say that not one of these missionaries had done anything to provoke ill-feeling. They lived and moved among the poor people as their friends, and were on the happiest terms with them. It was a new experience in the dull, monotonous lives of these Chinese women to find themselves the objects of the love and kindness of highly educated English Christian ladies.

I think, Sir, I have now mentioned all that is most important to enable the Secretary of State to realize the circumstances under which these fearful outrages took place. Your Excellency may not suppose that it falls within the scope of your request for a statement that I should enter on the subject of a possible remedy for the present state of things. Still I cannot close without a word on that subject, which must be taken simply for what it is worth.

There has been a long procession of outrages in China on foreign missionaries since the Tientsin massacre, and there appears to be little likelihood of its stopping unless some strong measures are taken. China, if left to herself, will make-believe to examine and punish. They may put to death a few coolies or offer a money indemnity, but they are not likely to do more unless compelled. They have again and again in such matters made us a laughing-stock in the sight of the nation by such miserable compensations. This was notoriously the case at the so-called expiation of the Tientsin massacre.

The Chinese themselves make the heads of the Government in the provinces and departments personally responsible for risings in their jurisdictions. Why should not our Government compel the Chinese Government to carry out this principle with reference to such a rising as that in Ku-cheng? It was long in brewing; mutterings of the storm, loud enough for foreigners to hear, continued during the greater part of a year. Those mutterings were heard and understood far more distinctly by the Chinese officials in the Province of Fuh-Kien. The Viceroy could not but have heard them, whether the despatch mentioned above were sent or not. He and the magistrates of the county where the rising took place and the murders were committed are in Chinese law responsible. If a Viceroy and some leading officials were really brought to account, and made to suffer, these horrors would soon cease.

We have been deceiving ourselves for years in respect of China, She never

\* [This notice of the children is not correct, but of course we print the letter as it stands.—ED.]

entered, nor indeed understands what is meant by, the "comity of nations." She has not taken in our meaning of the word "civilization." She hates foreigners just as much to-day as she did when Lord Elgin concluded his first treaty with her. The Government therefore have no idea of educating their reading men or the mass of the population as to their duties towards foreigners.

Let it be remembered that I speak of the Chinese Government *only*. China is a splendid land, and the people have many excellent qualities. They welcome us among them. But the official class, as a class, is bitterly opposed to us, and, till we find out some way of restraining that class, will continue to stir up strife.

I have the honour to be, Sir,

Your obedient servant,

(Signed) J. S. VICTORIA.

#### MEMORIAL SERVICE AT MELBOURNE.

*From the "Melbourne Argus."*

The Anglican Cathedral (St. Paul's, Melbourne) was crowded with worshippers last night, who had attended the special service held in connection with the murders of the Rev. Mr. Stewart, his wife and children, the two Misses Saunders, and Miss Gordon, at Ku-cheng, in China, whilst they were working in connection with the Fuh-Kien Mission. The congregation included a large number of clergymen and laymen of other denominations.

Dr. Gee, Bishop of Melbourne, preached from St. Matt. x. 39, "He that findeth his life shall lose it; and he that loseth his life, for My sake, shall find it." Having alluded to the fact that the whole community had been profoundly moved by the tidings of the massacre, he said the Melbourne press, to which the Church was deeply indebted for the full and accurate information it had supplied on the subject, had drawn attention to a placard which the Vegetarian fanatics had published, indicating that the outbreak was against the missionaries, not as being foreigners, but as being Christians. No thoughtful person could read the news which had been received without coming to the conclusion that there was something to explain. The missionaries being dead, yet spoke to us. What did they say? There was one question raised by the event for which he felt sure not a few were clamouring for an answer. It was, "Was it worth while for the missionaries thus to sacrifice themselves?" His answer to that was, If the words of Christ in his text were false, then it was not worth while; but if the words in his text were true, assuredly no mortal tongue could tell, no finite mind could conceive, how entirely it was

worth their while to suffer. He desired to emphasize the Master's words, "for My sake." "He that loseth his life for My sake shall find it." The records of the martyrdoms of Christians in all ages of the world testified that they were endured willingly, and often triumphantly, for the sake of the love of the Lord. Having died, they soon rose again from the dead and ascended into heaven to enjoy everlasting blessedness in His immediate presence. That had always been the creed of martyrs. No one could read the simple, natural letters of the latest acquisitions to the "noble army of martyrs" without perceiving that Jesus Christ to them was not a mere creed or a philosophy. Jesus Christ was palpably to them a living, constant Friend, to whom they offered their prayers, from whom they obtained answers to their prayers, and whose presence and favour was the very sunshine of their souls. It had been suggested that the ladies of the Mission who had been murdered would have adopted a wiser course if they had devoted their energies to the instruction of the Chinese in Melbourne; but if that argument were to be pressed to its conclusion, it would put an end to all the Churches' Foreign Missions. St. Paul would have preferred to have remained at Jerusalem after his conversion, but Christ said to him, "Depart, for I will send thee far hence unto the Gentiles." The sufferers in China heard a call to go there, and they obeyed it. Their course was brief, but he doubted not they had by this time realized in part, and would realize in full, the unlimited promise of the Kingdom of Him whom they delighted to serve. All felt very sorry to read of

the barbarities which they suffered, but that was all over now; and, seeing that it was all over, it appeared to him quite superfluous to use words of pity with respect to them. They had far more cause to pity us than we had to pity them. There was another way of looking at the question. What did ecclesiastical history teach us concerning the effect which martyrdom had always had upon the growth and extension of the Church of Christ? He had been asked yesterday what was the meaning of that grand saying of Tertullian's, "The blood of the Christian is seed." It meant that the constancy of the early martyrs to their Lord even in death sunk into the minds and hearts of those who witnessed their martyrdoms as seed which multiplied and sprang up as a harvest until in due time, 300 years after Christ's ascension, it overthrew the Paganism of the Roman Empire, and set Christianity upon the throne of the Cæsars. It was the martyrs more than any one else who produced this grand result, and taught the ancient nations what they had never before dreamt of, namely, the binding obligation of belief even unto death. The martyr argued thus:—"Christ died for me, therefore I ought not to deny Him; Christ loves me, therefore I cannot deny Him; Christ is coming to judge me, therefore I dare not deny Him," and the severest test of faith was

martyrdom. All Saints' Day, which commemorated the martyrs, was not a fast day, but was kept as a festival. In the calendar of saints would be found the names of many female martyrs. It was believed that the Church was quickened, edified, and extended by the noble examples which they had set. He had been told that the mother of the two martyred girls, so far from pitying them, so far from regretting the step which they had taken, had been heard to say, "If I had two daughters more I would send them to China likewise." That was the language of a worthy Christian matron. In conclusion, all ought to ask themselves, How far were they like those martyrs? They could not but feel that modern Christianity needed invigorating by a more abundant infusion of the spirit of the early martyrs, who heard the voice of the Saviour always at hand, "Fear not; I will keep thee. Be not dismayed, I am thy God." Self-denial for Christ's sake was the law of Christian life. What claim had he who loved himself rather than his Lord to the honoured name of Christian, or to a share in Christ's Kingdom? The martyrs confessed Christ even unto death.

"They climbed the steep ascent to heaven  
Through peril, toil, and pain.  
Oh, God, to us may grace be given  
To follow in their train!"

## INDIAN NOTES.



**SIMPLIFICATION of the Liturgy.**—The passing of the Act of Uniformity Amendment Act in England in 1877 marked an era in the efforts to make our glorious English vernacular service more easily "understood of the people" than it had been before. Just as the service for adult baptism was a fruit in 1662 of the extension of Protestant Christianity in the slave States of America, so the relaxation of rigid rubrical rules in England by the legislation of 1877 is a step in the right direction. The problem of popularizing services is one which presses severely on missionaries in foreign lands, and we hail a contribution to the literature of this subject from the pen of the Rev. J. Cain of the C.M.S. in the *Indian Church Quarterly Review* of January last. Mr. Cain points out various methods whereby the services might be rendered simpler, and more suited for the large majority of worshippers. His loyalty to the Church of England is shown by his second sentence: "The longer one is in the country, the more one values the aid rendered by the Prayer-book"; but he advocates some changes, e.g. a Psalm to be used alternately with the Venite, a few additions to the Litany, e.g. "more definite petitions for the

officials with whom the Christians come into more immediate contact." This is a most important matter. The village accountant or watchman, the rural sub-magistrate or canal officer are far more important to the people than the Queen or Parliament, or even the Viceroy of India. We are told in this article that the Bishop of Madras has authorized certain changes, and in the Lahore diocese there is a complete form of daily service for village congregations authorized by the Bishop. But more may be done with advantage, and in not a few instances the village missionary is forced to adapt the service to his congregation if he would have them worship God at all in the set forms of the Church. It must be always remembered that if the service is not understood, or the sermon is too long or dull, the congregation suffer a positive harm, for they are trained into inattention.

---

*Eurasians as Missionaries.*—It is a remarkable fact that in India at any rate there are but few Eurasian workers, and we have often regretted it. The difficulty felt by this class in associating on equal terms with either English or Indians is a very real one. Neither will their means usually permit them to live as English, nor their feelings to live as Indians. There have been some successful workers, especially among the female sex, but their number is small. The names of Driberg and Bowley and of other living men at once rise to the memory as honourable exceptions to the rule, but that they are exceptions cannot be denied. For this cause we hail the establishment of a missionary training school in the Deccan for Hindo-Europeans, and if our friends of the Methodist Episcopal Mission can make it a success, no doubt other bodies will follow suit, and enlist larger numbers of such workers in the missionary ranks than have as yet been drawn into the service.

---

*Sunday-schools in India.*—The following extract from an article from the *Indian Witness* is interesting as giving a sober account of the results of the Sunday-school movement in India:—

"In the year 1872 the first serious attempt to establish Sunday-schools among non-Christians was made by the M. E. missionaries of Lucknow. The Rev. T. Craven was the pioneer in this work, and he pushed it so successfully that over one thousand non-Christian Sunday-school children took part in the grand Christmas Sunday-school fête of that year. The schools themselves, as well as the fête, were an experiment; by some regarded with apprehension, by others looked upon as promising much for the rapid spread of Christianity among Hindus and Mohammedans.

"Neither the fears nor the hopes of those who took part in the parade of 1872 have been realized. They who feared that the enthusiasm of 1872 would soon expend itself, and that Non-Christians would soon tire of Sunday-schools, and would not be willing to march through the streets in a professedly Christian procession, must acknowledge that the experiment has successfully stood the test of twenty-two years, and that non-Christian boys and young men are less afraid of carrying Christian banners through the streets of Lucknow than they were in 1872. The Christmas Sunday-school fête is no longer a novelty, yet it attracts a larger number of the parents and friends of the pupils than it did at the beginning; moreover, the Christian character of the parade is more manifest than at the first. In the celebration of Thursday, December 27th, 1894, original pieces were sung by the pupils of seven non-Christian schools, each piece being definitely in praise of Jesus Christ, all the singers being non-Christians. Twenty-two years ago it would have been almost, if not quite, impossible to get Hindu and Mohammedan lads and young men to sing such pieces before a company of nearly two thousand persons.

"But though the fears of those who anticipated the collapse of the Sunday-school movement in Lucknow have not been realized, and though the success of the

Lucknow work has been an inspiration and example to Mission workers in other places, it must be confessed that the expectations of those who twenty-two years ago saw in this Lucknow Sunday-school work the promise of the speedy victory of the Christian cause in Lucknow, have not been fulfilled. One of the Christian preachers who took part in the procession last Thursday was a Hindu Sunday-school boy in the procession of 1872. How many other similar cases could be reported I am not able to state. The number is, however, very small, and the fact remains that the Hindus and Mohammedans who took part in the fête of 1872 are, if living, Hindus and Mohammedans still. The number of converts from these Sunday-schools is very small indeed, and judged by this test the expectations of the hopeful ones have not been met."

In a later number we find the following statistics of the Indian Sunday-school Union:—

*Statistics of the Indian Sunday-school Union.*

Name of Auxiliary.	Schools.	Per School.	Teachers.	Per Teacher.	Scholars.
Bengal . . . . .	688	41	1560	20	31,601
Bombay . . . . .	216	45	579	17	9,758
Burma . . . . .	307	44	696	19	13,598
Central India . . . . .	50	45	83	26	2,224
Central Provinces and Berar	163	40	275	23	6,533
Ceylon . . . . .	541	40	1757	12	21,618
N.-W. Provinces and Oudh .	1781	38	2236	30	67,902
Punjab . . . . .	224	36	448	18	8,048
Rajputana . . . . .	83	40	140	24	3,328
South India . . . . .	904	30	1784	15	27,132
Total . . . . .	4957	...	9558	...	191,742

We take the following valuable comment on these figures from the *Punjab Mission News*, over the well-known initials of H. U. W. :—

"These show that the average of pupils per school throughout India is 40, and the average of pupils per teacher 20. These averages in the case of schools are very level. Bombay and Central India have as many as 45 pupils per school, while South India has as few as 30. The force of teachers is more variously distributed. In Ceylon there is an average of one teacher to 12 pupils, whereas in the N.-W. P. and Oudh 30 pupils fall to each teacher. It is needless to say that the former average, other things being equal, shows more efficiency.

"These tables tend to confirm our previous impression that the Sunday-schools for non-Christians are very largely appendices to the Mission day-schools. We could wish that they consisted mainly of boys other than those in Mission schools, coming voluntarily or sent by their parents to receive Christian instruction. Still it is no small opportunity to have these children on the day of rest, when their instruction is not part of the compulsory school course and can be directed more to conviction and persuasion. Nevertheless we shall do well to remember the great danger that is felt, even in home lands, of inefficiency in Sunday-school instruction, and above all, as Sunday-schools are established, the missionary or pastor will make it his bounden task to instruct his teachers how and what to teach. And we may well have a care lest we too readily put heathen, who have no intention of carrying their words into effect, into the position of praising Christ and professing His faith by lip or gesture. Thousands are only too ready to think themselves good enough Christians without putting on Christ in baptism or taking up his Cross by confession."

*Discipline.*—The matter of Ecclesiastical discipline is one which is of very great importance in Christendom. The preamble of our own Communion

Service contains a lament over the disuse of discipline, and we know how the question was the theme of some of the sharpest dissensions in the early Church, especially of Africa. It is a case of most frequent occurrence that converts from Mohammedanism relapse, even in India, where there is small danger to life if the convert will abstain from food sent him by his relations as a present, as such food often contains poison. Hindu converts no doubt find it difficult to return to their Hindu associations, owing to the mastery of caste, but even they can most readily be accepted as orthodox members of the Arya Samaj or some one or other of the many byeways to error which modern reasonings have marked out; and we have ourselves known cases even in C.M.S. congregations, of men being re-admitted without any open repentance at all after flagrant apostasy. We trust such things belong to the past. No human body can be healthy if diseased members remain in it, and the analogy of faith, as well as positive Apostolic precept, lays down distinct rules in like spiritual cases. We earnestly trust that due severity may always continue to be shown to open apostates and evil livers, that the faithful may be warned in time, and preserved from "touching the unclean thing." The Bishops of the Church are most earnest in insisting on discipline, but they are obviously helpless if cases of wrong-doing or apostasy are withheld from their notice.

---

*Non-Christian Unorthodoxy.*—The following is from a late number of the North India Localized C.M. *Gleaner*:—

"A few days ago we visited a somewhat extraordinary village, a large bigoted place, where there is a Musjid temple, in which both Hindus and Mussalmans come to perform vows and to sacrifice! I never met with such a place before. It is a kind of little Benares for the Hindus, and Mecca for the Mussalmans."

We ourselves once saw a Mohammedan shrine confronted by two large stone idols of a bull and a tiger, both Hindu emblems. Our remonstrance with the keeper of the shrine was answered by the remark that persons of both religions were accustomed to worship there, and the Hindus liked these figures. Quite lately we saw pictures of a Mohammedan "Tazia" or paper cenotaph, such as are carried about at the feast of the Muharram, which tazias bore prominently images of a human face and of a peacock, both absolutely contrary to all Mohammedan teaching, and of distinctly Hindu tendency.

---

*Village Missions.*—A late issue of the *Indian Witness* contains these words by the veteran missionary, the Rev. J. E. Scott, of Bareilly, in the North-West Province: "If you want to know about the status of the Christian Church in India you must get at the life of the humble villager. Do not stop in the city. He is not there. Mount the ekka with me. Never mind the abrasion of the cuticle. It will heal up." An "ekka," we may explain, is a rough, springless gig often possessing angular wheels. Of course, itineration in villages has been an important part of missionary toil for the last half-century in North India, but it is within comparatively recent years that Mission stations have been planted in perfectly rural places. Any one who has worked such a station will never wish to leave it for a town. The simplicity of the village life, the accessibility of the people after their first suspicions have been dissipated, the sweetness of the country air, the absence of hurry which a rural life postulates, all combine to make the work fruitful as well as attractive. The Punjab Village Missions are the result primarily of the self-denial and far-seeing energy of an honoured missionary of the C.E.Z.M.S.,

but all Societies are taking up the work, and the results are surprising to those who have run in the old grooves of labour in the filthy slums of cities, and the depraved moral and spiritual atmosphere of seats of Mohammedan or Hindu or Buddhist learning. The future of village Missions is all to be revealed ; but just now the scene is that of a bright dawn, and those happy ones whose lot it is to be employed therein are full of joy in seeing one point after another of the "gloomy hills of darkness" rapidly bursting into brilliance.

---

*Good Advice.*—We note the following wholesome cutting from the *Indian Christian Herald* of April last :—

"A young liberal-minded and good-hearted English missionary, who had worked for a year or two in Bengal, was medically advised to leave the shores of India for good. On the eve of his departure, as he was taking leave of an Indian brother missionary, he very kindly asked of the latter if he could be of any service to him while in England. 'Yes,' responded the much affected Indian brother, 'you can do me service in various ways, but the greatest service you could do would be not to pose yourself as an authority on Indian questions.' This friend received the advice with his characteristic good nature, understood its drift, and, we believe, has acted upon this advice, for though he has undoubted gifts of speaking, he has never been heard to write or speak on any Indian subject since his departure."

---

*Asceticism as an Evangelistic Agent.*—The London *Daily News* not long ago had a review of a book by an Indian gentleman on "India under British Rule." We have not seen the work itself, but presume that the *Daily News* has correctly extracted from it these words :—

"The following passage contains Mr. Bose's opinion of missionary effort :—The missionaries as a body are no doubt good, earnest men ; and, according to the standard of comfort of their society, they undoubtedly do not live luxuriously. Still what is simplicity to them is luxury to the Hindus. Their houses, their servants, their food, their horses, their carriages—though there is nothing extravagant in these according to English ideas—do not harmonize with the Hindu ideal of the life of a man of religion. From the time of Gautama the Buddha to the present day all Hindu preachers, all Hindu founders of sects (with the single exception of Vallabhacharya, the founder of the sect of Vallabhacharis) have been ascetics. The Hindus cannot reconcile the character of a holy man with that of a worldly man. To have any weight with them the preacher must undergo an amount of self-denial of which the Christian missionary has scarcely any conception."

We can offer this illustration of the accuracy of Mr. Bose's observation. Two brothers, missionaries in the Punjab, of the American Presbyterian Mission, were out on foot on a preaching tour not many years ago, with no luggage of any sort or kind save a blanket each, which each man carried on his own back. They met a Hindu ascetic, who in conversation praised his own asceticism and derided their self-denial, as he went without anything, even a blanket, while they each had one. No doubt he forgot that he could always command the best quilt in any village where he might spend the night, while they, for obvious reasons, would prefer their own coverings. But the story does illustrate one ever-present obstacle to Indian missionary success. The statement just quoted from Mr. Bose's work is perfectly true, and it is almost impossible to make a Hindu see that true self-denial consists not in going without clothes and drinking dirty water, but in purity of life and doing the Will of God from the heart.

H. E. P.

## THE MISSION-FIELD.

## WEST AFRICA.



T has been felt for some time that the candidates for service in the Lord's work in Sierra Leone, whether in the settled parishes of the peninsula, or in the Missions to the Heathen, were disappointingly few. At the Fourah Bay College the Society offers scholarships yearly to such as are judged fit subjects for training for spiritual work, but it has not been possible of late always to fill up more than one or two. It occurred to the Principal, the Rev. W. J. Humphrey, that there might be found, if they were sought for, a number of earnest Christians in the various village pastorates of the peninsula who might be ready to devote their lives as teachers and evangelists, and though not likely to respond to the full course of training at the College, would be greatly profited by a year spent there in the study of God's Word and of Christian doctrine, &c. Accordingly, in June last, Mr. Humphrey and the Rev. E. T. Cole, tutor at the College, with two of the students, started on a tour, in the course of which they visited Kisey, Wellington, Hastings, Waterloo, Benguema, Kent, York, and Wilberforce. Canon Taylor Smith and Mr. T. E. Alvarez also joined them at Kisey. Sermons were preached or meetings addressed at the above places, and the result was that about one hundred young men offered themselves for missionary work and were interviewed. Some of these proved to be too young for present acceptance, and sixteen were Dissenters, whom Mr. Humphrey referred to their respective ministers, and in several cases he called himself on the ministers. After these and other deductions, sixty were left, nine married and fifty-one unmarried. They represent nearly all trades: carpenters, masons, tailors, shoemakers, farmers, goldsmiths, schoolmasters, pupil teachers, &c. Some of these offered for immediate service, and it is hoped that among them will be found a few suitable to be employed to occupy under tried teachers some new stations either in the Temne or the Mendi countries, or both.

Bishop Tugwell wrote from Lagos in the middle of July that great mortality was prevalent among the Native population of that island. Bishop Oluwole's health caused great anxiety for a time, but his life was graciously spared, and Bishop Tugwell says, "We desire to invite special thanksgiving on his behalf: for a life spared, and a life reconsecrated."

The death of the Rev. C. E. Watney occurred on Sunday, June 9th, at Lokoja. His illness commenced on Saturday, June 1st. He had been with Mr. L. H. W. Nott to the house on the hill belonging to the Mission, and the sun was very hot. In the evening he was seized during prayers with a fit of ague, and his temperature rose to 106°, and remained abnormally high until his death. On Tuesday, the 4th, the Rev. Charles H. Robinson, whose party included a medical man, Dr. Tonkin, arrived at Lokoja *en route* from Kano to the coast, and the doctor attended Mr. Watney during the following three days until he left. Mr. Nott, who has since (as mentioned last month) been invalided home, wrote of Mr. Watney: "His end was peace: God's ways are wonderful, we cannot understand any of them. May He bring victory out of this seeming defeat! For us here as a bereaved Church we rest in God's peace, sorrow is all around and a sore blank, but there is peace abundant and full within." And Bishop Tugwell wrote from Lagos on receiving the sad intelligence:—

Dear Watney! we shall miss him very much, so gentle and true, and loving and pure-hearted. He was one upon whom lay very heavily the bur-

den of the sins of Heathendom, and of those of some professed members of Christendom, and for a time he lost in great measure that spirit of joy which,



at the outset, was so eminent a feature in his gentle, Christ-like character; but latterly there were evidences of its return, but running in a deeper channel. At first there was much that was almost boyish in his character: that passed away in the face of the stern realities of the conflict "against the rulers of the darkness of this world, and against spiritual wickedness in high places." And there

were many evidences of a greater depth of character. I thought God was preparing him for a great work at Lokoja, but it has been a preparation for a higher and more perfect and blessed service. And now it behoves us once more to close our ranks and march on. He would not have us look back, or sorrow as those that have no hope: rather he would say, "Let no man's heart fail because of these things."

*The Niger and Yoruba Notes*, edited by Dr. C. F. Harford-Battersby, has the following reminiscences of Mr. Watney:—

It was after the February Simultaneous Meetings in the spring of 1891, when General Brownlow had given a very powerful and moving address on the needs of the Heathen world, that Charles Watney felt he could no longer delay to offer his service to the Lord for the foreign mission-field, and was accepted by the Church Missionary Society for that work. He put himself unreservedly at their disposal, and when asked if he

would go to the Niger if it were offered him, though it cost him a great struggle, he wrote and said he would, *well knowing* the peril, but willing to trust himself to the loving hands of his unerring Guide, ready, if need be, to lay down his life in His service, and counting it a great honour to be placed in the foremost rank of the advancing army, and going forth cheerfully, and with solemn, earnest purpose, to spend his strength in this holy war.

Mr. E. A. J. Thomas was temporarily sent up to Lokoja from Onitsha at Mr. Nott's request after Mr. Watney's death, leaving the Rev. T. J. Dennis the only male missionary at the latter place, Mr. Hardman having removed to Brass.

#### EASTERN EQUATORIAL AFRICA.

Mr. Steggall gives the following list of the daily engagements of himself and his colleagues at Taveta in March last. "V. V. V." is Mr. V. V. Verbi, an Austrian whom Mr. Steggall took up with him on his return from furlough:—

<i>Sunday.</i>		3-4 p.m. Men Inquirers' Instruction (A. R. S.).	
7 a.m.	Holy Communion at Mahoo Temporary Church.	4-5 p.m.	English Class at Mahoo (V. V. V.).
10.30 a.m.	Short Morning Service and Address to Heathen at Sela Ndongo Church (A. R. S.). Similar Service at Mboghoni (National Place of Assembly) (A. W. McG.).	7-8 p.m.	Boy Catechumens (if any) (A. R. S.). Boys preparing for Catechumenate (Yohana).
3 p.m.	Sunday-school for little children (Sela Ndongo) (A. R. S. and boy teachers). Preaching at Market-place (A. W. McG.).	<i>Tuesday.</i>	
4 p.m.	Short Evening Service at Sela Ndongo Church (A. R. S.).	10-12 a.m.	(As Monday).
7-8 p.m.	Boys sing Hymns (at Mahoo).	2-3 a.m.	(As Monday).
<i>Monday.</i>		4-5 p.m.	Pupil Teachers' Instruction (A. R. S.).
10-12 a.m.	Boys' School at Mahoo (V. V. V.).	7-8 p.m.	Young Men's Reading Class held in Taveta (V. V. V.). Boys preparing for Catechumenate (Yohana).
	Scripture Class at Mahoo (A. W. McG.).	<i>Wednesday.</i>	
	Boys' School at Mboghoni (A. R. S.).	10-12 a.m.	(As Monday).
2-3 p.m.	Girls' School at Mahoo (V. V. V.).	2-3 p.m.	(As Monday).
	Girls' School at Sela Ndongo (A. W. McG.).	3-4 p.m.	Women Inquirers' Class, in Taveta (A. R. S.), in Mahoo (Yohana).
		7-8 p.m.	Bible-reading for Europeans. Boys preparing for Catechumenate (Yohana).

*Thursday.*

10-12 a.m. (As Monday.)  
 2-3 p.m. (As Monday.)  
 4-5 p.m. English Class at Mahoo (V.V.V.)  
 7-8 p.m. Pupil Teachers' Instruction  
 (A. R. S.).  
 Boys preparing for Catechu-  
 menate (Yohana).

*Friday.*

10-12 a.m. (As Monday.)

2-3 p.m. (As Monday.)

7-8 p.m. Communicants' Meeting.

*Saturday.*

(No school.)  
 Christian Boys go out in two's  
 inviting to church and  
 teaching.  
 7-8 p.m. Hymn Practice at Mahoo.  
 Young Men's Reading Class  
 in Taveta (V. V. V.).

## PERSIA.

Bishop Stuart has been led to defer for a few weeks the date of his starting on the journey to Baghdad, to which we referred last month. He has accepted a pressing invitation from the American missionaries at Teheran to attend their Conference in that city on October 3rd. He hopes to meet at Teheran the Rev. and Mrs. A. R. Blackett and the Rev. and Mrs. C. H. Stileman, who sailed on September 19th, and, travelling *viâ* Marseilles, Constantinople, Batoum, and Baku, are due to reach Resht about October 8th.

## NORTH-WEST PROVINCES OF INDIA.

Mr. J. W. Goodwin, one of the Band of Associated Evangelists labouring among the Gonds, writes:—

I was exceedingly pleased when the rains broke. Molony and I were out together for some time, but he had to go into Mandla, so I was alone the latter half of the time. We had a most enjoyable tour, although the heat at midday in the tent was at times very trying. Every evening we had the magic-lantern, which is a great wonder to many of those who have never seen it before. Our day preachings were often very small, as the people for the most part were busy harvesting, but every evening we got a good audience, who were mostly attentive. Molony baptized two men. They had been instructed for some time past by one of our catechists who had visited their villages. We camped at the village where one lived, and sent word to the other, who only lived a short way off. They came in the morning and again

in the afternoon, when we had a long talk to them, finishing up with prayer. It was most delightful to hear some of their answers. We were both very pleased with the way they seemed to have laid hold of the main truths of our Christian faith. At sunset that evening they were both baptized in the river just below the village. Such times as those are times of *real* joy, for we cannot but see how little of *our* work there has been in it, and how much the Spirit of God has been leading them. Now we (Molony and I) are in here for the rains. We have some of the catechists here with us. Molony has a daily divinity class for them. I have found my fiddle such a help in the work that I've got three out from home, and am trying to teach the catechists. Patpara hears some strange noises!

In June, the Rev. A. E. Bowlby wrote as follows regarding two inquirers, an old Brahman and his married daughter, at Bulandshahr:—

I had an inquirer there, an old man, a Brahman, not learned, but very sincere, and he has taught a married daughter of his, and she, too, has been converted. They pressed for baptism last Sunday week, but I felt the husband ought first to be told, and though they were being persecuted, it seemed sufficient to give them refuge in the Mission-school. As soon as I left, the whole place was in an uproar; they tried to seize the pair by force, but the police protected them, and then the Aryas taking up the case got the

munsif to arrest them, and after a mock trial, at which no pleader through fear would protect them, and though intimidated by the Native judge, they both confessed Christ; but the woman was handed over to her husband, and the man let go, and I hope to baptize him next Sunday. I am hopeful, too, that the whole family will come over. The husband has been outcasted, as the wife still persists in telling every one that she is a Christian, and that she and her father have both broken caste.

The Rev. C. S. Thompson has sent home a printed Report of the Bhil Mission, which is dated June, 1895. An account is given of the country and the people, as well as of the work. Approximately, the Bhils number 2,087,415, viz. 792,260 in the Bombay Presidency, 513,539 in Central India, 743,700 in Rajputana, and 37,916 in the Central Provinces. Mr. Thompson has prepared a grammar and vocabulary of the dialect spoken by the Bhils in Rajputana and the Mahikantha, with a historical sketch of these Hillmen, and also a small catechism on the Nature of God, the Life of Christ, and the Way of Salvation. These have been published and are now in circulation. On Christmas Day, 1894, a man, his wife, and their two children were baptized, making twenty-four baptisms during the fourteen years since the Mission was commenced in 1880. The first baptisms took place in 1889. Regarding the converts, Mr. Thompson says :—

Twenty-four baptisms after fourteen years' labour is not a very large number. Our numbers might have been very much larger had we been willing not to look very closely into the motives of the inquirers. The great cry among the Bhils is not for religion, but for bread. In this work one does need to understand the art of dealing with men. We have been most cautious in receiving applicants for baptism. To some extent the lethargy and indifference of the people account for such small results. We find, too, the plurality of wives a hindrance to the progress of the Gospel. A Bhil, who may have as many wives as he can afford to buy (and the more he has, the less he has to do), thinks it hard that he should have but one wife, and have to work the harder on that account. One very great difficulty is to find wives for our young men among their own people. We have had one marriage and one death in the Mission. One of the converts is not at present in communion with us. This man is separated from us simply because we have insisted on his keeping himself and living out of the Mission compound. Now that we have got a start in the way of agents, we do not allow converts to live beside us, but require of them to remain at their own homes. We do want true and manly independence, and we must inculcate into the minds

of our people that slavish dependence on missionaries is entirely antagonistic to the spirit of Christianity. It is really a serious problem how to get new converts to stay with their friends and earn their own living. If we continue to insist on each individual being quite independent of the Mission, our numbers probably will remain small, but, at the same time, will be of more sterling worth; whilst, on the other hand, if we are prepared and willing to give converts plenty to eat and to wear and nothing much to do, we may increase our numbers to any extent, but it would be at the expense of the Christian name. Up till recently our plan was to have the Christians with us to give them daily instruction, to help them to get a truer conception of the Gospel, and to fit them for work for Christ. One felt that in a new Mission, and for any lasting movement, the thorough instruction and discipline of a few were of greater moment than the baptism of many who might be scattered and uncared for. This was the method of the Founder of the Kingdom. In carrying out this system we have had to be careful not to pauperize our converts. We are now placing them at our out-stations as agents, and we must continue to stir them up to mental and moral activity, and to a sense of their responsibility and duty to their own people.

#### WESTERN INDIA.

Two Parsees named Dorabji and Meherbai Patell, a brother and sister, were baptized at Bombay on July 22nd. The *Bombay Gleaner* states that the sister, when a girl of ten, was to some extent influenced by her Roman Catholic ayah and attended the R.C. chapel at Mahim for some time. When of the age of twenty she obtained from a Parsee friend an illustrated Bible, which she began to read, and even read it to her father. An earnest Christian teacher whom the latter engaged for her, assisted her further on the way to finding Christ as her Saviour, and she decided to confess Him in baptism. Her father, however,

persuaded her to defer this step till after his death, which took place the following year. Then the members of her family intervened and begged her not thus to stain her father's memory. In November, 1894, she appeared at the C.M. Mission-house and applied for baptism, but her people's opposition, and especially that of her brother, Dorabji, who threatened to put an end to his life if she carried out her purpose, deterred her. Much prayer was offered among the Mission circle for the girl and for her brother, and God answered these prayers. In March, Dorabji was led to attend the lectures at Cowasjee Framjee Hall which Colonel Freeman organized (see *Intelligencer* for August, p. 559), and then he was touched, as he told Mr. Rustomji—an evangelist who was himself formerly a Parsee—by the power of the Gospel. He was also much influenced later by Mr. McNeill's addresses. Subsequent talks with Mr. Rustomji led him 'to decide for Christ. "After he had read the touching account of the Crucifixion of our ever-blessed Redeemer, Jesus, he made up his mind to leave all and follow Christ," Mr. Rustomji writes. On June 5th, he renounced Zoroastrianism and confessed Christ openly at the mission-house, and was baptized, as stated above, a few weeks later.

On the same date and at the same time and place two converts from Hinduism were also baptized, viz., "Hiru," who took the name of Nathaniel Harrison, a young man employed in the Gun-carriage Factory; and Shantabai Savitra Tikoukar, a woman who had been instructed at Miss Trott's room of the Z.B.M.M.

A Mohammedan family were baptized by the Rev. R. S. Heywood, at Junnar, on Whit-Sunday, June 2nd. The man is a sweeper, but has a fair education and had been reading the Bible for about four years. He applied for baptism in January, but was kept back for instruction and testing. His wife and four children after a while accompanied him on his visits to the catechist. His former co-religionists tried to dissuade him from confessing Christ, and on one occasion gave him a thrashing, but he came out boldly, the Bombay *Gleaner* states, and is supporting himself and his family by his work as before, spending his evenings with the agents, and taking part in evangelistic work.

Mr. and Mrs. Jackson arrived in Bombay from this country on May 26th.

#### CEYLON.

The annual prize-giving at Trinity College, Kandy, took place on July 20th. H.E. the Governor, presided; Sir Noel Walker, the Lieut.-Governor, was also on the platform; and the Director of Public Instruction and the District Judge both spoke in most sympathetic terms.

#### MID CHINA.

The Rev. J. Bates wrote from Shanghai at the end of July that a violent outburst of persecution, directed solely against Native Christians, had occurred in the neighbourhood of Wen-chow, in the Cheh-kiang Province. Wen-chow is about half-way between T'ai-chow in Cheh-kiang and Fuh-ning in Fuh-Kien. The China Inland Mission has work there.

A Report of the Women's Hospital at Hang-chow, for which new buildings were opened in June, 1894, has come to hand. One hundred and sixty patients, women and children, were treated during 1894.

A full account of the riots at Chentu has been received from the Rev. O. M. Jackson, confirming in the main the accounts published in last month's *Intelligencer* (page 690). Mr. Jackson was detained for safety at the yamen until June 10th, when he left in a closed chair in the guise of a Native official and accompanied by an escort of soldiers and an official of rank. Mrs. Jackson joined him at Miencheo, and they arrived at Chongpa, their own station, on

June 14th. As we published last month some remarks of the Rev. J. H. Horsburgh on the firing of guns by some of the missionaries when attacked by the crowd, it is right that we should give Mr. Jackson's account of this incident. He says :—

I went early on Tuesday to the Canadian compound at Si-sheng-si, and it was not until afternoon was well over that Dr. Kilborn had finished my dental operations. By about four, great crowds had gathered in the large parade-ground, or common, not far away, for on the feast-day they have a custom of meeting there and scattering plums. The Governor-General, after the riot, explained that foreigners had gone to witness it and thus caused the riot; but no missionaries had been near the place. Still, it was at Si-sheng-si where the riot commenced. About five o'clock, the big front doors were attacked and stones were being thrown all over the premises. Cards were sent for officials, and we (Dr. Kilborn, Dr. Stevenson, and I) tried in vain to stop the row. Instead of getting better, it got worse and worse, increasing in violence. The compound has a big street frontage, and a second compound at the back with dispensary and hospital. The new chapel is in front. The book-shop and chapel porch were first demolished, and books scattered about the street; the porter's room was next smashed up and the mob threw stones straight at us inside. They next took up paving-stones and hurled them at the main doors; the back gate in the other compound received the same treatment. The front doors soon came down, making the place now open to the street. We and the ladies now all went to the back compound, thinking the mob

might burst in any moment; they only continued, however, to hurl stones. We had now waited some time and no help had come. The mob were about to surge in upon us, something must be done. The two doctors, having guns, rushed forward and fired into the air. The crowds seeing this, fled right and left, leaving a good hundred yards of clear street. We three then stood out in the street in case the crowd returned, and waited for help. (I hope none will think that the firing of these guns was in any sense the cause of the riot—far from it, they were only used after deliberate consideration, as a last resource to keep the mob at bay until help came.) It was after this that a number of men appeared who said they were officials, but we could not tell, for they had neither sticks nor knives; two soldiers came also unarmed. I sent two of these small officials immediately for the magistrate and soldiers. After waiting like this for some considerable time in the front, we realized that the back gate would be down soon if something was not done promptly; so Dr. Kilborn went to the back and fired a shot at the top of the still closed back door. The roughs outside, hearing the noise and seeing the splinters fly, evidently thought it too dangerous a spot, and all went away, no more to return, leaving just one big hole in the lower panel of the door, which, curiously enough, was to be sometime afterwards our means of escape.

On June 20th and 21st grave fears were entertained of an attack on the Mission premises at Kuan Hsien, where the Rev. and Mrs. J. H. Horsburgh and family reside, and where Mr. and Mrs. W. Knipe were also at the time. The 20th was the great day of a festival which Mr. Horsburgh calls "the wakes," and threats had been freely made that on that day a lawless crowd, gathered to the place from far and near, would assault and plunder the Mission. Arrangements were made for leaving the premises at the rear on the approach of the crowd, and then in quiet confidence the brethren and sisters betook themselves to prayer. There were alarms now and again, but the days and nights passed without molestation being experienced. On June 24th, Mr. Horsburgh wrote :—

One of the happiest things in connexion with our trouble has been the friendliness of many of the official townspeople. When our place was threatened, the people who live on both

sides of our street quite stood up for us. They said the reports about us were lies, that we were good people, and I believe they stood in the doorway of the passage leading to the

house, and would not let the idlers and good-for-naughts come in.

These are no ordinary times through which we are passing, and through which we have in all our stations been so graciously preserved. There must be great things in God's plan on in front. Should we not pray for, and may we not expect, a great awakening to rise, as it were, from these ruins in Chentu and extend throughout the province? God is training us maybe

for great things, for the ingathering of hundreds, nay thousands, of souls, if we only get low enough and keep in the dust before Him. May not God's time for this people be very near? But where are the labourers? I believe this is a call to talk and plan for sending labourers out, and that we misread the signs of the times (or rather of God's workings), if we talk or plan for keeping them back.

We are glad to learn by letter from Mr. Horsburgh, dated July 19th, that all was quiet at that date.

#### JAPAN.

The Rev. and Mrs. P. K. Fyson and Miss A. C. Tennent have come home, the last on sick-leave.

The Rev. A. B. Hutchinson, of Fukuoka, writes that a storm of wind raged on July 24th and entirely destroyed the church at Oyamada. Some 12,500 houses were blown down and sixty lives were lost, but happily no Christian was hurt. Mr. Hutchinson baptized a woman and two infants at Fukuoka on Whit-Sunday. He says the audiences at the preaching-places are larger than was formerly the case, the people attend better, stay longer, and rarely interrupt; but inquirers do not come forward, which is discouraging. Eight adult catechumens were under preparation for baptism in August when Mr. Hutchinson wrote. For the benefit of the soldiers, of whom there are some 1500 in the barracks at Fukuoka, and with the cordial approval of several of the officers, Mr. Hutchinson has opened a "Soldiers' Rest-house" with a little library, which he and the Native agents visit and converse with the men. The return of the troops from China caused great excitement in the place. For a fortnight the town was *en fête*; but in spite of the profuse hospitality lavished upon them, there was very little drunkenness and no disturbance. Mr. Hutchinson mentions an unsolicited testimony given to the good conduct of the Christians amongst the Japanese troops at Port Arthur. He says:—

The commandant of this district being interviewed by the agent of the Bible Society to arrange for the distribution of portions to the soldiers, said in effect: "I have just returned from Port Arthur. I am not a believer myself, but I have noted amongst the troops the good conduct of those who

are Christians—the quiet, fearless way in which they go bravely into battle, and the orderly, collected way in which they bear themselves afterwards, free from excitement prejudicial to discipline. I think it would be a good thing for the army if all became Christians."

Bishop Evington visited the Loo Choo Islands in the spring, and while there he baptized the first convert of the Mission there.

#### NORTH PACIFIC.

Archdeacon Collison, who has since come home and been appointed an Association Secretary by the Hibernian Auxiliary of the Society for the Central District of Ireland, wrote in May last as follows:—

When at Metlakatla I had much pleasure in the baptism of a Chinaman who had been acting as servant in the hospital. Through the influence of Mrs. Ardagh and Miss Appleyard, as also that of another Christian Chinaman, he was led on step by step

until his desire became so intense that he was led to seek a quiet interview with me, in which he begged that I should baptize him. After my first interview with him, in order to test his desire and zeal, I proposed to postpone his baptism, but he pleaded so

earnestly that after further examination and instruction he was baptized on the following Sunday, Dr. and Mrs. Ardagh, Miss Appleyard, and his brother Chinaman in the faith acting as his witnesses.

I had publicly announced a thanksgiving service to be held in the open-air in the midst of the fishing camp at 3 p.m. on Sunday last, being the close of the fishing. Large numbers of Indians, both Christian and Heathen, attended, and several hundreds more were within the sound of the Word preached, in the fishing-lodges around. It was a solemn and joyous service. Taking for my subject Rom. x. 12, 13, "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved,"—I was enabled, I trust, to preach a full, free, present, and eternal salvation to all.

I had Giatiksheans, Nishgas, Zimshans, and Haidas present from more than 150 miles inland, where around their villages the numerous piles of charred wood denote the Heathen custom of the past in the disposal of their dead; from the beautiful islands of the Queen Charlotte group, where yet worse, I have seen the remains of the dead lying around throughout the length and breadth of their encampments, unburned and unburied; from up the rivers and down the coasts, where, not many years since, fear, mistrust, dread, death, and desolation seemed to reign supreme;—from all these places, and many others, were the members of my large congregation gathered. I reminded them that their united gathering there was of itself a striking testimony to the truth that the Gospel had broken down all barriers of tribal hatred and national prejudice. I was enabled to appeal to the experience of hundreds present who had proved that the same Lord was indeed rich unto all of them who had called upon Him. Can you wonder that I was interrupted again and again with bursts of praise? or can it be wondered at if occasionally I felt my voice husky and my eyes dim with the tears which would arise on looking around at many a wondrous trophy of the power and efficacy of the Gospel of the grace of God?

I was informed afterwards that several Heathen were ready to come forward and renounce their Heathenism publicly at the close of the address; but knowing this, I at once gave out the hymn which has been made so much use of latterly amongst them. It is a translation of the following:—

"When I was far away and lost,  
Oh, 'tis wonderful;  
That I was saved at such a cost,  
Oh, 'tis wonderful:

*Refrain—*

Oh, 'tis wonderful, oh, 'tis wonderful,  
That Jesus gave His life for me,  
Oh, 'tis wonderful.

My guilt was all I had to bring,  
Oh, 'tis wonderful;  
Yet I was made His love to sing,  
Oh, 'tis wonderful.

Once I was blind, but now I see,  
Oh, 'tis wonderful;  
Was bound by sin, but now am free,  
Oh, 'tis wonderful.

This great salvation all may share,  
Oh, 'tis wonderful,  
Throughout the world the message bear,  
Oh, 'tis wonderful.

Come, sinner, now and seek His grace,  
Oh, 'tis wonderful,  
And find in Him a resting place,  
Oh, 'tis wonderful."

I have given it all, as though simple it is full, and expresses the emotions of the soul which, having been far off, is "made nigh by the blood of Christ." And the fourth verse has the true missionary ring in it, which must be the echo of all who have experienced "this great salvation."

At the next service, as one of the results of our open-air effort, two young men stood up and avowed their determination to forsake Heathenism, and their desire to serve Christ. Another man, who has been a leader amongst the Heathen, came at daybreak on the following morning to one of our Christians, and informed him he could not sleep all night owing to his anxiety to give up his evil ways and be saved. His obstacle was a sum of \$90, which three of his Heathen friends owed him, and his wife had entreated him not to avow his decision for the truth until he had been paid this sum, as otherwise he would lose it. His Christian friend advised him to "seek first the Kingdom of God and His righteousness," which I hope he will be led to do.

## HOME AND FOREIGN CLAIMS.

LETTER FROM MR. JAMES MONRO, C.B.

TO THE EDITOR.

*Ranaghat, Bengal, July 8th, 1895.*

MUST send you a few lines to say how uplifted we all were by reading your stirring article in last month's *Intelligencer*. With every word of it I sympathize, and I do most sincerely trust that this is not the last word that you will say in the same direction. If we are really to have obedience to our Lord's command, we must have a new method of *consecration* of Christians altogether—what you describe as a revolution in feeling, a giving up of self—everything, including ourselves, to the Master. I trust that your words will be greatly blessed in the way of making people really open their eyes and see what the plain command of the Lord is.

That these words of yours are greatly needed you know as well as I do. What do you think of the enclosed address of Mr. — at Birmingham, and what hope have missionaries of being listened to when a dignitary of the Church of England speaks of "only thinking of the Heathen abroad," as if *this* was the reason why home wants were not attended to! Would to God that this could be truly said! And then to tell people in England, with its thousands of clergy, and its tens of thousands of lay workers, that the need for workers is just as great at home as abroad! Where is there room to speak of the wonderful zeal, enthusiasm, &c., &c., for Foreign Missions, when all that C.M.S. can send is a couple of score of ordained men a year? Such teaching is eminently unsound and unscriptural, and a speech like that of Mr. — does more harm than many an annual meeting of enthusiasts does good. For people wish to think with such a man, and supplying needs *at home* is so much easier than going abroad.

Our work here goes on with every encouragement. On Saturday, in spite of pouring rain, we had 360 patients at the dispensary. And since we opened, just a year ago, we have had nearly 48,000 visits. I was greatly interested to see Mr. Baring-Gould advising that the towns of China should be flooded with Medical Missions, and the villages with thousands of workers to follow up. The same advice and the same procedure is required everywhere, only I should flood, not the towns, but the *districts* with Medical Missions. There is the fact that in one year we have been able to preach the Gospel to nearly 50,000 people, about half of whom are new patients, the remainder being those who have heard more than once. And these people came from upwards of *one thousand villages*.

*Extracts from a recent Address at Birmingham, enclosed by Mr. Monro.*

The extraordinary zeal of the friends of the English Reformation for Church Missions is beyond all praise. . . .

But the work that is being done at home is by no means commensurate. . . . In Birmingham you have only one clergyman to every 5000 of the population. Never was a finer field for the energy and enthusiasm of the friends of the Reformation, such as shows itself at the great Annual Meeting of the Church Missionary Society, than in supplying this need in the great towns all over the country. Those who build and endow new churches have always the right of presentation

*Mr. Monro's Notes thereon.*

In India one to every 250,000!

The C.M.S. meeting shows no enthusiasm in supplying the need: it shows the maximum of enthusiasm in listening to the story of the



in perpetuity, and there could be no more legitimate way of defending and supporting those principles of religious truth and liberty which are justly dear above everything else to the English people.

There is another great public work of Home Mission extension which is urgently needed, and that is the provision of more curates. At present, as I have said, there is one clergyman in every 5000 of the people in Birmingham, in London one in 3000. There are a large number of other places no less badly provided. Archbishop Tait used to say that no man could hope properly to look after more than 2000. And in most of our towns the population is so constantly shifting that even 2000 of nominal Christians is a large proportion. Whether it be by the permanent diaconate, or by allowing deacons to continue in trade, or by providing more clergymen in full orders, we must make proper arrangements for the spiritual wants of all these people. It is impossible for us to say that we have done as much as can be expected of us, and that we must leave them alone to do as best they can, and think only of the Heathen abroad. That is not the spirit of our Master, nor of a patriotic English Churchman. We believe that happiness consists in having the spirit of Christ, in being instructed in Christian principle, in having Christian self-control and Christian hope. It can only be by pastoral care and personal Christian influence and example that this can be achieved. It is a shame to us to leave a single parish undermanned that asks our help.

Another point in which the branch associations can give aid of the most real effectiveness is by calling out offers of personal service. Almost every large parish wants more district visitors, more Sunday-school teachers. Almost every town needs deaconesses and district nurses. There are many women, some of high education, who have no special call in their own spheres. They are greatly needed all over the Church at home. When the idea of the wants of the people has become familiar throughout the country through the local branches, for all these there will be splendid opportunities. Wealthy parishes will be able to pay for these home missionaries whom they will send out. It is wonderful how men and women are offering themselves for foreign service. They die rapidly in dangerous climates, and others are always eager to take their places. The need is just as great at home.

world's needs, and the minimum of enthusiasm in supplying such needs by personal service.

*Vide above.*

Certainly not the spirit of Christ.

Is it not a greater shame to leave every Mission in the world undermanned — and to disobey our Lord's last command?

And abroad more so.

This is simply untrue. How Mr. — can say this, with thousands of clergy, and ten thousands of workers in England, while Missions in every station in the world are undermanned, I fail to understand.

[We have ourselves refrained from saying much on this subject that perhaps ought to be said in the interests of truth; but we cannot refuse to print Mr. Monro's letter.—Ed.]

## NOTICES OF BOOKS.

RAMBLES IN JAPAN. By H. B. TRISTRAM, D.D., LL.D., F.R.S. London : Religious Tract Society, 1895.



ALTHOUGH Canon Tristram's visit to Japan in 1891 was a short one, readers of the *Intelligencer* know well that he is no mere globe-trotter. A good many books on Japan have appeared of late years, but we doubt if a single one is more interesting than this account of his tour. It is no more than that : there is no attempt at systematic historical, social, or religious disquisition. It just recounts the incidents of the journey. But an experienced traveller and accomplished writer like Dr. Tristram knows well how to weave substantial information into a pleasant narrative ; and the reader who knows a little about Japan from other books will find not a few of the gaps in his knowledge filled up as he peruses these attractive pages. As might be expected, the *fauna* and *flora* of the country receive especial attention ; but Dr. Tristram is an antiquarian as well as a naturalist, and the glimpses of old Japan given us in the visits to mediæval castles are particularly interesting. And although the manners and customs of the Japanese people are now tolerably familiar, they are described in Canon Tristram's bright chapters with uncommon freshness.

We marked some passages for extract, but are only able to give two. Here is a short but unusually clear notice of that mysterious subject, Shintoism :—

"The Shinto worship is utterly different from the Taonism of China, and has none of its gross idolatry. In some respects it is analogous to the old Persian fire-worship, the mirror representing the sun, who himself is the representative of the invisible Deity, while the Mikado is the human representative of the sun, and, therefore, in some degree, a partaker of the divine nature. Nor is this all the meaning of the mirror, the great feature of Shinto worship. In it man is supposed to see his own heart mirrored, and, comparing it with the purity of the white paper by its side, to see wherein he fails, and correct it. A Japanese was supposed to be superior to any moral code ; one glance at his heart was sufficient, and he would certainly reform himself."

To us, of course, the notices of missionary work are the principal feature of the book. Here is an account of two agencies at Osaka :—

"In the evening I went with Mr. Fyson, one of our pioneer missionaries, who was to take the preaching at a mission-room. This was one kept up by Miss Holland, a lady who, unconnected with any society, devotes herself, at her own cost, to helping Mission work. She had argued that in a country where the people are not familiar with the Sabbath-day's rest, there were many who would like to hear something of Christianity, but might be told, 'This is not the preaching night,' and so might delay or forget. But if there was preaching every night, no chance would be missed. She therefore hired a house close to some markets in a very busy street, put in a harmonium, got the place new matted, hung bright pictures of the Religious Tract Society all round the walls, got a large lantern, projecting in front, with the announcement on the transparent paper on one side, 'Teaching of Christ to-night,' and on the other were depicted a cross and a crown. She engaged an old woman to look after the place, and open and light it every evening. She gets one or two friends to help her with the singing, and has managed to secure a preacher, native or foreign, lay or cleric, every evening for months. For some time, when the venture was first started, the noise and jeering sometimes almost stopped the preacher. But that phase, inevitable at the beginning of every such work, had nearly passed over. When we arrived we found the three matted rooms packed full, and a crowd standing ten deep in the street. After a hymn, started by two English ladies, Mr. Fyson, standing at the edge of the room, held the people for over

half an hour by what seemed to me a torrent of eloquence as he spoke of Pentecost. Texts on the subject, painted in great letters on kakemonos, were hung in front, so that all could read. After singing again, I too was expected to speak, and a more difficult task than addressing a crowd with an interpreter I never had, and I think it is impossible to be interesting under such conditions. There may have been two hundred listeners, and the meetings here have already been the means of bringing not a few into the Christian fold. There are many such preaching-places in Osaka, but what are they amongst half a million?

"Nor are these efforts confined to the city itself. I walked out with my daughter one afternoon to a similar meeting three miles from the outskirts of the city, to a so-called village of three thousand souls, employed in making coarse pottery and farming. We had a most uninteresting walk first through narrow streets and past factory chimneys, and then along a raised path through paddy-fields till we reached a broad river, and were ferried across to the village. As I turned round I counted from one spot sixty-two factory chimneys, for this is becoming the great cotton-spinning centre. The use of a house was hired for this weekly meeting, to which the head-teacher and three senior pupils went with us, to carry the picture and help in the singing. The rooms of the house being thrown together, about sixty people, chiefly women, soon assembled. Slipping off our shoes at the door, we passed to the inner end, which was open to the garden. A large coloured print of the Ascension was unrolled and pinned up, and a hymn was sung, only joined in by the visitors. Then the teacher spoke for half an hour, then again there was singing, which always attracts these people, another address from my daughter explaining the Ascension, and then singing and prayer concluded the meeting. This is a new Mission, and there are no Christians yet, but several are interested, and the people were all very quiet and attentive. This is the simple way in which out-stations begin, and the seed is sown. On our return we halted at a tea-house in a village where there was formerly a similar meeting, until the Buddhist priest interfered and threatened any one who should lend their house for the purpose. This is the kind of local opposition which we must always expect from time to time; but what is this compared to the resistance of the Irish priesthood?"

We must close by just mentioning a striking case of a Japanese clergyman using the famous mountain, Fuji San (sometimes written Fusi-yama), as an illustration in a sermon. This unique mountain is familiar to us all. "No natural feature is so repeatedly depicted in the art of Japan, whether ceramic, pictorial, or poetic. The native appreciation of its central grandeur may be illustrated by an expression in a sermon of a young Japanese clergyman, that the verse, "God so loved the world," &c. (John iii. 16), was "*the Fuji San of the Bible.*"

*The Dominion of Christ* is the title of a series of discourses delivered in connection with the Centenary of the London Missionary Society, by the Rev W. Pierce, minister of New Court Chapel, Holloway. It is a good and stimulating book, notwithstanding one or two defects. We are rather surprised, as Mr. Pierce evidently belongs to the younger rather than to the older school of Nonconformists, that he is against Educational Missions. But we are not surprised that in the chapter on "The Relation of the Churches to the Work of Foreign Missions" he strongly urges the L.M.S. to cleave no longer to its old undenominational basis, but to become in profession, as it has long become in fact, the Society of the Congregational denomination. He is entirely opposed to "undenominationalism." "It is nothing more than an attenuated sentiment." "Instantly you advance beyond the primary stages of pioneering, when success follows your efforts, then, method and polity are inevitable." Precisely so. Mr. Pierce evidently has no quarrel with the "undenominationalism" of the Bible Society and other institutions in which Christian men of different religious bodies are able to unite for a common object in which they are at one. But the Bible Society, and the Y.M.C.A., and the Mildmay Conference, and the Scripture Unions, and the Missions to Policemen and others, do not found Churches. Directly you begin to do that, as Mr. Pierce says, "method and polity are in-

evitable." Now there are those who think that it is only members of the Church of England who take this line. They never heard of the Wesleyan Native minister in India who replied to a Church of England Native minister's happy anticipation of all distinctions being at an end in the world to come, by declaring that he intended to keep his Methodism in heaven. Mr. Pierce urges that Congregationalism ought to be taught definitely in L.M.S. Missions. It is not so clear that he thinks Episcopacy ought to be taught in C.M.S. Missions; but obviously the argument is precisely the same. However, Mr. Pierce has much to learn about C.M.S. Missions. He actually quotes Dr. Cust as "a voice from the Church Missionary Society," and he is surprised to find any voice from the Society speaking on behalf of self-government! We suggest to him that he should inquire of the missionaries of his own Society in India whether almost every device for training the too-dependent Native Christians to self-government is not an invention of the Church Missionary Society, or at least put in action first by the Society. "In Episcopalian churches," he says, "there is practically no self-government." This is evolving a theory out of one's self-consciousness indeed. Mr. Pierce, totally misunderstanding the whole position, is sure that it must be so; *ergo*, it is so! The illustration given is the choosing Bishop Hill to succeed Bishop Crowther. The Society's policy on that occasion is a fair matter for difference of opinion; but it is quite irrelevant to Mr. Pierce's argument. The Church on the Niger was as much "Episcopalian" under Bishop Crowther as it is now. Mr. Pierce regrets that Congregationalists have not systematically given independence to Native churches; and he supposes that, of course, "Episcopalians" have done so still less. Really, he must study his facts. Then, he guards himself by allowing that "there is nothing in Congregationalism that would restrict for a limited period the broad oversight of a European missionary, having a wide circuit of churches in his charge, visiting only occasionally, and as the special need should demand; yet no more interfering with the real integrity and independence of the Church than, say, Paul interfered with the integrity and independence of the Church at Corinth." Excellent!—but an almost exact description of Episcopacy in C.M.S. Missions! We do not forget that there is a real difference between Mr. Pierce and ourselves. The difference is that we hold, not the absolute and separate independence of the "Churches," but their interdependence as really branches of one Church; and we hold that St. Paul would agree with us and not with him. But the question of Episcopacy is not involved in this, for Presbyterianism is equally consistent with the idea of one Church; nor is the question of Europeans and Natives. However, all this occurs only in one chapter, and for the rest we have to thank Mr. Pierce for much that is excellent, and well said, in his discourses on "the Dominion of Christ."

A very timely book is *Twenty Years in Khama's Country*, edited by C. H. Lyall (Hodder and Stoughton). It mainly consists of extracts from the letters of the late Rev. J. D. Hepburn, of the London Missionary Society, who lived for many years at Shoshong, the former capital of the country ruled over by the now famous South African Christian chief, Khama. Our friend, Mrs. Lyall (she is one of the warmest members of the small band of C.M.S. supporters in Cape Colony), in editing the letters, has unduly suppressed herself. The book would have been improved by an introductory chapter, such as she could so well have written, upon Khama's previous history and the tribal divisions of the vast territories of Central South Africa. But the actual incidents related of missionary trials and triumphs are very thrilling, especially the falling away of the once promising Batallana tribe and its chief Moremi, which is a real tragedy, and should do valuable service in reminding the increasingly numerous readers of missionary books that the great Enemy is still as powerful as in the days of backsliding and idolatrous Israel. We need in the present day to be taught once more that Missions are a real warfare, and that Christ's army is not always immediately victorious, and that suffering and death may have to be the lot of His soldiers. Mr. Hepburn's pathetic letters will help to teach the lesson, while yet they give abundance of bright encouragement.

In *Madagascar of To-day* (R.T.S.), the Rev. W. E. Cousins, formerly a missionary of the L.M.S. in Madagascar, and now one of the Secretaries at home, gives a timely and interesting sketch of the island people, their past history, and

present prospects. No missionary enterprise has had more external success than the L.M.S. Mission in Madagascar, and the success has not been merely external. There is much of real Christianity, together with, of course, a considerable amount of mere nominal profession, as must always be the case in great national religious movements. It is impossible to think of Madagascar without apprehension as to what will be the result of the French invasion, but Mr. Cousins expresses strong conviction that the Protestant Christians will stand true and firm in their hour of trial. Certainly they should often be remembered in prayer.

*A New Command*, by F. M. Williams (Partridge), is a volume of incidents of missionary life in China. Miss Williams was six years in Western China in connection with the China Inland Mission. Her book is a very bright and pleasant narrative of her experiences. At the present time, when the new Bishopric in Western China is being arranged, this little work will be of especial interest. It is a book which only incidentally refers to manners and customs, and outward things. It is rather a record of real spiritual work, and in this sense far superior to the great majority of missionary books.

We are glad to see the eleventh edition of Dr. Murray Mitchell's admirable *Letters to Indian Youth*, published at Madras, by the Christian Literature Society. These letters are really a treatise on Christian evidences adapted to the use of Natives of India. They are invaluable to all Indian missionaries, and have been of the utmost possible service as an auxiliary agency for the vindication and spread of the Gospel.

The Sunday School Union is bringing out a series of popular biographies of missionaries, and several men whose careers are an example of the Christian life. We have before us the memoirs of Alexander Mackay, Bishop Horden, and James Gilmour. All are well done. The sketch of Bishop Horden is by the Rev. A. R. Buckland, which is a sufficient guarantee of its excellence; and that of James Gilmour, by Mrs. Bryson, of Tien Sien, the author of three or four books on China Missions. The name of the author of Mackay is not given, but a preface is contributed by the Rev. C. T. Wilson, formerly of Uganda, and now of Jerusalem. It is a matter of great thankfulness that missionary biographies are now among the most popular for young people; and this can be recommended.

*The Furl'd Banner*, by Heather Grey (Elliot Stock), is a story designed to embody the missionary appeal for personal service. A baronet, who is a patron of Missions, prevents his brilliant Oxford son from obeying the missionary call, and the son is killed by a fall from his horse. We confess to some shrinking from this method of conveying solemn spiritual lessons; but it cannot be doubted that fiction is sometimes permitted to exercise no little power on some minds, and, assuming that the thing may be done at all, it is excellently done in this well-written and touching story.

## LETTERS TO THE EDITOR.

### MISSIONARY MISSION TO MEN.

DEAR MR. EDITOR.—The effort proposed to be taken by the London Lay Workers' Union in November next for the purpose of arousing and deepening the interest of laymen in Foreign Missions has been already referred to in your columns, but will you kindly allow us to state more fully the plan which it is hoped to carry out? The same is shortly as follows:—

- (a) Meetings for men in their own parishes between November 15th and 30th.
- (b) Sermons to men on Sundays, November 17th, 24th, or December 1st.
- (c) Aggregate meetings in districts.
- (d) Mass meeting of men only in Exeter Hall on Tuesday, December 3rd, at which the Lord Bishop of London has consented to preside.

The gatherings will not be missionary meetings of the ordinary kind, but rather to enforce the Scriptural reasons for the missionary enterprise, and the claims of the Heathen and Mohammedan World upon the Christian Church. Particularly is it desired:—

- (1) To show from the Word of God what is His will with regard to the evangelization of the world.

- (2) To demonstrate the need of the Heathen for the Gospel.
- (3) To show that the atoning work of Christ is for the salvation of all mankind.
- (4) To urge upon the individual believer his personal obligation in the matter, together with a threefold call—to pray, to work, to go.

About one hundred of the C.M.S. churches in the Metropolitan area have up to the present signified their intention of co-operating in the movement, and it is hoped that this number will be considerably increased. The Hon. Secretaries would be glad to hear from those Vicars who have not yet answered the Committee's communication to them upon the subject, and lay friends are asked to use their influence with their clergy in the matter.

Although the London Lay Workers' Union cannot attempt to organize beyond the Metropolitan area, yet there is no reason why the movement should be confined to London if friends in the provinces would take the matter up and endeavour to arrange similar meetings. It is suggested that local workers should be at once called together to consider the matter with the view of taking action.

Representatives from the provinces are invited to come up and attend the Exeter Hall meeting on December 3rd, and on the following day to meet in conference as to lay work for the C.M.S. throughout the kingdom. Endeavours will be made to provide hospitality, if early application is made.

All communications should be addressed to the Hon. Secretaries of the C.M.S. Lay Workers' Union for London, Salisbury Square, E.C., who would be glad to hear from the Clergy, Association Secretaries, Hon. District Secretaries, Secretaries of Parochial and District Associations, Secretaries of Unions and Bands, and other friends who will co-operate in London or the country in this Missionary Mission to Men. Most earnestly is it desired that continual intercession be made at the Throne of Grace that the gracious influence of God the Holy Ghost may guide and direct all that is done in the movement.

HERBERT R. ARBUTHNOT, *Chairman.*

G. A. KING	}	<i>Joint Hon. Secs. C.M.S. Lay Workers' Union for London.</i>
T. G. HUGHES		

#### THE OPIUM QUESTION.

DEAR SIR,—I observe with pleasure that the Annual Report of the C.M.S. reproduces the weighty memorial addressed by a number of British missionaries in China of twenty-five years' standing to the Royal Commission on the Opium Trade. Will you allow me to mention that, besides those named in the Report, the memorial was signed by Archdeacon Wolfe, and by two additional missionaries of the L.M.S. who were in England at the time; so that, as printed in the proceedings of the Commission, it bears the signature of seventeen, not fourteen, missionaries?

It is significant that this memorial, as well as three anti-opium memorials presented by bodies of Indian missionaries, are ignored in the Majority Report, whilst all the three missionary memorials that to any extent favoured the opium traffic are quoted. In like manner, out of forty-five missionaries who gave evidence in India, only four were in any degree favourable to the use of opium, and three of these are quoted, whilst not a single quotation is made from the forty-one who were opposed to the habit, and who included men of such long and varied experience as Bishop Thoburn of the Methodist Episcopal Church, Dr. Valentine, of the Medical Missionary College, Agra, and Dr. J. L. Phillips, the lamented Secretary of the Indian Sunday-school Union, previously a medical missionary. So also as regards China, whilst the Report acknowledges that "by the majority of the missionaries of every Christian community in China the use of opium is strongly condemned," the only quotations are from three who are claimed to "take a less decided view." One, at least, of these is represented by garbled extracts, with no marks to warn the reader of important omissions, which greatly alter the complexion of the passages quoted. This is certainly not the impartial dealing which British Christians had a right to expect from a Royal Commission of Inquiry.

JOSEPH G. ALEXANDER,

*Hon. Sec. Society for the Suppression of the Opium Trade.*

September 12th, 1895.

## NOTES ON OTHER MISSIONS.



HE S.P.G. have issued proposals for a new brotherhood, to have its headquarters at Cawnpore. Unlike the brotherhoods in Calcutta, Delhi, and Hazaribagh, it is not to be connected with any single University, but to draw its supplies from all. It is complained that the three existing brotherhoods are frequently referred to as if they were independent of the Society, and accordingly the new one is to be closely identified with it. The Revs. G. H. and F. Westcott will doubtless be the leaders. Cawnpore has been occupied by the S.P.G. since 1833, and has at present three English and one Native clergymen in residence. Not only its size (it contains 188,000 inhabitants) and the associations of the Mutiny render it an appropriate centre, but the co-operation of the resident English population is assured, and on the other hand the Arya Somaj threaten to start a rival college. The present work includes, in addition to schools, bazaar-preaching, itineration, and the ordinary efforts of a Mission station, college classes (opened in 1892), and an Industrial Home.

THE CAMBRIDGE MISSION TO DELHI now has a staff of eight, including two at the branch station at Rohtak. It has lost during the year the aid of the Rev. A. C. Maitland, who, though not a member of the brotherhood, had been on the staff of the S.P.G. at Delhi as an honorary missionary since 1889, and had rendered strenuous assistance in the work, especially in the college. The Rev. G. A. Lefroy's annual letter shows him to be looking for future help as much to the young students who have passed through the college as to Cambridge. The Rev. S. S. Allnutt, who would like to see a Christian Training College, is inclined, in default, to approve of a scheme for combining residence at the Government Central Training College at Lahore with divinity teaching at the C.M.S. Divinity School. Mr. Allnutt made one small but significant purchase for the college—an engraving of Long's picture "Diana or Christ," to hang in its central hall, where it will doubtless preach its silent sermon to students who lack courage to take the deciding step. There were 89 students in the college and 678 boys in the school, the great majority in both being Hindus. The success of the pupils in the Government examinations was very creditable.

THE BIBLE SOCIETY is, like ourselves, a loser by the death of the Rev. R. W. Stewart. The September *Bible Reporter* quotes a letter from him, dated June 24th last, asking for help to print a Romanized version in the Kiong-Ning dialect, and enclosing some evidence showing that the Romanized form is a much more rapid and easy method of teaching to read than the Chinese character.

Mrs. Bishop, we learn from the same magazine, has been speaking at a Bible Society's meeting at Shanghai, and stated: "The religious truths which seemed to have spread through a great part of Manchuria had arisen not from the preaching of foreigners, nor from the evangelistic tours made by foreigners, but, firstly, from the visits of the Bible Society colporteurs selling the Bible and explaining it, and next, by the agency of the Native Christians. . . . Dr. Ross told me that out of something like 4000 Christians, only nineteen, as far as he knew, had been made through the agency of foreign missionaries." [Dr. Ross of course meant the direct agency. The Native teachers themselves owe their conversion, and also the knowledge that enables them to be teachers, to the missionaries. But a large part of the best missionaries' best work is always done through the instrumentality of Native Christians.—Ed.]

THE MISSIONARY LEAVES ASSOCIATION is proud to consider itself the servant of the C.M.S., and to find that it shares in the prosperity of the larger Society. Its income, including amounts received in cash, and the estimated value of goods sent out to Mission stations, was 10,601l.; and the Committee rejoice that at last the General Fund, which bears the heavy expense of dispatching goods, is completely free from debt. The purposes to which the help of the M.L.A. is

applied are as various as ever. The support and education of 199 children in Mission-schools, 18 Bible-women, 18 catechists and teachers, and 2 students; the maintenance of schools; the provision of prizes and scholarships; the supply of necessary articles of church and school furniture; the purchase of magic-lanterns and slides, type-writers, tools, harmoniums and other musical instruments, and all kinds of sundries,—these only imperfectly represent the list. The requirements of missionaries are instructive in their suggestion of the needs met by the M.L.A. One whose hand was injured by an accident needs a type-writer. Another wants a stone font for a village church which has been put up by the very poor converts, and a set of communion vessels for travelling. He would also like some more children supported, and hints that 10*l.* a year would support an additional teacher. A third makes much more extensive demands. He requires ten or more schoolmasters at 3*l.* a year, additional catechists at 12*l.* a year, Bible-women at 4*l.*, bells for thirty churches, and ladies to come out at their own charges. Yet another has an industrial home for Red Indians, and sadly lacks a team of horses, harness, and plough. The Roman Catholics have plenty of all these things, he says, bought out of the dues exacted from the people. At home, the valued Secretary, Mr. Malaher, finds time to superintend those missionary exhibitions which have so vast an educational importance. The Weymouth, Sunderland, South Lambeth, Kensington, Nottingham, Hereford, and Worcester Exhibitions received help in this way. It is needless to say that however unheeded at home the work of the M.L.A. may sometimes have been, the gratitude of the missionaries it has aided has always been heartily rendered.

The MISSION TO LEPERS now presents its Report in a less microscopic form than of yore. The compact yet complete statement now issued states that the Mission co-operates with fifteen different societies, including the C.M.S. It supports fifteen leper asylums or hospitals of its own, and aids eleven other similar institutions. In addition to these, twelve other places are open to the Mission for Christian instruction, and eight homes for the untainted children of lepers have been opened. In the Society's homes there are about 800 inmates, and 700 more in the assisted institutions. One hundred and fifty have professed their faith in Christ during the past year. Some of the institutions may now be considered as wholly Christian. The income for 1894 was 7752*l.*, less than that of 1893 by 1074*l.*, partly owing to depression of trade. The Committee have been able, however, to maintain existing work, and even extend their operations, by the aid of the balance from last year. The new work thus entered upon includes a home near Hankow, at Roha, North India, and at Tokio; the erection of a small hospital at Kalimpong, Darjeeling; and the transference to the Society of a Government leper asylum at Calicut. Funds are in hand for a new home in Rangoon, and another for European lepers is being subscribed for.

The PRIMITIVE METHODIST MISSIONARY SOCIETY includes home, colonial, and foreign Missions within the scope of its operations. The total income available for its home and colonial work for the year ending March 31st last was 27,336*l.*, of which rather more than a third was raised locally. The income of the foreign work was 5441*l.*, and was slightly exceeded by the expenditure. The Primitive Methodists wisely concentrate their energies upon a comparatively small number of stations, all of which are in Africa. They have missionaries in West Africa at Santa Isabel, San Carlos Bay, Banni, and Aqua River, but their two strongest stations are at Aliwal North, in South Africa, and in Mashukulumbweland, beyond the Zambesi. Our readers will remember that the Rev. H. Buckenham, the pioneer of the latter Mission, was detained a long time among the Barotse, and much anxiety was felt as to his fate. The pioneer work is now safely accomplished, and reinforcements have gone out this year to join the Mission. Mr. Buckenham is to return shortly.

J. D. M.



## EDITORIAL NOTES.



WE have come round again to the Valedictory month of October, and a list will be found on another page of the missionaries sailing shortly, together with those who have left us since May 1st. The whole number stands at present as follows:—Returning:—Clergymen, 33; Laymen, 5; Wives, 19; Single Women, 16; Total, 72. Going out for the first time:—Clergymen, 20; Laymen, 11; Wives, 7; *Fiancées*, 2; Single Women, 37; Total, 77. Grand Total, 149. This includes the nine ladies appointed to Fuh-Kien, but detained for a while. Among those “going out for the first time” are two, Mr. Jessop and Miss F. E. Newton, who have been in their fields of labour before, though not as C.M.S. missionaries. On the other hand, Mr. and Mrs. Luckock, Mr. Godson, and Mrs. Bennett (*née* Hill), are counted as “returning,” because they are not new to C.M.S. service, although they are now going to new fields; and Mr. Cassels is reckoned in the same category. One of the laymen, Mr. Ryde, is to be ordained on October 6th, which will make the number of new clergymen twenty one.

This is a distinct advance on last year; and yet only those who have had the terribly hard task of distributing them—the ordained men especially—among the Missions can form any idea of the inadequacy of the number as a reinforcement. Four new clergymen for all Africa; three for all China; one for Japan; one for Ceylon; one for the Mohammedan Lands: what can those friends say to such figures who are talking about the “enthusiasm for Foreign Missions” and the “neglect of Home Missions”? Even twelve new clergymen for India, which is better than usual—what is it, after all?

OUR much-beloved and respected friend, the Rev. William Gray, has not long survived his retirement from office. He resigned a year ago in consequence of the failure of his eyesight, and we trusted that he might yet have many years of fair health for the counsel and sympathy and prayer which we all valued so much. But subsequently his general health gave way, and latterly it has been clear that we should not have his presence on earth long. But perfect peace was his possession, and his chiefest pleasure was to sit or lie still and listen to the quiet reading of God’s Word. He and his wife and daughter were staying at Mr. Wigram’s house at Hampstead for a few weeks, but were proposing to move to Nottingham, where his eldest son is a medical man, on September 12th. Early in the morning, however, of that day, a sudden change came, and the move was impossible; and early the next morning, September 13th, his spirit entered into rest. On the 17th, the earthly tabernacle was laid in Hampstead Cemetery, in the presence of his late colleagues and many clerical and lay members of the Committee. The Rev. Beresford E. Wigram (Mr. Wigram’s second son) and the Rev. B. Baring-Gould shared the service in the chapel, the latter giving a short address; and Bishop Royston, Mr. Gray’s brother-in-law, officiated at the grave.

Mr. Gray was a scholar of Trinity College, Dublin, and graduated as a first-classman and gold medallist in 1851. He went to Madras as Principal of the Doveton College there, and in 1858 he joined the C.M.S., at the same time marrying the sister of the Society’s Madras Secretary, the Rev. P. S. Royston, afterwards Bishop of Mauritius. Mr. and Mrs. Gray laboured for a few years in Tinnevely, she being the first lady in India to live in tents as an itinerating missionary. Mr. Gray afterwards succeeded his brother-in-law as

**Madras Secretary.** On his return to England he became Association Secretary for Notts and Lincoln; and in 1874 he was appointed a Secretary of the Society, for the Indian department then being relinquished by General Lake. For twenty years he worked hard in Salisbury Square, beloved and honoured by us all. His eldest daughter went to India as a C.E.Z.M.S. missionary, and is now Mrs. Tisdall of Persia; and his second son, curate of St. Mary's, Leamington, has been accepted by C.M.S. to go out next year.

APPARENTLY all is quiet now in Fuh-Kien. In reply to a telegraphic inquiry sent to Fuh-chow as to how many of the missionaries who were to have gone out this autumn might be safely and conveniently sent, Archdeacon Wolfe replied on September 11th, "All come." This would imply either that the outlying stations in the Province were still occupied, or that they could be at once re-occupied; and that women could go as well as men. Mr. Lloyd, Mr. Martin, and Miss Boileau accordingly return to the Mission at once, and the two new men appointed to it, the Revs. F. E. Bland and J. A. Cutten, accompany them; but the Committee think it best still to detain the nine new ladies who had been designated to Fuh-Kien until further information is received. We trust, however, that they may yet sail this year. God grant us all something of the faith that shines forth so brightly in the wonderful sermon by Mr. Marshall—who himself is one of the bereaved parents of the murdered ladies—which we print on another page. "I believe," he says, "that I shall see that glorious harvest in China that is to spring up from those precious buried grains that hold, in God's mysterious purpose, the germs of eternal life; and I know I shall rejoice in that day that God allowed me to call one of those grains *mine*."

THE Fuh-chow mail, with the details of the Ku-cheng massacre, was delivered in London at mid-day on Saturday, September 14th. The Society received letters from Archdeacon Wolfe, the Rev. W. Banister, and the Rev. H. S. Phillips. Private friends of the ladies have no doubt received many letters, and they have been asked to send to the Society copies of whatever portions they like to communicate. Meanwhile, extracts from the letters of the three brethren just named are given in this number. Painful as they are, they show that some of the wild telegrams suggesting nameless horrors besides the actual murders were, as we expected, without foundation. Moreover, it is clear that Mr. and Mrs. Stewart were not burnt alive, but killed instantly, in their bedroom (it was early in the morning), and the house then set on fire. The nurse and Miss Nellie Saunders died endeavouring to protect the children, and their bodies also were left in the burning house. It is a marvel that the children were not put to death. The rioters, after cutting at them and wounding them, and setting fire to the house, departed; and then, apparently, the eldest girl, who was badly wounded, and the three young ones, were rescued from the flames by the heroism of the second girl Kathleen, who carried or dragged them to the house where the American lady, Miss Hartford, was staying. The younger Miss Saunders was killed outside; and the five C.E.Z.M.S. ladies were attacked outside their own house, Miss Codrington alone escaping death. Mr. Phillips was in a native house a little way off, and reached the spot after the massacre, but in time to witness without being seen the plundering of the houses. The event took place at Hwa-sang, the savatorium on the mountains, 2000 feet above Ku-cheng, and some twelve miles off. Dr. Gregory, the American medical missionary, who was down at Ku-cheng, and only heard of the murders at noon, went up, arriving in the evening.

One remarkable statement in the letters is that the Native Christians had not been molested. For this we unfeignedly thank God.

The *Hong Kong Weekly Press* of August 15th contains much of the information given in our letters, and also a verbatim report of a crowded "indignation meeting" of British residents. We must frankly say that we have read this report with deep regret. Bishop Burdon, indeed, was one of the speakers, and we need not say that his speech was dignified and Christian; but in all the other speeches we can find no trace of sympathy with the holy cause in which the missionaries died—only the natural horror of common humanity, vehement denunciations of the Chinese, cries for vengeance, and "disgust" at the supineness of the British authorities. "Loud applause," or "loud and prolonged applause," followed all the sentences that were couched in the strongest language. We can just imagine what Mr. Stewart's feelings would have been.

A leading article in the same paper reveals the real motive of these representatives of "Christian England." "Amongst a community like that of Hong Kong," says the writer, "the feeling of the majority is decidedly opposed to the [Mission] work. . . . But we are not concerned with the Christianization of the Chinese, but with the protection of foreigners, and the whole foreign community is injured by any wrong done to one of its members, whether he be a missionary or a merchant." There is nothing unreasonable in this, in itself; only let it be noted that the cry for gunboats, and for vengeance, is not the cry of the missionaries. It is the cry of English people who care nothing for Missions, but who are afraid that an unavenged outrage on a missionary may be followed by outrages on themselves.

In Australia and New Zealand the news of the massacre created the deepest sensation. We are sorry to say that the London agents of the colonial papers indulged in wilder statements in cabling to Sydney and Melbourne even than the Shanghai news-purveyors did in their telegrams to London. For instance, they wired that four of Mr. Stewart's children were impaled on spears, and carried aloft in triumph. We saw nothing so bad as this in England; and the statement was pure invention, and utterly untrue. But the deep sympathy that was manifested by the Christian community is a touching tribute to the widespread respect which Mr. Stewart inspired when in Australasia. At Melbourne, of course, the death of the Misses Saunders was the chief cause of distress; but the sympathy of Sydney, which was still more marked, must have been mainly aroused in behalf of Mr. Stewart and his family. In most of the numerous churches there were memorial services, and a special united service was held in the Cathedral. In Melbourne Cathedral also a similar service was held, on the Friday evening of the sad week, when Bishop Goe addressed a crowded congregation in most solemn and yet animating terms.

One of the Melbourne papers publishes an "interview" with Mrs. Saunders, the bereaved mother of the two ladies of the Victoria C.M. Association. She told the reporter that if she had two more daughters they should go to China. "What right," she asked in a firm voice, "have I to regret what God has seen fit to do? They went to death and they went to glory, and all I should say—all I desire to say—is, Hallelujah! I know that this is the act of God—God who can see the end. He knows the benefits to follow this martyrdom. Believe me, the grand work will go on; ten missionaries will arise for every one now gone, and the Christianizing of this people will be expedited." A day or two afterwards she addressed a little band of Chinese

Christians at Melbourne, and said much the same to them. Private letters also speak of the triumph of God's grace in her. Mr. Macartney writes of her being "divinely upheld," and as desiring to go out to China herself as soon as possible and win for Christ some of the very murderers of her daughters, and their children.

---

ought the brethren and sisters killed at Ku-cheng to be called "martyrs"? The word "martyr" of course means "witness"; and faithful witnesses they indeed were. But in common usage it is applied to those who die for their faith, and who could have saved their lives by denying their faith. This was the case with the martyrs of the early Church, and of the Protestant martyrs in Queen Mary's reign; and it has been the case with Native Christian converts in many lands. Strictly speaking, therefore, neither Shergold Smith, nor Hannington, nor Robert Stewart were "martyrs." If witness-bearing is martyrdom, then there are thousands of living martyrs all over the world. If death in the direct service of Christ is martyrdom, then the death of an old veteran like Bishop Sargent or Bishop Horden, or of a younger soldier of the Cross like Graham Brooke or Charles Watney, is martyrdom. Yet, after all, it is not unnatural to apply the word specially to those who meet a violent death in the service of the King; and therefore, although we do not in an official way speak of the "martyrdoms" at Ku-cheng, we cannot find fault with those who use the word, albeit in a less accurate way.

---

THE Bishop of Salisbury has issued to his diocese a paper of topics for prayer for the Ember week approaching as we write. One is, "That the whole example of those who have recently suffered, even unto death, in the cause of Christian Missions in China, may serve to enforce on many at home the great duty of prosecuting Mission work with self-denying zeal and love for the sake of Him Who died for them." To which prayer we and all our readers heartily say, Amen.

---

THE Committee have opened a Ku-cheng Memorial Fund. We have all been reluctant to make the solemn event of August 1st the occasion of an appeal for money; and no "appeal" has been made, or will be made. But spontaneous offerings began quickly to come in, and in Ireland especially, where Mr. and Mrs. Stewart were so well known, there is a widespread desire to raise a fund to perpetuate their memory by the extension of the Mission for which they lived and died. It is, in fact, in response to requests from Ireland that the Committee have moved. All contributions to the fund will, of course, be appropriated to the development of the work in Fuh-Kien. The Church of England Zenana Society will also have its memorial fund, and friends who wish to honour the memory of all the murdered missionaries should contribute to both.

---

ACCORDING to the newspaper reports of the meeting of the British Association at Ipswich, our old friend Dr. Cust has been uttering some of his "half-truths" again. He has contrived to connect by obvious implication with the Ku-cheng massacre an affair seventeen years old! It seems desirable, therefore, to state the exact facts to which he gives so unfair an application.

THE C. M. S. Mission was in peaceable possession of premises on the Wu-shih-shan Hill, within the Native city of Foochow, for twenty-seven years, from 1851 to 1878. In the latter year a new building for the Training College was erected

on the ground, the British Consul having inspected the site and the plans, and given his written consent. The erection, moreover, took place in full view of a principal club-house frequented by the chief mandarins, without any objection being made; and the people generally continued as friendly as ever. Just as it was finished, however, a notorious leader of anti-foreign policy named Lin-Ying-Lin, who had been absent, returned to Foochow; and he at once got together a mob of hired roughs, attacked the building, and partially destroyed it. Next day the house in which the English lady missionaries had lived some years previously was also attacked; but the populace, who in no way sympathized with the riot, assisted them to get away safely. After prolonged negotiations, the Mission was compelled to retire from the native city as a place of residence, and has ever since had its headquarters in the foreign concession. It is possible that the erection of the college building on the hill-side was unwise, though no one suggested that it was so at the time, and it is a gratuitous inference now. But it requires some hardihood to connect with it a local riot of the Vegetarian sect a hundred miles off, seventeen years after! Dr. Cust, however, was quite safe at the British Association meeting. Religious questions are not allowed to be discussed at scientific meetings; though it is permissible, apparently, to attack Missions in the absence of missionaries and of those who know the subject from the inside. Of course Dr. Cust knows Missions from the inside; but so did Cardinals Newman and Manning know the Church of England from the inside. Other speakers advocated the civilizing of non-Christian races, but not the christianizing of them. We suppose that if some one had risen to advocate their evangelization, the chairman would have stopped him on the ground that it was not a religious meeting.

---

It seems that, in common with other editors, we were mistaken in supposing that the Rev. R. W. Stewart was a gold medallist at Dublin. He was a "Junior Moderator" and silver medallist in 1871. It is a small matter, but should be stated accurately.

---

A FRESH Appeal for missionaries for China, dated May last (before the recent troubles), has been issued by the permanent Committee appointed by the General Missionary Conference held at Shanghai in May, 1890. That Conference appealed for one thousand Protestant missionaries in five years, to add to the 1296 (including wives) then connected with the various China Missions. The new Appeal states that in the five years ending May last, 1153 new missionaries went out, connected with 45 societies. Of these 481 were men, 167 wives, and 505 single women. The Conference asked for 1000 *men*; God has not granted that, but, says the Appeal, He "knew the needs of China, and sent those He saw would be most helpful." It is surely a wonderful thing that, taking men and women together, the thousand has been largely exceeded. It is not stated what the present total is. Of course a considerable number have died or retired in the five years.

---

THE statistics of Japan Missions for 1894, prepared by the Rev. H. Loomis, of the American Bible Society, give the following results:—Anglican Church Missions, comprising C.M.S., S.P.G., Bishop Bickersteth's Missions, Canadian Church Mission, Wycliffe College (Toronto) Mission, and the Protestant Episcopal Church of the United States, 150 missionaries (including wives), 169 ordained and lay Japanese agents, 6257 adult members, 508 adult

baptisms in the year. Presbyterian Missions (almost entirely American), 146 missionaries, 221 Japanese agents, 10,000 adult members, 1184 adult baptisms in the year. American Board Missions (Congregationalist), 83 missionaries, 139 Japanese agents, 11,079 adult agents, 670 adult baptisms in the year. American and Canadian Methodist Missions, 136 missionaries, 154 Japanese agents, 7536 adult members, 750 adult baptisms in the year. American Baptist Missions, 72 missionaries, 68 Japanese agents, 2146 adult members, 269 adult baptisms in the year. Adding a few other small Missions, chiefly American, the totals are given as 625 missionaries (including wives), 794 Japanese agents ("ministers, preachers, and helpers"), 37,766 adult members, 3422 adult baptisms in the year. A few of the detailed figures are stated to be imperfect or approximate, but apparently the general result is fairly correct.

MANY inquiries have been made about Mr. C. Stokes, the English trader in Africa lately executed by a Belgian officer in the Congo Free State. Mr. Stokes, who had been an evangelist at Liverpool, was accepted by the Society as a lay missionary in 1878, and was one of the second party for Uganda, sent out when the news came of the death of Lieut. Shergold Smith and Mr. O'Neill. He reached Uganda in the early part of 1879, but only remained a few weeks there, returning to one of the intermediate stations. He subsequently developed a remarkable capacity for managing the native porters by tact and kindness, and he became virtually the Society's caravan-leader and general agent, a post of importance affording much opportunity for witnessing for Christ both by life and by word. He conducted Mtesa's envoys back to Uganda in 1880, and Hannington and Ashe's first party in 1882. While at Zanzibar in the latter year, he stood sponsor to Henry Wright Duta, who had been brought from Uganda by Mr. Pearson, and was baptized at the Universities' Mission, and who is now so well known as a leading Native clergyman in Uganda. In 1883, Mr. Stokes married an excellent nurse belonging to the Universities' Mission, and after a short visit to England, settled at Mpwapwa. There Mrs. Stokes died in the following year, leaving an infant daughter. Subsequently Mr. Stokes was stationed at Uyu; but in 1886 he voluntarily retired from the Society's service. It is not necessary now to refer to the circumstances of his leaving, nor to correct some misleading paragraphs which have appeared in the newspapers, and we presume that our friends know very well that the Society is not likely to propose to spend its funds upon, or direct its missionaries to, mere exploration. The absurd story current about this may have originated in Dr. Cust's efforts to get a new route to the Nyanza discovered through the Masai country; but it was the Royal Geographical Society, and not the C.M.S., that was concerned in the matter, and Mr. Thomson, who accomplished the project, was an R.G.S. agent.

Of Mr. Stokes's later career as a trader it is not for us to speak; nor is it our function to discuss the justice or the legality of his execution. We will only add that some of our missionaries who knew him well, always entertained for him personally a sincere respect.

THE Rev. W. W. Cassels is (D.V.) to be consecrated to the Bishopric of Western Mid China along with the new Bishop of Rochester, Dr. Talbot, at Westminster Abbey, on St. Luke's Day, October 18th. He sails on the 25th, in full hope that on arriving at Shanghai he may find it possible to proceed up the Yang-tse safely. The prayers of all our friends will follow him. We wish some of the praying friends would go with him. Mr. Horsburgh writes

earnestly in letters dated June 20th, three weeks after the Chen-tu outbreak, for reinforcements. He and his party have been in peril, but have been graciously preserved.

THE Rev. A. R. Blackett, late of Melbourne, with Mrs. Blackett and their young daughter, left for Persia on September 19th, in company with the Rev. C. H. and Mrs. Stileman and two children. They went *via* Marseilles by the French steamer to Batoum on the Black Sea, whence they would take the ordinary route across the Caucasus to Baku, and then by Russian steamer on the Caspian to Resht, where the journey on horseback across Persia commences. Mr. Blackett has been very acceptable as a deputation during his sojourn in this country, and he reports that the interest of the Society's friends in Persia is manifestly growing.

THE Bishop of Sierra Leone has returned from the West Indies with a very favourable account of the openings there for the enlistment of missionary recruits for Africa from the Negro population. This, together with the awakening among the Sierra Leone men themselves noticed under the Mission-Field, gives rise to the hope that in the early future Africa may be evangelized by Africans in a sense scarcely realized yet. An earnest appeal for Europeans to lead parties of African evangelists into the Temne and Mendi countries has been received, and the Committee will rejoice if three or four men of suitable gifts are led to offer for this extension work.

WE deeply regret to hear that the Society for Promoting Female Education in the East has received news by telegraph of the death of its veteran missionary, Miss Cooke of Singapore. In the roll of lady missionaries, no name stands higher than Miss Cooke's. Her school for Chinese girls at Singapore has been an untold blessing. For one thing, it has given good wives to some of the Native clergymen in Fuh-Kien.

OUR children's book for Christmas this year is an account by Miss Edith Baring-Gould of her tour round the world with her father last winter. It is entitled *Ever Westward*, because they went across America and the Pacific to Japan and China, and home by the Red Sea. It is a very brightly-written narrative, and will, we are sure, be greatly liked. While mentioning this book, we would again call attention to Miss Gollock's journal of her Indian tour, entitled *A Winter's Mails*. This of course was not written for children; and our friends generally should by no means miss it.

The *C.M. Sheet Almanack* for 1896 is now published. The texts have been selected by Archdeacon Moule. It gives a portrait group of the C.M.S. officials in Salisbury Square taken last May, and therefore including Mr. Wigram; and ten other separate portraits.

IN addition to the list given last month (p. 675), the C.M.S. Committee have received letters of sympathy, in connection with the massacre at Kucheng, from the following societies and friends:—

Dublin University Fuh-Kien Mission; Thanet Evangelical Clerical Society; Dublin Religious Society of Friends; Welsh Calvinistic Methodist Foreign Missionary Society; Mission Board of the Irish Presbyterian Church; Foreign Missionary Committee of the Methodist New Connexion; Special Meeting of the Church Missionary Branch of St. Jude's, Kensal Green; Rye Lane Young People's Society of Christian Endeavour; Association of the Church Missionary Society for the Diocese of Liverpool; Missionary Union of the Islington and

Highbury Y.M.C.A.; Conference of the Congregational Churches of South-West Carnarvonshire; Presbytery of Glasgow (Church of Scotland); Free Church Presbytery, of Aberdeen; Edinburgh Presbytery of the United Presbyterian Church; Hibernian Church Missionary Society; National Bible Society of Scotland; Kentish Town Adult School; Annual Conference of the Countess of Huntingdon's Connexion, held at Spa Fields Chapel, London; Diocesan Council of Armagh; Garden Meeting, held at Ashdell, Alton, in connexion with the S.P.G.; Public Meeting held in Leicester; Meeting held in connexion with Christ Church, Hull; Evangelical Alliance; Synod of the Moravian Church in Great Britain and Ireland, held at Bedford.

WE would especially draw the attention of our readers to a Clerical Luncheon to be held under the auspices of the Younger Clergy Union Federation, at Norwich during the Church Congress. The day fixed upon is Thursday, October 10th, at 1.30, in the hall of the Church of England Young Men's Society, Orford Street, and an address will be given by the Ven. Archdn. Sinclair. Tickets (price 2s. 6d. each) can be obtained at the Hall, from Messrs. Jarrold and Sons, Norwich; from the Rev. W. J. L. Sheppard, Glenwood, Rathen Road, Withington, Manchester; or from the Loan Department, C.M. House, Salisbury Square.

THE offices of the Hibernian Auxiliary of the C.M.S. have been removed from 8, Dawson Street, to 21, Molesworth Street, Dublin.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the various organizations by which the work of the Society at home is carried on; prayer for their extension and development. (Pp. 733-43.)

Prayer that the examples of those who have laid down their lives for Christ's sake may serve to enforce the duty of prosecuting Mission work with renewed zeal. (Pp. 754, 786.)

Thanksgiving for the signs of blessing on the Church in Sierra Leone; prayer that Africa may be evangelized by the Africans (Pp. 768, 791.)

Prayer for the bereaved relatives of missionaries and friends recently called to their heavenly rest. (Pp. 768, 785.)

Thanksgiving for recent accessions to the Church; prayer that the converts may be enabled to stand fast. (Pp. 768-775.)

Continued prayer for the missionaries and Native converts throughout the China Missions. (Pp. 754, 772, 786.)

Prayer for guidance and direction for the promoters of the Missionary Mission to Men. (Pp. 781.)

Thanksgiving for the missionary reinforcements; prayer for the Valedictory meetings, and for journeying mercies for those sailing this month. (Pp. 785, 793.)

Continued prayer for the Bishop in Western Mid China (p. 790), and for the Deputation to Canada.

#### NINTH ANNIVERSARY OF THE GLEANERS' UNION.

THE following preliminary arrangements have been made for the Ninth Anniversary of the Gleaners' Union:—

*Thursday, October 31st.*—All-Day Conference for Branch Secretaries, Secretaries of Sowers' Bands, and Clergy. At the C.M. House. (*Tickets for Clergy on application.*) At 7 p.m. Meeting and Conference for *Male Gleaners*.

*Friday, November 1st.*—At 10.30 a.m. Prayer Meeting, C.M. House. At 11.30 a.m. Holy Communion and Sermon at St. Bride's, Fleet Street. At 3 p.m. Meeting, Queen's Hall. Lady Speakers. At 7 p.m. General Meeting, Exeter Hall.

The friends below have already promised to take part. Others are being asked:—The Right Rev. the Bishop of Coventry; the Rev. W. S. Standen; Dr. A. Lankester (Punjab); Messrs. L. B. Butcher and F. Anderson (S.V.M.U.); Miss Bradshaw (Dublin) and (if possible) Miss Swainson (C.E.Z.M.S.).



### THE VALEDICTORY DISMISSAL OF MISSIONARIES

**W**ILL take place on October 1st and 2nd. There will be two Public Meetings at Exeter Hall, Strand; on Tuesday, the 1st, to take leave of the missionaries sailing for Egypt, Palestine, Ceylon, China, Japan, and North Pacific, when the address will be given by the Rev. R. C. Joynt, M.A., Vicar of Christ Church, Gipsy Hill; and on Wednesday, the 2nd, to take leave of the missionaries sailing for Africa and India—address by the Rev. S. A. Selwyn, M.A., Vicar of St. John's, Boscombe, Bournemouth. Sir J. H. Kennaway, Bart., M.P., President of the Society, will take the chair on Tuesday evening, and Col. Robert Williams, M.P., Treasurer, on Wednesday, at seven o'clock. A limited number of seats will be reserved (tickets one shilling each). Body of the Hall and Platform Tickets, free, may be obtained at the C.M. House. The names of the missionaries to be taken leave of are given below. Also on the Wednesday, Holy Communion will be administered at St. Bride's Church, Fleet Street, at 11.30, with an address by the Right Rev. Bishop Royston.

#### OUR AUTUMN REINFORCEMENTS.

The following missionaries will (D.V.) leave for their respective stations during the next few months. Those marked with an asterisk (\*) are new missionaries, the remainder are returning to the field after furlough or sick-leave. The list is made up to September 20th only, and is subject to amendment:—

#### SIERRA LEONE—

\*Mayor, Miss D.

#### YORUBA—

Harding, Rev. T. and Mrs.

Jones, Rev. F. M. and Mrs.

Jays, Mr. T.

\*Smith, Mr. A.

\*Boyton, Miss O. C.

#### NIGER—

Bennett, Mr. P. A. and Mrs.

\*Hamlyn, Rev. N.

#### EASTERN EQUATORIAL AFRICA—

Luckock, Mr. E. and Mrs.

Brewer, Miss M. C.

\*Fincher, Rev. E. H.

\*Heselwood, Mr. J.

\*Bird, Miss G. E.

\*Lockett, Miss E.

#### EGYPT—

Bywater, Mrs.

\*Cornford, Miss H. K., M.D.

#### PALESTINE—

Connor, Rev. W. F. and Mrs.

Sykes, Rev. H.

Newton, Miss E. E.

Barker, Miss S. L.

Reeve, Miss E. G.

\*Johnson, Dr. F.

\*Brownlow, Miss F.

\*Newton, Miss F. E.

#### BENGAL—

Le Feuvre, Rev. A.

\*Crockett, Rev. A. W. and Mrs.

\*Grant, Rev. C.

\*Kitley, Rev. H.

\*Morse, Rev. S. R.

\*Jessop, Mr. S. J. and Mrs.

\*Farler, Miss K.

\*Young, Miss I. F.

#### NORTH-WEST PROVINCES, INDIA—

Pegg, Rev. E. T. and Mrs.

Birkett, Rev. A. I.

Paterson, Rev. J. M. and Mrs.

Russell, Rev. T. and Mrs.

Bull, Miss A. H. R.

\*Hack, Rev. R.

\*Blackwood, Mr. H.

\*Wilkinson, Miss A. H. C.

#### PUNJAB AND SINDH—

Thwaites, Rev. W. and Mrs.

Weitbrecht, Rev. Dr. H. U.

Guilford, Rev. E.

Wigram, Rev. E. F. E.

Greene, Mr. R. Venables.

\*Clarke, Rev. A. C.

\*Rowlands, Rev. H. F.

\*Sinker, Rev. B.

\*Welchman, Rev. R. H.

\*Claxton, Mr. H. B. and Mrs.

#### WESTERN INDIA—

Roberts, Rev. W. A.

Macartney, Rev. F. G. and Mrs.

\*Jacob, Rev. H. T.

#### SOUTH INDIA—

Kember, Rev. T. and Mrs.

Tanner, Rev. H. J. and Mrs.

\*Hooton, Rev. W. S.

\*Wathen, Rev. W. M. H.

#### CEYLON—

\*Ryde, Mr. R. W.

\*Finney, Miss H. E.

\*Gedge, Miss M. S.

\*Loveridge, Miss E. M.

\*Luxmore, Miss C.

#### SOUTH CHINA—

Lloyd, Rev. Ll.

Martin, Rev. J.

Boileau, Miss M. D.

\*Bland, Rev. F. E.

\*Cuttan, Rev. J. A.

#### MID CHINA—

Moule, Rt. Rev. Bp and Mrs.

Cassels, Rev. W. W. (Bishop-designate in Western Mid China).

Elwin, Rev. A. and Mrs.  
 Godson, Rev. W. E.  
 Moule, Miss A. M.  
 Moule, Miss J. F.  
 \*Clarke, Miss B. I. C.  
 \*Godson, Miss M. J.  
 \*Goudge, Miss E.

Tristram, Miss K. A. S.  
 Sander, Miss M.  
 Julius, Miss O.  
 \*Woodward, Rev. H.  
 \*Fox, Miss E. S.  
 \*Peacocke, Miss K. M.

## JAPAN—

Buncombe, Rev. W. P. and Mrs.

## NORTH PACIFIC—

\*Carleton, Miss C.

Miss M. Taylor, engaged to marry Mr. D. A. Callum (Mid China), and Miss E. T. Young, engaged to marry the Rev. W. G. Walshe (Mid China), are also proceeding to the Mission Field.

The departure of the following ladies to South China is postponed for the present:—

\*Miss E. L. Little, \*Miss M. E. Barber, \*Miss F. Oatway, \*Miss L. Buncher, \*Miss R. Clemson, \*Miss A. L. Leybourn, \*Miss E. Brooks, \*Miss K. M. Andrews, \*Miss E. J. Harrison.

The following have left for their respective Missions since May 1st, or will leave before October 1st:—

## SIERRA LEONE—

\*Pickthall, Mrs.  
 \*Elwin, Miss C.

## YORUBA—

Toase, Rev. F. G. and Mrs.  
 \*Duncum, Miss H. J.

## EASTERN EQUATORIAL AFRICA—

Furley, Miss E. M.  
 \*Buckley, Rev. T. R.  
 \*Hall, Rev. M. J.  
 \*Purvis, Mr. J. B.  
 \*Vale, Mr. L. J. and Mrs.  
 \*Wilson, Mr. A.  
 \*Wright, Mr. F. H.  
 \*Browne, Miss E. E.  
 \*Chadwick, Miss J. E.  
 \*Pilgrim, Miss E. L.  
 \*Thomsett, Miss M. S.

## PERSIA—

Stileman, Rev. C. H. and Mrs.  
 \*Blackett, Rev. A. R. and Mrs. (Victoria C. M. Association).

## PUNJAB AND SINDH—

Petrie, Miss I. E. V.

## WESTERN INDIA—

Jackson, Mr. J. and Mrs.

## TRAVANCORE—

Richards, Rev. W. J. and Mrs.

## CEYLON—

Higgins, Rev. E. T. and Mrs.  
 Coles, Rev. S.

## NORTH PACIFIC—

Ridley, Rt. Rev. Bp. and Mrs.  
 Field, Rev. J. and Mrs.  
 West, Miss M.  
 \*Tyte, Miss A. J.

## MISSIONARY DEPARTURES DURING OCTOBER.

Per s.s. *Pekin*, October 10th:—The Rev. W. S. Hooton, for South India; Mr. and Mrs. S. J. Jessop, Miss K. Farler, and Miss I. F. Young, for Bengal; Miss A. H. R. Bull, for North-West Provinces; Miss H. E. Finney, Miss M. S. Gedge, Miss E. M. Loveridge, and Miss C. Luxmore, for Ceylon.

Per s.s. *Himalaya*, Oct. 11th:—Miss M. D. Boileau, for South China; the Rev. and Mrs. A. Elwin, the Rev. W. E. Godson, Miss B. I. C. Clarke, Miss M. J. Godson, and Miss E. Goudge, for Mid China; Miss K. M. Peacocke, for Japan.

Per s.s. *Carthage*, Oct. 17th:—The Rev. E. H. Fincher, Mr. J. Heselwood, Mr. and Mrs. E. Luckcock, Miss G. E. Bird, Miss M. C. Brewer, and Miss E. Lockett, for Eastern Equatorial Africa.

Per s.s. *Ganges*, Oct. 24th:—The Rev. R. Hack and Mr. H. Blackwood, for North-West Provinces; the Rev. K. Sinkar, and Mr. and Mrs. H. B. Claxton, for Punjab and Sindh.

Per s.s. *Oceana*, Oct. 25th:—The Rev. H. T. Jacob, for Western India; the Rev. F. E. Bland, the Rev. J. A. Cullen, and the Rev. L. Lloyd, for South China; the Rev. and Mrs. W. P. Buncombe, the Rev. H. Woodward, and Miss M. Sander, for Japan.

Per s.s. *Malta*, Oct. 25th:—The Rev. and Mrs. A. W. Crockett, the Rev. A. Le Feuvre, the Rev. C. Grant, the Rev. H. Kitley, and the Rev. S. R. Morse, for Bengal; the Rev. A. C. Clarke, the Rev. H. F. Rowlands, and the Rev. R. H. Welchman, for Punjab and Sindh; the Rev. W. H. Wathen, for South India; Mr. R. W. Ryde, for Ceylon.

Per s.s. *Caledonia*, Oct. 4th:—The Rev. A. I. Birkett, for North-West Provinces.

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



QUOTATIONS were given last month from a paper bearing the title *Home Tactics* which was read early this year before the Belfast C.M.S. Junior Clergy Society. We now append some further extracts which deal with the working of a parochial branch of the Gleaners' Union:—

"The Gleaners meet monthly through the winter, and always before a missionary meeting, with the special object of asking God's blessing on the coming meeting, and on the speaker. At each meeting a portion of Scripture is selected (say, take the prophet Isaiah, ten chapters at a time); this portion is to be studied for the next meeting from a missionary point of view, when each Gleaner brings written on a slip of paper the chapter and verse which is considered to be the most directly bearing on missionary work. The text which gets, as it were, the highest number of votes may well be taken as the text for the next missionary sermon, and thus is of special interest to many of the congregation. In this way the Gleaners' Union becomes really a Bible Union working on missionary lines.

"When an ordinary missionary meeting is coming on, call the Gleaners together and ask them each to take certain districts, and do what the Church Army calls 'skirmishing,' selling tickets, distributing notices, &c., and glean in people from the highways and hedges. One parish I know of is divided permanently into such districts, each Gleaner possessing a small map of his or her special sphere of work, with the names of the people living in it."

It may be well to mention that in the parish in which the writer of *Home Tactics* is working, a Gleaners' Library has been formed. It began with four books, but now has twenty-one, a list of which, with the following notice, is posted in the church porch:—

"These books are all gifts kindly presented to the Gleaners' Library, and any further gift will be gratefully received.

"Gleaners may obtain or exchange books at the Vicarage at any time."

There can be no doubt that, while it is comparatively easy to distribute C.M.S. literature, it is difficult to get it read, and it has therefore been suggested that some "salient facts and stirring appeals" should be pasted on each missionary-box before it is given out. This can easily be done, and will be effective with those who have boxes, but the problem is how to reach those who have not—the vast multitude who do practically nothing for the evangelization of the world.

The Surrey C.M. Gleaner recently had a note about a method of work adopted at Stoke-next-Guildford. In many places it is extremely difficult to get people to attend a meeting in the week, and this plan seems likely to be effective; it certainly proved successful at Kenley, where an account was given after the evening service of work in China:—

"On a recent Sunday evening a missionary sermon was preached in the Parish Church, from Judges v. 23, and at the close of the service the congregation was invited to stay and hear some account of the Lord's work in Uganda. Nearly half the congregation stayed for another half-hour, and listened to an outline of the history of that Mission, followed by a fuller description of the work during the past two years. The great advantage of this method seems to be this—that several persons were present who never attend missionary meetings. Interest will often grow, if only it is once aroused. We intend to use

this method again—a short sermon at an evening service, followed by an address on what God has wrought in some mission-field.”

There is one thought suggested by the closing sentence of the last paragraph viz., that the great need now is to tell not so much of what is being done in the Mission-field, but of what is being left undone, but ought to be done, and could easily be done if only the Church would indeed “keep her watch,” as well as sing about doing so. Ought it not to be emphasized again and again that results are not our business? It is “Well done, good and faithful”—not “successful”—“servant.” We are responsible for evangelizing the world. God alone can convert a soul.

The appended note concerning the circulation of our magazines may be of interest; it shows how much may be done by our poorer friends, and serves also to illustrate the power of prayer. The reference is to the distribution of back numbers of the C.M.S. magazines, of which it is said,—

“It seems to have gone off very well. Amongst the poor, two ladies took a small part, but the work was done chiefly by Miss ——’s cook, her gardener’s wife, and an old woman who says she went on her knees to ask that people might be civil. Every one received the papers most graciously, infidels and all. Notes were written with each set as likely to attract attention more than print.”

At St. Paul’s Mission Church, Sherborne, there exists a C.M. Union, the rules of which are very simple, viz. that each adult member shall subscribe one penny per month, and each juvenile member a halfpenny, and that monthly meetings for prayer shall be held on the second Sunday in each month, after evening service. The last report shows that during 1894 nearly 5*l.* was raised in this way.  
C. D. S.

#### LOCAL ASSOCIATIONS AND UNIONS.

ON Sunday, August 18th, sermons were preached for the first time on behalf of the C.M.S. in the Parish Church of Clifton-on-Teme by the Rev. H. Knott, Association Secretary; the collections amounted to 3*l.* 12*s.* On the following Monday evening a most successful meeting was held on the Vicarage lawn, which was well attended, when Mr. Knott gave an address on Africa. At the close there was a great demand for the Society’s publications, and twenty-eight persons asked for missionary-boxes. There was no collection at the meeting, but a box was placed on a table for voluntary offerings, which on being opened was found to contain 1*l.* 3*s.* 3*d.* A few weeks before the sermons, the Vicar, the Rev. J. S. Maber, sent to every house in the parish a circular letter bearing on missionary work, and along with it a copy of the *Gleaner* and *Awake*.  
J. S. M.

A most happy and successful Anniversary was held at St. John’s, Wimborne. On Sunday, August 18th, sermons were preached by the Rev. H. Brass, of Redhill, and the Rev. H. C. Coote, Vicar. The collection amounted to 10*l.* 19*s.* 9*d.* Next day the annual meeting, which was crowded, was held, when the Rev. Canon Bernard presided, and the Revs. R. P. Ashe and H. Brass gave addresses. Mr. Ashe, as usual, spoke most impressively and stirringly. Altogether we have great cause for thankfulness. The receipts for the current year already have passed last year’s total, though no subscriptions have been yet received or boxes opened.  
H. C. C.

The Anniversary of the Macclesfield Association was held from September 1st to 9th. On Sunday the 1st reference was made to the subject of Foreign Missions by the local clergy, and on the following day the members of the Gleaners’ Union held a meeting in Christ Church School, when an address was given by the Rev. G. Denyer. On the next three days, sermons were preached in the different churches

by members of the Manchester Y.C. Union, and also on the 5th, the Rev. C. F. Jones conducted a Quiet Day. The week was closed with a devotional meeting on the Saturday, addressed by the Rev. S. A. Boyd. The annual sermons were preached in all the churches on Sunday, the 8th, the Deputation being the Rev. F. G. Macartney, missionary from Western India, the Rev. C. F. Jones, Association Secretary, the Rev. W. J. L. Sheppard, one of the Special Deputations, and the Rev. D. A. Maxwell, Vicar of St. Silas, Birmingham. The Rev. C. F. Jones addressed a large children's meeting, held in the Town Hall, on the afternoon of the 9th, the annual meeting being held in the same hall in the evening. The meeting was presided over by Mr. W. F. Taylor, and the treasurer (Mr. J. Smale) read the Annual Report. Addresses were delivered by the Revs. C. F. Jones, D. A. Maxwell, and F. G. Macartney.

The Walsall Association held its Anniversary on September 9th, the Bishop of Lichfield presiding. The report was read by the hon. secretary, Mr. F. Lavender, which showed an increase in the contributions sent in to the Society for the past year. The Bishop in the course of his address paid a generous tribute to the work of the Society, referring especially to the new Associations recently founded in the Colonies, and to the massacre of the missionaries at Ku-cheng. The Rev. H. Horsley, late missionary in Ceylon, and the Rev. C. J. F. S. Symons, missionary from Ningpo, were the Deputation, and addressed the meeting on the work in their respective spheres of labour.

A very interesting Ruri-decanal Chapter was held on September 10th, at Brewood Vicarage, the residence of the Rev. E. J. Wrottesley, M.A., Vicar of Brewood, and Rural Dean of Penkridge, Staffordshire. After morning prayer in the Parish Church, the clergy present adjourned to the Vicarage, where, after a helpful discussion on the Epistle to Philemon, the subject of Foreign Missions was introduced. A telling and instructive address, chiefly from the parochial point of view, was given by the Rev. W. J. L. Sheppard, one of the C.M.S. Special Deputations. With many apt illustrations he impressed on us the importance of supporting Foreign Missions because of (1) our Lord's Command, and (2) because of the reflex blessings to the parish. The clergy present were much interested.

T. D.

At a Drawing-room Meeting of the members of the Worcestershire C.M.S. County Union, held, by the courtesy of Miss Green, at Holmhurst, Malvern, on September 10th, the Rev. James Stone, C.M.S. missionary of the Telugu Mission, South India, described the work of that Mission, and of the Itinerancy connected with it; and with which the Rev. R. W. Peachey, "our special missionary" for this Union, is more particularly associated. The report of the progress of the work was most encouraging. The meeting agreed to a resolution expressing sympathy and condolence with the relatives of the martyred missionaries in Fuh-Kien being conveyed to the Secretaries of the C.M.S. and C.E.Z.M.S.

T. C.

The Annual Sale of Work of the Cromer C.M.S. Working Party was held, by the kind permission of Lady Buxton, in the garden of Colne House on August 21st, in beautiful weather and amidst the happiest surroundings. The presence of many attached friends of the Society from the town and neighbourhood, both residents and visitors, served to make the net proceeds upwards of 180*l.*; and the venerable Vicar, Mr. Fitch, and the hospitable hostess, Lady Buxton, were, as usual, to be found giving a genial and cordial welcome to all comers. On the previous Sunday the annual missionary sermons had been preached to overflowing congregations in the beautiful old parish church, where in previous years, of those who have passed away, Bishop Crowther, Bishop Hannington, Bishop Hill, the Rev. Jani Alli, and only last year, the Vicar's son, the Rev. E. A. Fitch, had pleaded the cause; and of those still in the field, Bishop Moule, Bishop Tucker, Archdeacon Moule, and this year, the Rev. Douglas Hooper. The Cromer Missionary Sale is a more recent institution, and has an interesting history, which ought to be known that it may exercise a still wider influence for good. Towards the close of 1883, shortly after the establishment of the Norfolk Ladies'

Union, the idea of having a Missionary Working Party with an annual sale suggested itself to Miss Rachel Buxton, and was warmly taken up by the Vicar and his daughters. The first meeting, consisting of thirteen members, was held on January 23rd, 1884, at Colne House, in response to a circular letter signed by Miss R. Buxton and Miss M. Fitch. At this and at the following meeting on February 6th, Miss R. Buxton was present, but within a few days, after a brief and unexpected illness, she passed away. Such was her last contribution to the missionary cause she loved. Miss Rachel Buxton's original plan has been followed throughout, and every summer since has witnessed a sale of work. Those who witnessed the happy gathering just passed can scarcely have failed to have been impressed with it. The well-filled stalls had received a variety of contributions from the members of the Working Party and other friends in addition to their needlework.

On September 5th, a Conference of Hereford, Malvern, and Worcester Lay Workers' Unions was held at Malvern. The proceedings opened at 2 p.m., the chair being taken by the Rev. Canon I. G. Smith, LL.D., Vicar of Malvern. The Rev. T. W. Davenport gave the president's address, and a devotional address was given by Mr. J. H. Andrew (hon. secretary of Malvern L.W.U.). The Rev. H. Knott then gave us some suggestions for increasing the efficiency and aggressiveness of our bands. A discussion followed, and Mr. C. E. Cæsar, of the London L.W.U., then gave an address bearing on the work of the Unions, and the Rev. H. Askwith urged the importance of the Jews and the South American Missionary Society being represented in each Union. Tea was provided at St. Ann's Well, and after satisfying bodily needs the Conference was continued there, the Rev. H. Askwith presiding. Mr. H. M. Chaplin (hon. secretary Worcester L.W.U.) introduced the subject of efficiency and aggressiveness of our bands. Mr. C. E. Cæsar again addressed us on this subject, urging us to be giving out as well as taking in, or we should become stagnant. The Rev. H. Knott eloquently summed up the whole. It was decided to hold the Conference annually, seeing the great success this first had proved; that for next year to be held at Hereford in June (D.V.). Prayer by the Rev. H. M. Fowler and benediction by the chairman brought to a close a very successful and happy Conference—the pioneer Conference of Lay Workers' Unions. E. M.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, September 10th, 1895.*—On the death of the Right Reverend Anthony Wilson Thorold, Bishop of Winchester, and Vice-President of the Society, the following Minute was adopted:—

“That in recording the death of the Right Rev. the Bishop of Winchester, a Vice-President of the Society, the Committee would express and convey to the members of his family their high appreciation of Bishop Thorold's sympathy and support in the Society's work. In the several important positions which in the providence of God he was called to fill, he was a wise and firm friend, as proved on several important occasions, appreciating the great principles on which the Society acts, and deeply interested in Mission work at home and abroad. His personal piety, administrative ability, and wonderful power in setting forth the pure Gospel of the grace of God, made him to be a conspicuous labourer in the Gospel field, and endeared him to many friends; and the Committee would record their high regard for him, and their sense of the loss which the Church of Christ has sustained.”

A letter was read from the Rev. F. E. Wigram, acknowledging the receipt of the Resolution of the Committee of August 13th, in accepting his resignation. The Committee directed that the letter be entered on the Minutes:—

*“Pontresina, Engadine, Aug. 27th, 1895.”*

“MY DEAR BARING-GOULD,—Please convey to the Committee of the Church Missionary Society my grateful thanks for the Resolution which they adopted on August 13th, when they accepted my resignation. That God has given me acceptance with such a body of men is a fact which fills me with thankfulness and it comforts me to know that whatever measure of success they may attribute to my labours, it is to the God of all grace that they look as the only source whence

ability to work and success in work comes, and that therefore to Him they will render praise. The Day alone will declare what measure of success has been vouchsafed to work which I am very conscious has been marked by many a shortcoming; and one must prayerfully await the great issue of that day. The Committee's reference to my dear wife, without whose unstinted co-operation I could not have continued in my late office, I especially appreciate. For the patience and forbearance and generous confidence which the Committee have always extended to me, I tender my best acknowledgments. The improvement in my health during the last fortnight gives me good hope that in due course I may be permitted once again to have the privilege of taking part in their deliberations.

"Ever yours affectionately,

(Signed) "FREDC. E. WIGRAM."

The Secretaries reported that they had telegraphed to Archdeacon Wolfe, to inquire which of the Missionaries who had been appointed to proceed to Fuh-Kien this autumn should go. The Committee resolved that unless a telegram was received to stop all from going, the Revs. L. Lloyd and J. Martin, and Miss Boileau, might return to their work, and the Revs. J. A. Cutten and F. E. Bland might also be sent, but the nine new ladies should still be detained for a time. (For Archdeacon Wolfe's subsequent telegram, see Editorial Notes.)

Communications having been received from friends in Ireland expressing their desire that there should be a Memorial Fund to commemorate the Missionaries murdered at Ku-cheng, the Committee resolved to open a Ku-cheng Memorial Fund for the extension of the work in the Fuh-Kien Province.

The Rev. W. W. Cassels, of the China Inland Mission, Bishop-designate in Western China, was introduced to the Committee, by whom he was heartily welcomed.

The Committee took leave of the Rev. C. H. and Mrs. Stileman, returning to Persia; of the Rev. A. R. and Mrs. Blackett (of the Victoria C.M. Association), proceeding to that Mission; and of Miss Irene E. V. Petrie, returning to Kashmir. The Instructions of the Committee were read by the Rev. P. Ireland Jones, and after Messrs. Stileman and Blackett had responded, the outgoing Missionaries were addressed by the Rev. Canon Trotter, and commended by him in prayer to the favour and protection of Almighty God.

In connection with the Centenary of the London Missionary Society, now being celebrated, the Committee adopted the following Resolution:—

"That the Committee of the Church Missionary Society cannot allow the Centenary year of the London Missionary Society to close without expressing their cordial sympathy with that Society in the great and blessed work which God has permitted it to carry out during the last hundred years, which have been so eventful in the history of Missionary enterprise. The Committee unite with the London Missionary Society in thanking God for the tokens of His favour which have crowned its labours in various parts of the world in gathering out a large body of converts from Heathenism, and in equipping and sending forth a numerous band of Native workers, being well assured that through the power of the Holy Ghost an abundant harvest of souls will in due time be gathered in, and thus the way may be prepared for the return of our Lord and Saviour Jesus Christ. The Committee pray that each succeeding year may in the experience of the London Missionary Society be laden with augmented proofs that, alike in the foreign field and in the council chamber, the Lord is 'working with them and confirming the word with signs following.'"

A letter was read from the Rev. E. Bachelor Russell stating with much regret that he was unable to proceed to India this year, on account of Mrs. Russell's health. The Committee agreed to postpone Mr. Russell's Special Mission for a year.

The Committee appointed Miss Violet H. Latham, of the New Zealand C.M. Association, to Agra, for work in the Girls' School there; and Miss Rose Bachlor, of the New South Wales C.M. Association, to Mengnanapuram, to work under Mrs. and Miss Thomas; and they directed that Miss Oxley, of the New South Wales Association, who had been appointed to Fuh-Kien to work with the late Rev. R. W. and Mrs. Stewart, should be directed to proceed to Hong Kong to await instructions there as to whether she should work at that port or proceed to the Si-chuen Mission with Bishop Cassels.

## NOTES OF THE MONTH.

## ORDINATIONS.

*New Zealand*.—On March 10th, 1895, at St. Paul's Maori Church, Wairoa, Hakaia Pahewa and Ahipene Rangī (Natives); and on April 21st, at Maketu, Rameka Haumia (Native), to Deacons' Orders, by the Bishop of Waiapu.

Last month, under Japan, for the Rev. S. M. Koba, read, Mr. Mago-tarō Tomita.

## DEPARTURES.

*Sierra Leone*.—Mrs. K. Pickthall and Miss C. J. Elwin left Liverpool for Sierra Leone on August 24th.

*Persia*.—The Rev. C. H. and Mrs. Stileman, and the Rev. A. R. and Mrs. Blackett, left London for Julfa on September 19th.

## ARRIVALS.

*Sierra Leone*.—Mr. T. E. Alvarez arrived at Liverpool from Sierra Leone on September 13th.

*Niger*.—Mr. L. H. W. Nott arrived at Liverpool from Lokoja on August 30th.

*Egypt*.—Miss L. M. Mann left Alexandria on August 11th, and arrived in London on August 17th.

*Punjab and Sindh*.—Mr. W. Stobie left Karachi on July 31st, and arrived at Liverpool on August 29th.—The Rev. C. M. Gough left Karachi on August 15th, and arrived at Plymouth on September 10th.

## BIRTHS.

*North-West Provinces*.—On July 21st, at Kasauli, the wife of the Rev. W. McLean, of a son.

*Punjab and Sindh*.—On July 18th, at Peshawar, the wife of the Rev. C. H. A. A. Field, of a son (Arthur John).

## MARRIAGE.

*Bengal*.—On August 24th, at St. John's Church, Kensal Green, Mr. S. J. Jessop to Miss Rosina Holland.

## DEATHS.

*South China*.—On September 9th or 10th, at Pakhoi, Mary Louise, only child of the Rev. E. B. Beauchamp.

*Sierra Leone*.—On July 6th, at Cape Mount, Liberia, Mrs. Brierley, formerly of this Mission.

## PUBLICATION NOTICES.

**The Church Missionary Almanack, 1896.** This Almanack, printed in red and black on a sheet for hanging up, is now ready. The Pictures consist of Photographs of some past and present C.M.S. Missionaries and Workers, including a group of the Secretariat. Also two typical Scenes from Persia. Price 1d. (1½d. post free). For further particulars, *vide* advertisement on page 2 of the wrapper of this number of the *Intelligencer*.

**Women Missionaries in C.M.S. Fields.** Under this title the article in the *C.M. Intelligencer* of August, 1895, on the C.M.S. and C.E.Z.M.S., and part of the article on Women Missionaries in C.M.S. Fields which appeared in the *Intelligencer* of May, 1894, have been published in a separate pamphlet, which can be obtained, free of charge, on application.

**Facts about China.** A four-page leaflet furnishing information as to the Population and Religions, Missionary Effort, Arrears of Work, and Success of Missions in China, which should be widely circulated. Copies for distribution can be procured from the C. M. House, free of charge.

**Brief Sketches of C.M.S. Workers.** By Miss Emily Headland. The latest additions to this Series are Sketches of the Venerable Archdeacon Cowley of the Rupert's Land Mission, N.W.A., who was a Missionary of the C.M.S. from 1841 to 1887, and of the Rev. George Smith, of the Fuh-Kien Mission, C.M.S. Missionary from 1858 to 1863. Price 2d. each, post free. A list of this Series will be sent on application.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

---

## THE DEVELOPMENT OF THE MISSIONARY SPIRIT IN INDIAN CHRISTIANS.\*

BY THE REV. W. G. PEEL,  
*Secretary of the C.M.S. Corresponding Committee at Bombay.*

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—*Mark* v. 19.

"Thou shalt remember that thou wast a bondman in Egypt."—*Deut.* xvi. 12.

"That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life."—*Deut.* xvi. 8.

### I. CHOKING AND ARRESTING CAUSES.

**T**O go back far, even 3000 years, in God's Holy Records for words of guidance and encouragement regarding the development of the missionary spirit in the Christian Church, which is rapidly springing up in India, is not only appropriate but also inspiring, when it falls to us to examine and to set forth, in these nineteenth-century days, the causes which are either choking and arresting or stimulating and perfecting the growth of such a spirit. For, in considering such a subject, our thoughts are evidently turned at once to man as a spiritual agent in the Kingdom of God, and to what can be effected by him when he is willing to "spend" himself in the interests of that Kingdom; and, therefore, we confidently and naturally seek for the incentives which God's own mind has deemed the best and most powerful to move man's soul to zeal and to continuity of effort resulting in blessed progress.

We admit that a full development of the missionary spirit means, in ultimate analysis, such a conditioning of Christian men and women, who are verily members of the Mystical Body of Christ, as to allow of Christ's living His life *through* them, to permit of Christ's mind freely expressing itself *through* them, to admit of Christ's power actively and effectually working *in* and *through* them, to ensure a flow of Christ's Gospel as "rivers of Living Water" out of them, to exhibit to the world spiritual temples of God in which Christ is enthroned *as God*, supreme, dominating, and authoritative, and to furnish, really supply to the world, all the fruits of the Holy Spirit of God which Christ received "without measure" and abundantly imparts to all true members of His Body.

Our Lord Jesus was a Missionary. He had an essentially missionary mind and spirit which rendered imperative, on all possible occasions, an unswerving and practical manifestation of entire devo-

---

\* A Paper read at the Bombay Missionary Conference, July 1st, 1895.

tion to the concerns and purposes of the One who had sent Him. "The words that I speak unto you, they are spirit, and they are life" (John vi. 63). "My doctrine is not Mine, but His that sent Me" (John vii. 16). "I do nothing of Myself, but as My Father hath taught Me, I speak these things" (John viii. 28). "The Father which sent Me, He gave Me a Commandment, what I should say, and what I should speak" (John xii. 49). "The Father that dwelleth in Me, He doeth the works" (John xiv. 10). "For I came down from heaven, not to do Mine Own will, but the will of Him that sent Me" (John vi. 38).

We have been divinely taught that "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17). He has come out of Egypt into the Canaan, where he is under the law of the Spirit of life in Christ Jesus (Rom. viii. 2). He *has* Christ, in the sense of the term repeatedly used by St. John in his Epistle; and, therefore, he *has* Christ's Missionary Spirit as part of his portion in Christ which he, by faith, must appropriate. In addition to this actual standing, and to this real equipment for service, each believer has the divinely-given incentive: "Go . . . tell . . . how great things the Lord hath done for thee, and hath had compassion on thee" (Mark v. 19). There is to be no selfish sitting at the feet of Jesus, "clothed and in his right mind," but the man is to be afoot and energetically engaged in "telling," under the operation of Christ's Spirit, to friends at home or to strangers abroad, the things of the Gospel. The great Spirit of Christ whom he has received, in virtue of union with Christ, infuses into him, as one set apart to God, the sweet missionary disposition of the Master who employs him, and with gentle persistence rouses him to put forth all his consecrated energies by keeping before him the spiritually-realized truth: "Thou wast a bondman in Egypt. The Lord hath had compassion on thee and hath made thee one with Him. He hath given Me, His Spirit, to thee, in order that I may use thee as His mouthpiece to others, and as an instrument to do the 'greater works' He spake of. Even as He was used by His Father in His short missionary career upon earth, so shalt thou be used, if thou wilt abide in Him in whom thou art."

In a word, therefore, to have the missionary spirit is to have come to Christ, to belong to Christ and to be at His disposal, to be one with Christ, to have the Spirit of Christ, to know Christ, to live Christ, to speak of Christ, and to feel "woe is me if I do not make Christ known to others, strictly in the way He desires, as God gives me opportunity." To develop such a spirit is simply to bring Christians to the acknowledgment, and to the experience, and to the acting of the truth thus summarized.

It is only possible to develop what exists. There must be men and women to whom it can be said: "Go . . . and tell how great things the Lord hath done for you. You were bondmen in spiritual Egypt. You, all the days of your lives, are never to forget the day when you were brought to Christ and became united to Him by means of the Spirit of God through your belief in His Gospel. You

are to make that Gospel known on all sides as one sent by Christ, even as Christ was sent by the Father to declare His love and will." True, there are some who cannot put their finger on a date and say when they came out of Egypt, but nearly all who are truly Christ's can recall a marked period of their lives in which "bondage" to sin and Satan came to an end, giving place to the realization of a passing under the control of Jesus. Nearly all who are Christ's can wander back in memory to a period or point of time in which grace, either gradually or suddenly, wrought in the heart an appreciation of the compassion of Jesus, and led to a quiet, fixed determination to walk only in the "path of Life." Those to whom bondage in Egypt is a spiritual figure of speech, hard to be understood, are not such as can be sent to tell either of what Jesus is, or of what He has done for them. They must be taught the elements of repentance before they can be urged to evince missionary zeal. But to all who have "put on Christ" you can, with confidence, base exhortation on: "Remember what you were. Remember the day when God led you across the last boundary of the territory of the power of darkness into the Kingdom of His dear Son" (Col. i. 13). "Go! Tell!"

Alas! a number of Indian Christians are souls intellectually rescued from atheism or polytheism, but have no "eternal life" as their portion because they have not union and unity with Christ by faith. In my recent correspondence with a number of experienced missionaries in India, in connexion with the subject of the development of the missionary spirit in Indian Christian communities, the saddest fact revealed is that, apparently, many Indian Christians have yet to be born into the Kingdom of God. In Europe, the Devil has been only too successful in persuading people that a nominal profession of Christ is quite sufficient for the life that now is. In India, the great enemy of man is proving equally successful among those who renounce Hinduism, for, in the letters which I have received, there is unequivocal testimony to the depressing truth that, if one judges by fruits, numbers of the Indian Christians in their present condition cannot be said to yet "see" the Kingdom of God (John iii. 3).

God be praised, however, there is in the Indian Christian community, as a whole, a strong body, smaller though, I fear, than we like to think, of really converted men and women, who, having forsaken Hinduism owing to their regeneration, "have" Christ, and, as a consequence, are seeking the salvation of their fellow-men who live around them. Nevertheless, we must face the undeniable and unpleasant statement that the missionary spirit is evidently so lacking in India, as in England, because very many "who profess and call themselves Christians" need conversion to Christ—regeneration of spirit—as thorough as that which our Lord pressed upon Nicodemus.

A missionary who has spent many years in India, and loves its people, but especially those who bear the Name of the Lord, said to me the other day: "Most of the Christians in my district seem to be unconverted, but now, after years of earnest preaching to them, they are beginning to see that there is something they have not got, and are

becoming a bit anxious about getting it." Another missionary, who has a long record of sympathetic dealings with Indian Christians, writes: "The first thing that is needed is conversion. Until that foundation be laid, nothing in the way of developing a missionary spirit can be built up. Conversion to Christ must first be an actual fact in the lives of our brethren, the Christians. Voluntary effort in the shape of aggressive work for Christ is absolutely unknown here, because, evidently, conversion, as such, is unknown. With many of the people separation to Christ consists in being appointed to work by the Society and in being paid." These seem harsh words, but we welcome them; for the man who wrote them is true to Christ and to the Indian Christians. Another missionary writes: "I have found that desire to engage in aggressive Christian work exists just in proportion to the intelligent and joyful appreciation of a personal Saviour. Apathy of disposition, indistinctness of thought and idea, and great suspicion one of another, have proved great barriers to that strength of spiritual life and to that assurance of faith so necessary to the maintenance of missionary zeal." An old, experienced missionary writes: "A few do aggressive work voluntarily, but, as a rule, our people look to receiving and not to giving." Another old missionary writes: "In every Indian Christian community there are those who regard Christians as only one of the many *castes* of India, and do not see why their borders should be enlarged by taking in outsiders; but in all the communities there are bright exceptions and contrasts to this spirit." Then, more cheerfully, he adds: "Wherever and whenever the subject of a missionary spirit is intelligently, with plenty of information, and earnestly, pressed upon Indian Christians, it is not at all difficult to evoke a real and prayerful interest in their minds in God's work in India and in other lands; especially is this the case in divinity schools. Students leave aflame with love for souls when earnestly dealt with."

We cannot set aside nor ignore the testimony which has been thus rapidly epitomized. Accepting, therefore, the fact that comparatively few of the Indian Christians are strong men in Christ Jesus, and that conversion, as such, is a condition of soul which numbers of them have yet to experience, it occurs to ask whether missionaries must not bear a part of the blame for having admitted converts into the visible Church of Christ without due care, or for having been satisfied with a standard of profession of repentance and faith altogether too low, and not such as the Holy Scriptures demand, or for having neglected to preach with unsparing earnestness that "except a man be born again he cannot see—he cannot enter into—the Kingdom of God."

If one thing can be more certain than another among the things concerning Jesus which the Holy Ghost reveals to us in our individual, subjective life of faith, it is that "apart from Christ" we can be nothing and can do nothing in the Kingdom of God on earth. The first concern, therefore, of one sent by Christ to baptize men into His Name, after proper instruction in the Gospel, is to prayerfully "discern" whether "the child of wrath" has become "a member of

Christ" in the absolute meaning of the term. It matters not how weak "a babe" the catechumen may be, for, if he is a babe in Christ, he may—he must be—admitted, in the usual manner, into the ark of Christ's Church, that he may be cherished by nursing-mothers in Christ.

It is my belief, however, that many Indian Christians who, through the sheer despondency of the missionary's mind, induced by lifelessness in the Christian community around him, may have been classed as unregenerate because only outwardly Christian in a limited manner, are, all the same, babes in Christ who have never found their feet so as to "walk in the Spirit," nor have ever had their ears trained to drink in "the things of God which no man knoweth, but the Spirit of God" (1 Cor. ii. 11). They are like the twelve men of Ephesus (Acts xix.) who had been baptized unto repentance, but had not so much as heard whether there were any Holy Ghost given to men at all. They are further like those twelve men in their capacity to receive the Holy Ghost's grace and fulness, because a babe in Christ is in union with Christ, "has" Christ, belongs to Christ, and has one Spirit with Christ. But they must hear, and hear often, that the Holy Ghost is given to men by Christ. They must be led to see that the Blood of Jesus, shed on Calvary, is the pledge, not only of the forgiveness of sins and cancelment of guilt, but also of the actual gift of the Holy Ghost to dwell in them, to form Christ in them, and, in spite of the "desire of the flesh," to make them to become truly possessors of Christ's missionary spirit. They must be persuaded that God looks to them, as men in whom His Spirit abides, to "go and tell," and that, in this present dispensation, God has need of men who, surrendered to Him and in harmony with His will, may effectually teach that Jesus is the Christ.

In this assembly I need but mention, without expansion, choking and arresting causes of the development of the missionary spirit, such as (1) the constant, tremendous, and deadening influence of Hinduism, with its impurities and idolatry, now insidiously, and now openly, affecting Indian Christian character; (2) the inevitable exposure of Christian children to the multitude of evils in India, which, almost unchecked, gather increasing force in village and town alike—for wickedness, mark you, has its own sure development; and (3) the strength of old habits engendered in Indian converts before the blessed truth of Jesus set them free from Satan's kingdom and tyranny.

It is by no means a palatable piece of information that the Indian Christians suffer considerably from unhappy influences, negative and positive, which their European neighbours bring to bear upon them. Negatively, the growth of spiritual life in Indian Christians is harmed by the isolated and unique position which is accidental to the profession of their faith in Christ. The Hindu casts them off. The Mohammedan regards them with horror as deserters from Islam. The Parsee closes the doors of his home to them. The Europeans, generally speaking (missionaries excepted), pay but little heed to them. They regard them coldly. They seldom or never visit them. They know

hardly anything about them. They often speak unkindly of them in the mass, because of some experience of an untoward kind in connexion with a few individuals. They pray little for them. They do not worship with them, and almost in no way do they show sympathy with or for them. Positively, the Indian Christians receive many a shock to their spiritual man by the actual unkindnesses which they receive at the hands of Europeans. They are staggered by the gross and frequent sins in the lives of men who came to India as Christians by profession. They see the European's open disregard for the Sabbath, and his neglect of the Bible. They hear his ready oath, and know the indulgence of his lust. Seeing, hearing, knowing, is it any wonder that they are spiritually depressed! These negatively and positively hurtful influences, for which the great body of Europeans and Eurasians are responsible, are somewhat combated by the godly lives and manifested Christian sympathies of the comparatively few Europeans and Eurasians who, in India's great towns and districts, give prayer, substance, and effort to help their brethren in the Lord. There is no gainsaying the truth, however, that in classifying the causes which are arresting—nay even choking—the development of the missionary spirit in India, the conduct of many Europeans and Eurasians must be included as being a direct and potent one.

Leaders of Indian Christian circles, devout European laymen, chaplains and missionaries, will all acknowledge that the Indian Church does lag behind in all that is most honouring to Christ, but let their judgment and ours be tempered with very much mercy by a grave appreciation of that which has contributed to her halting and lukewarm condition. Admitting that the Indian Christians must bear their rightful share of reproach, I believe that the condition we deplore is mainly owing to a lack of due attention to the imperative need of making as sure as possible of a man's conversion before baptizing him, to a lack of patient seeking after the conversion of every child born of Indian Christian parents in India, to a lack of definite teaching of union with Christ and the gift of the Holy Ghost to each one who becomes an inheritor of the Kingdom of God on earth and in heaven, to a lack of sympathy and Christian regard towards Indian Christians by Europeans, and to a lack of true religious life and walking with God on the part of the greater number of Europeans and Eurasians in India.

Another choking cause of the development of the missionary spirit is to be found in the prevalent theory of *let others* "go and tell." The missionary spirit is, it would seem, supposed to be God's gift to a few simple and downright earnest souls who will give up their ordinary callings in order to "go and preach the Gospel to every creature." Missionaries are a limited number. But only because the missionary spirit is so scarce. If the spirit abound in India the foreign missionaries will not be required in large numbers. Each Indian Christian, who is a member of Christ as a branch in the vine, is to go and tell of the greatness of Christ, and of His compassion, and of His whole work for sinners. He is ever to remember the

bitter shame of the spiritual bondage in Egypt from which he has been delivered. He is to remember, all the days of his life, the day when he came out of bondage as the point of time from which his life-work of witnessing for and concerning Christ to men began.

Is it true, friends, that one arresting cause of the development of the missionary spirit in Indian Christians is that missionaries are not wholly working "in the Spirit," as men filled with the Holy Ghost? Just as there is the "walk in the Spirit," there is the work "in the Spirit." One most energetic Christian worker, who has just left India on furlough, has publicly said that he considered all his bygone years of work for Christ as having been comparatively wasted. What did he mean? Simply that though he had walked in the Spirit according to the light he had had, yet he had not worked in the Spirit, forasmuch as he had not "received the Holy Ghost," and, therefore, had lacked "power from on high." He had generated power from below in a "walk in the Spirit," and had mistaken self-power and heart-energy for "the power" which alone and effectually makes the will of God to be done on earth as it is in heaven. He might have been filled with the Holy Ghost at the time of his regeneration by the Holy Ghost, but, as a matter of fact, he had not been so "filled." He had found life in Christ, but had not died to self. When his eyes were touched by Christ so that the spiritual "scales" at last fell off, he "received sight forthwith." He saw himself "dead unto sin," on the one hand, but alive unto God through Jesus Christ" (Rom. vi. 11). He saw that he had been crucified with Christ, and that Christ was living in him (Gal. ii. 20). To him was thus substantiated the Saviour's promise: "I am come that they might have life, and that they might have it more abundantly" (John x. 10).

St. Paul went through his spiritual preparation during the three days in which he was without sight, and neither did eat nor drink. This struggle over, Ananias went to him, at the command of the Lord, and said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And straightway he preached Christ in the synagogues, that He is the Son of God" (Acts ix. 8, 9, 17-20).

In Uganda there is a swelling tide of eternal life which is covering heart after heart of men and women who have been rapidly taught by the Holy Ghost touching "sin, righteousness, and judgment." The missionaries cannot cope with the movement. They and we are astounded at what God has almost suddenly wrought in the heart of Africa. I was told the other day by a C.M.S. missionary from East Central Africa that all this soul-stirring manifestation of the Lord's blessing began with the reading of a tract written by one of the Indian Christians! One of the missionaries read the tract. His eyes were opened widely. He saw that, earnest Christian missionary though he was, yet he had not "received the Holy Ghost" as Christ's gift to fill him with "power from on high." He saw, therefore, that he lacked the missionary's full equipment. He, too, had generated

power from below which had had sad limitation in self. He abandoned the self-power. Some of his fellow-missionaries sought the like blessing. The dews of this special grace settled on their souls, and they became "strong in the Lord and in the power of His might." Then the Christians were taught to seek the filling of themselves with the Holy Ghost, with the gladdening result that not only is there abounding joy and peace in believing, but also the manifestation of God's "power" in their midst. The C.M.S. Annual Report for 1894-5 remarks :—

"The work of the Uganda Mission has taken a remarkable, almost a sudden, leap forward. Its extension from the capital into the outlying provinces has been rapid and fruitful. Three of these provinces are now occupied by resident missionaries; and Native evangelists to the number of 130, supported by the Native Church, are posted at no less than eighty-five stations. There are about 200 buildings for public worship and teaching in the country district—*synagogi* is the name given to some of them; and in these the daily worshippers average 4000, and those on Sunday 20,000, exclusive of the capital. More than 800 adult converts were baptized during the year, most of them after four months' careful instruction.

"So rapid a development of the work is undoubtedly fraught with danger, lest a low standard of nominal Christianity should prevail. But here the Committee rejoice to recall again the motto of this Report (Zech. iv. 6). It is plain from the letters received that the marked blessing which has fallen on the Mission is in continuation of that reported by the Committee last year, when after special services held at Mengo in December, 1893, many of the Christians seemed to enter into a fuller spiritual life, realizing the completeness of the work of Christ for them, and the power of the Holy Ghost within them. It should now be added that among these were two or three of the missionaries themselves, who were enabled by faith to realize the power of the Holy Ghost for sanctification and service as never before. The Committee earnestly trust that this revival of spiritual religion in the Church will continue to attest its divine origin by its lasting effects."

Within the last few weeks tidings have come of an extraordinary outpouring of God's spirit in a part of Bengal—Nadiya District—where work in the Spirit has been the simple aim of the missionaries. The subjoined extract from a letter will elicit your thankful praise to Almighty God :—

"We were praying for power from on high; perhaps for two hours we had been laying our emptiness and weakness before God; we were becoming a little impatient at being kept waiting so long in weakness when He has abundant strength in store for us, and felt we had come to the end of ourselves altogether. No address was given as far as I remember, and hardly a verse of a hymn sung; there was no excitement whatever, all was quiet and still before God in weakness and waiting; someone was just praying for the power and presence of the Spirit, when, without any warning or apparent reason whatever, there came a spirit of strength, refreshment, and overwhelming joy; God literally seemed to clothe several of His people at one moment with a garment of praise in place of the spirit of heaviness. Weakness, weariness, heaviness, suddenly gave place to strength, vigour, and gladness; so exultant was the joy, so complete the delight, and so unrestrained was the expression of thankfulness that an outsider suddenly appearing on the scene might have justly been surprised indeed.

"Knowing that God did not send such a manifest outpouring of His blessing just for the enjoyment of His own people, but because He had some special work for us to do, we began to look out for the sequel, and sure enough what happened next was more wonderful still. The evening meeting would, in the ordinary course of events, have begun after about an hour, and on other nights we had had to attract the people little by little to the meeting by means of much



singing, &c., but on the evening of which I am speaking everything was different—God's Spirit had taken complete control. It so happened that a certain man, who had heard of the afternoon meeting, came along to mock a little at the workers; he was at once taken into the church and prayed with, and was in a few minutes calling to God for forgiveness; another followed in the same way; and then, no one knows quite why or how, the church became crowded with people, all crying at once aloud for mercy. There was no address, no hymn, no preparatory prayer, and yet there they were in the benches, in the aisles, on the floor, everywhere, all confessing their sins to God, and weeping aloud for forgiveness. For about two hours they cried and prayed; even Mussulmans coming in were obliged to yield to the overwhelming spirit of conviction which filled the church, and prayed to God for forgiveness. Then gradually all subsided and gave place to peace and quietness. It was a wonderful evening, and many a heart was broken and contrite before God in that meeting, and many are now happy in the sense of God's favour, needing only patient teaching to establish and settle them in their Christian life.

"Many more wonderful things happened. Long-standing enemies reconciled, old men learning to pray for the first time; and there were other meetings almost as wonderful as the one described. Many people, agents and others, came from all parts, and stayed as long as their work would allow, and much blessing has been experienced by several Mission agents, who have received new vigour and fresh life and power."

Let us faithfully ask ourselves whether the Indian Church is not lukewarm and lagging behind because missionaries, as a body, have not realized the power of the Holy Ghost for their own sanctification and "meetness for the Master's use." Is it because the teachers need yet to be taught that the Indian Christian communities have fallen short of a true conception of the fulness of blessing which accompanies the gift of the Holy Ghost to each believer who becomes the fully-surrendered bond-servant of the Lord Jesus?

## II. STIMULATING AND PERFECTING CAUSES.

Among the stimulating and perfecting causes of the development of the missionary spirit in Indian Christians, the first place must be given to a true conception of what the missionary spirit is, and to the possibility of appropriating this spirit by faith as a part of the believer's portion in Christ. It is not to be found in a man "apart from Christ." Just after conversion, the sense of a personal obligation is in a quick condition and needs suitable nourishment, else it will soon be paralyzed. The food needed is the teaching that the whole man belongs to Jesus, Who is henceforth to live in him, to work through him, and to effect the Father's will in saving men by him as an instrument. The food needed is that entire devotion to the concerns and purposes of God the Father which characterized the Lord Jesus as the Sent One is to be the mark of a saved sinner's life also. The food needed is the teaching that, on the ground that Christ and the believer are one, the missionary spirit of Christ may be appropriated by faith as part of the portion in Christ which every believer "has" by virtue of union with Christ. "Go and tell" is the spur to spiritual obligation. Christ is yours is the promise of work in the Spirit.

Missionary Committees have given considerable thought to the question of stimulating converts to preach the Gospel near their doors and far off. The C.M.S. opinion may be briefly expressed thus:—

"The missionary spirit should be stirred up and cherished from the first. This will give the reality, the vigour, and the independence to Native Christianity which are so often lacking. Effects will be— (1) that less will be heard of the feebleness of Native converts; and (2) that work will spread of itself. The outpouring of the Holy Spirit may have been already granted, but not recognized, and our want of faith has stunted its manifestation. How often in modern missionary annals has great success been found to have arisen from zealous efforts of private individual Christians, men not salaried agents. The first impetus has been given through the instrumentality of the European evangelist or his agents. But when large extension has followed, it has always been found to have been effected by the activity of the individual who was not a salaried agent."

The Parent Committee of the C.M.S. say, therefore, from what past experience has plainly taught them, that it is a necessity to stimulate Native converts to voluntary evangelistic effort *from the first*. To make the Native Churches a real evangelizing agency it is primary and essential to impress upon every convert the duty of making Christ known to others. Let, of course, the gifted among them be trained for the special "office" of teacher, but the "office" is for the few, the duty lies on all. The besetting temptation of every zealous missionary is to violate the principle of impressing the duty upon each convert, by himself becoming the chief teacher and so overshadowing the Christians about him. The result is that Native plants grow up weak and thin under the shade of European prominence.

It is a common saying that endeavours to stir up Native Churches to voluntary aggressive efforts amongst the Heathen must be deferred until a high spiritual tone has been obtained. The C.M.S., out of accumulated stores of experience, say: "On the contrary, the absence of these efforts is often *the cause* rather than *the consequence* of a low spiritual condition in Native congregations."

A missionary of some standing in India has been at pains to furnish me with the following suggestions:—Keep impressing on Indian Christians: (1) The distinct orders which the Church has received concerning missionary effort. (2) The Scriptural contrast of Christianity and Heathenism. (3) The criminal selfishness of a non-evangelizing Church. (4) The reaction on the Christian community of, on the one side, neglect, and, on the other, of observance of evangelizing efforts. (5) The example set by Churches elsewhere, e.g. Madagascar, Early Irish Church, &c. (6) The necessity of expending prayers, gifts, and work on the immediate Heathen at hand, to begin with. The effect will be that interest will be greater, thanksgivings for conversions will be more real and lasting, reality of the Christian's lives will be more powerful as a soul-winning influence, and work for the Master will be a joy. Enlist the services of the whole congregation to go out and preach in bands; form Christian singing-bands to go out with native instruments; urge isolated Christians, men and women, to gather a few of their heathen neighbours' children on Sundays for some Bible-teaching; have monthly or quarterly meetings to report on the voluntary work done; secure young men to distribute leaflets, gospels, and books

(selling, of course, as many as possible) ; let sums of money collected at the congregational services for missionary work be administered altogether by the congregation.

A very old missionary says : "Many suggestions have been made in times past which are admirable in themselves, but difficult to carry out because of the lack of Christian life and zeal. All depends on the spirit of Christ in the Indian Churches. We need quickening. The proposal to send English missionaries is in the right direction."

Another experienced missionary writes :—(1) Eliminate from the congregation the spirit of *máábápm* and lead to independence. (2) Whole congregations should be interested in any scheme put forward. Small gifts towards the scheme should be accepted, even if only amounting to one pice. (3) Volunteers should be sought for who will give up their evenings. (4) Try to have congregational preachings. Get members to assist in singing or in anything they can do, e.g., "button-holing." (5) Frequent missionary addresses should be given forcibly demonstrating what God is doing for the world. (6) Form an Indian Church Missionary Association. (7) Let each branch of such an Association send some agents to parts of India with which it is not immediately connected.

From various communications which have reached me, I jot down the following :—Have frequent missionary meetings, but abandon the method of trying to awaken or sustain people's interest by amusing or taking stories. Seek to develop an aggressive missionary spirit by setting forth Christ's orders, and by urging a response of affectionate zeal on behalf of a personal Saviour. Establish bands of voluntary workers, and unsparingly expose the mistaken view of eternal dependence on foreign missionary societies, which causes stagnation of all growth, and perpetuates a *máábápm* which teaches "freely ye have received, freely take."

Passing from the region of suggestion, I now set before you a scheme which is actually in practice in Tinnevely for the development of the missionary spirit in Indian Christians. (1) There exists a Native Association for Evangelization. It has a Committee of Management consisting of a few missionaries, and of some picked Indian pastors who have evangelistic experience, and of some Indian laymen who have the missionary spirit. This Committee superintends the work of the evangelists in the district, and also of a few agents further afield. (2) Missionary sermons are preached and collections are made in all the churches : (a) Christmas Day, St. Andrew's Day, and Whit Sunday, for the Native Missionary Society ; (b) Good Friday, for the Jews. Exchange of pulpits for such occasions is encouraged. (3) Every Friday evening is set apart for using the Missionary Litany in the churches, and for general instruction on the missionary subject. (4) Special meetings are held in large centres, when addresses are given by picked men on the work of evangelization at home and abroad. (5) A missionary page is set apart in the monthly local Tamil magazine. (6) A library of missionary literature is being formed for use (without charge) by the pastors and interested laymen. (7) The sympathy of Indian Christian women is enlisted by bringing the missionary subject

frequently before them at "mothers' meetings." (One mothers' meeting collected money lately towards the cost of the new C.M.S. church in Jilore, East Africa.) "Nothing much," says the superintending C.M.S. missionary in Tinnevely, "will be done without a separate organization something of this type. Information must be provided."

The Rev. W. D. Clarke, C.M.S., Madras, in a recent letter to the Parent Committee of the C.M.S., quoted some words which fell from the lips of his father-in-law, the Rev. W. T. Saththianadhan, not long before he died. They cannot fail to interest you deeply:—

"I am glad to be here with you; it may be my last privilege; life is so uncertain; it is a privilege indeed to spend it for my Master's glory. I am thankful to see that the evangelization of India is being so vigorously pushed on by her own sons. When I was in England in 1878, and attended some of the missionary meetings, I was much struck with the fiery spirit with which they were conducted. I felt then that I was living the life of heaven on earth, and was wondering whether Native Christians in India would ever attain to that pitch of religious zeal and devotion. I am now convinced that India is having its own missionaries, with whose help alone this great Empire will be brought to our blessed Lord and Saviour Jesus Christ."

The words were spoken to the members of the Madras Preachers' Association when Mr. Saththianadhan met them for the last time at Pallaveram. Concerning this Association, Mr. Clarke now says:—

"This Association was originally started, like many other movements in this pastorate, by the late Rev. W. T. Saththianadhan on a small scale, with the view of encouraging voluntary Gospel-preaching in the congregation. But it has now grown in importance and usefulness to such an extent that it is now looked upon as the only institution of the kind in all Madras in which voluntary effort to preach the Gospel to non-Christians is so successfully encouraged."

To stimulate and perfect the development of the missionary spirit in Indian Christians we must have careful organization. The Holy Spirit always reduces to order when He works, so, leaning on Him, we need not fear to extensively organize; but, to quote again, "any kind or amount of organization will not develop the missionary spirit unless first, by God's Spirit, the spiritual condition of the people be 'filled up' regarding what is lacking. We must lead the Indian Christians first to appreciate true religion themselves, and then to understand the essential missionary character of the religion of Christ."

## THE DIOCESE OF KIU-SHIU, SOUTHERN JAPAN.

### ANNUAL LETTERS FROM THE MISSIONARIES.



E present the Annual Letters from the missionary brethren and sisters in the Island of Kiu-shiu, which now forms the new diocese under Bishop Evington. It was in this island that C.M.S. work in Japan began. Mr. Ensor landed at Nagasaki in January, 1869, immediately after the great revolution which, in its issues, transformed Japan from a mediæval into a modern nation. For five years, Nagasaki was our only station in the empire; not till 1874 were Osaka, Tokio, and Hakodate occupied. Mr. Ensor was succeeded by Mr. Burnside; Mr. Burnside by Mr. Maundrell, afterwards Archdeacon; Archdeacon Maundrell by Mr. Hutchinson; and Mr. Hutchinson by Mr. Fuller.

Not until 1888 did an English missionary reside at any other town in Kiu-shiu; but the Gospel had been carried by Japanese evangelists to Kagoshima, Kumamoto, and Saga. A remarkable movement which had appeared in the northern part of the island led Mr. Hutchinson to occupy Fukuoka in 1888; and in the same year Mr. Brandram began residence at Kumamoto. Last year, Mr. Bleby was stationed at Oita, on the east coast; and within the present year two ladies have moved to Kagoshima, the Misses Cockram and Hunter-Brown, the latter a missionary of the New Zealand C.M. Association. The present disposal of the missionary force, therefore, is as follows:—At Nagasaki, Bishop and Mrs. Evington, the Rev. A. R. and Mrs. Fuller, and Mrs. Harvey; at Fukuoka, the Rev. A. B. and Mrs. Hutchinson, the Rev. J. and Mrs. Hind, Miss Agnes C. Tennent, and Miss Ethel A. P. Sells; at Kumamoto, the Rev. J. B. and Mrs. Brandram, Miss Grace Nott, and Miss Hannah Riddell; at Oita, the Rev. H. L. and Mrs. Bleby; at Kagoshima, Miss D. I. Hunter-Brown and Miss H. S. Cockram.

*From the Right Rev. Bishop Evington.*

*Nagasaki, Dec. 18th, 1894.*

My Annual Letter this year can only report upon a half-year spent in the mission-field. I have many mercies for which I need be thankful, in the preservation of myself and my own by sea and land. I can, too, give thanks for having been used to stir up a little missionary interest in one parish during my stay in England.

I reached Nagasaki on May 30th, and received a most hearty welcome from all, both English clergy and ladies, Japanese catechists, and Christian brethren.

The presence of all the clergy in Nagasaki gave us an opportunity to meet together and arrange some matters left in abeyance by the Osaka Conference.

Soon after my return, the relations between this country and China became so strained that war seemed imminent, and hostilities actually commenced at the end of July. In most places the war has not seriously affected our work. In Kumamoto soldiers were quartered on the catechist, who lives in the preaching-place, and there has been a certain amount of excitement. The greatest inconvenience, however, has arisen from the fact that the Government has requisitioned all steamers of any size, and even a large number of the small coasting steamers, so that in spite of the fact that the Japan Mail S.S. Co. have purchased something like twenty new vessels, the sailings have been so irregular and intermittent that planning of journeys has been practically impossible. This difficulty is even now only partially removed. I found it by no means easy at the first to con-

vince myself that Japan might not have avoided the war, being ignorant of some of the details which preceded it. That the nation, including the Christians, has been thoroughly stirred is a matter of course. The writings of some have spoken so decidedly that it was a single-hearted desire to help Corea in her time of oppression, that many of our workers have been constrained to preach Japan's righteousness, and forget that her statesmen were in reality keenly studying the temporal interests of their own country, as well as seeking the independence and prosperity of Corea. There have been, of course, as in every other war, a complexity of reasons, but the way in which the two nations have met this crisis has shown us that on the one side we have humanity and progress, on the other brutality and corruption; and praise is due to the Japanese, both officers and rank and file, for their conduct, often under great provocation. Still China seems as far as ever from a desire to escape from its ancient civilization into the light of the nineteenth century. Japan has taught China a noble lesson, if only she can learn it.

The publication of a revised Treaty between Japan and Great Britain has, I trust, done something to cement the friendship of Japan with our own nation. The passports now granted for the period of one year, covering the whole of Japan, and making it unnecessary to state the object of travel, are a boon to many missionaries, there being no longer any room for conscientious scruples. With a passport to reside at an inland town in the employ of a Japanese, and a travelling passport

as described above, a missionary has really more liberty than he will have when the revised treaties come into force.

I have visited for confirmations Fukuoka and one of its out-stations, and Kumamoto. At Kagoshima the candidates were not ready, and I was prevented reaching Nobeoka by delay in the arrival of Mr. Bleby's passport. I hope to pay that station and Oita a visit at the end of January.

The diocese is now practically divided into six districts, although the exact limits of each are not defined other than naturally, except in the case of Messrs. Hutchinson and Hind, where it was necessary, because they reside in the same town.

Mr. Hutchinson has the city of Fukuoka, and much of the district south to the borders of Higo, as well as the supervision of the work of the Japan Missionary Society's work at Saga. There are some places of considerable importance in the south and west of this, which I hope we shall soon see occupied. Mr. Hind takes the country work inland and north of Fukuoka.

Mr. Brandram takes Higo, of which Kumamoto is capital, and he has also a district in the neighbouring province of Hiuga, and looks forward to including work in the Island of Amakusa. There are several larger places in this district, in which we have no work.

Mr. Fuller has the work of superintending the preaching-places and Christian congregations in Nagasaki and the province of Hizen; that is, from the sections in charge of Mr. Hutchinson and Mr. Brandram to the west coast. Any extension to the islands of Goto, Hirado, or Tsushima would fall to his share. I am sorry to say that more has not been yet accomplished in the city of Nagasaki, which has proved so difficult to every Mission, but I think we are now *not* without signs of hope where there have been none.

Kagoshima, together with Loochoo, must be looked upon as a separate district, though they are under Mr. Fuller's superintendence. It is too much, both for the good of the work and for Mr. Fuller's strength, to have these stations, extending a distance of 700 miles from home. What I want to see at once is a missionary clergyman and two ladies settled in Kagoshima, and Mr. Fuller relieved to develop the work in Nagasaki and the surrounding district. We have only one catechist in the

two provinces of Kagoshima and Osumi. I have not yet seen Loochoo, or the islands between it and the mainland.

Mr. Bleby has resided in Oita since the autumn, and has charge of the work there and at Nobeoka. Oita is in Bungo and Nobeoka in Hiuga, and it is not easy always to get from one to the other. The steamer, always rather irregular, takes about fourteen or sixteen hours, and rests in bad weather. The overland route is three days, and a rough and weary road. There are two or three large towns south of Oita, but in placing Mr. Bleby at Oita we looked to his working towards Mr. Hind's district, and so enabling us to secure a chain of stations round the north of the island.

At the request of Bishop Bickersteth I visited Hakodate in the autumn, and took confirmations in Hakodate itself, in Sapporo (Ainu and Japanese), in Otaru, and at the out-stations on the line of railway. I was also present at the meeting of the Church Council, and was pleased with the energy and good feeling with which matters were discussed. I held a meeting of the foreign clergy also, at which some resolutions were passed. These have been sent to the Secretary in Osaka. I sincerely hope that the appointment to this new See will soon be made, as it is inconveniently far from here, and correspondence is slow in reaching me. I have promised to pay one more visit next summer, if necessary, but I really hope it may not be so, as it will take me away from Kiu-shiu when I should like to be moving about amongst some of the out-stations. I trust the division of the island into districts may help towards greater efficiency, but we must all look forward to the time when the racial shall give way to the geographical division, and there shall be but one Church organization for Ainu and Japanese.

I hope when another year comes round I shall have another missionary and ladies in Kagoshima, and many towns yet unoccupied made centres of Christian work. I hope, too, that Hakodate may have a missionary for the East Coast; I think they will then be able to make more progress.

*Ordination.* — The Rev. Watanabe Yasuji, deacon, September 30th, 1894.

*Confirmations.* — Nagasaki, June 17th, three men and one woman; Fukuoka, July 12th, three men and ten women;

Oita, July 13th, seven men and five women; Fukuoka, October 3rd, two men and five women; Kumamoto, December 2nd, three women; Fukuoka,

December 3rd, one man and five women. Hokkaido: Japanese, twenty-nine men and twenty-six women; Ainu, seven men and twelve women.

# NAGASAKI.

*From the Rev. A. R. Fuller.*

*Nagasaki, Jan., 1895*

The year 1894 is now numbered with the past, and I desire to put you in possession of a knowledge of the work in the portion of the field committed to my charge during that period of time.

Before I proceed to my report proper, I must record the great pleasure which we in this division of Japan experienced in the arrival, on May 30th, of the Chief Pastor of the newly-formed diocese of Kiu-shiu and Loochoo. Nagasaki has special cause for gladness on account of the special benefit it has obtained through Bishop Evington's residence being fixed here. In addition to having such ready access to one whose advice is founded upon knowledge gained by long experience in the mission-field, we also profit by help willingly rendered in the active missionary work of Nagasaki city.

The arrival of two lady workers, the Misses Hunter-Brown and Cockram, in the month of September, gave us much encouragement. At last a long-realized want has been supplied. Work among women and children is now, for the first time in the history of our Mission in Nagasaki, in a fair way of being taken up vigorously. This work belongs peculiarly to the lady missionary, and in her absence is never, I think, done effectively.

*Nagasaki Christians.*—Numerically we stand about where we stood last year—losses through change of residence, &c., corresponding to the accessions by transfer from churches in other places and by baptisms. This may not sound encouraging, and yet we find much in the condition of the Christian body to encourage us. There has been an absolute absence of discord. Unanimity is not so common a feature in the churches in Japan as to allow of its presence being overlooked. We thankfully ascribe it to a general advance in the spiritual life.

The Christians are realizing more fully than ever the duty of providing for their own spiritual supervision, and by a united effort have decided to guarantee the portion of the salary which by

the Society's rules will admit of their having a *quasi*-pastor in deacon's orders, instead of a lay pastor, as has been the case for about five years. The man who has served as lay pastor for that term is requested to become a candidate for deacon's orders, and to serve then in the capacity of a deacon. He is already accepted by the Bishop as a candidate for the Diaconate, and during Lent will be admitted to the first step of the sacred ministry.

Another cause of encouragement is the amount of money raised—no less than \$207 having passed the Church's treasury for sacred and philanthropic purposes during the year. The Christians are too poor to have contributed the whole of this amount themselves, but to their zeal must be attributed so grand a financial result.

*Evangelistic Work.*—You will probably have thought of the war between Japan and China as being a great obstacle in the way of missionary work. Nagasaki, being situated very near the seat of war, might be supposed to have been more affected than places further removed from the scene of conflict. It is true that men's minds have been greatly excited by the events which have been, and are transpiring. It is probably, in part, to this cause that we may attribute so small a number of baptisms during the year. And yet it is a fact that hearers have on the whole been more numerous than for some years past. Among them have been soldiers bound for the seat of war—coming, as they said, to learn something with regard to the unseen world into which they might so speedily be hurried. Of Nagasaki residents, we have noticed a greater number who have come continuously than in the past. We believe that before next year's report shall be written, we shall find some of their names on the Church's roll.

The work carried on from the preaching-room in the northern part of the city (Shindaiku Machi) is giving promise of fruit. Although this work has been long-established, from a variety of causes, results have been meagre. With God's blessing on the earnest labours of

our catechist, there are six catechumens at the present time, two of whom are almost ready for baptism. The catechist is not powerful as a preacher, but his earnest, transparent character is not lost on a neighbourhood which seems hitherto to have been unaffected by the residence of a catechist in its midst.

Mrs. Evington is helping in the work in this district by taking, in conjunction with one of our older female Christians, a weekly class for the children. Efforts have been made in the past through a privately engaged Bible-woman to reach the women and children of this district, but without success, for neither would the mothers themselves have any relations with her, nor would they, when they fully realized her motives, allow their children to go near her. The "foreign" lady is meeting with better encouragement, and by means of large Bible-pictures is endeavouring, together with the Christian woman above mentioned, to leave some impression of the Truth upon the minds of the young people of the district.

I wish you, then, to gather from this report of Nagasaki, that while the past year has witnessed but a very small ingathering of fruit, yet we are impressed with the belief that God's work here is advancing.

*Shimabara.*—The work in this town and district has not been carried on as vigorously as I had hoped.

*Kagoshima.*—Although Kagoshima is far removed from the seat of war, excitement here has probably been much greater than in Nagasaki. A reference to the history of Japan reveals the fact that the people of Satsuma have always been a warlike people, and hence the intense interest in their country's military prowess. Of course the people of Satsuma are well represented in the armies engaged in doing battle with the Chinese. So martial are they in spirit, that many who have passed the age at which they are allowed to become combatants, have volunteered to serve in mere menial capacities. The men of Satsuma are famous as swordsmen, and immediately on the outbreak of the war a considerable number volunteered for active service. From this it will be gathered that their interest in the war is so intense as almost entirely to monopolize their thoughts. The information, therefore, that hearers have been few will hardly come as a surprise. Still, a quiet work has been done in the

city, taking the form of dealing with individuals rather than greater numbers, and the work has not been in vain, for I have had the pleasure of admitting three young men into the Church by Holy Baptism.

*Kanoya, Province of Osumi.*—The work is carried on from Kagoshima, and has passed through a variety of stages during the year. At the beginning there was a decided disposition to listen to the message. Then Buddhist priests entered the field to oppose. A special preaching of Christianity has had the result of dispelling the suspicions engendered by the teaching of the priests, and the catechist thinks that it may now be considered a hopeful field. There are three people living there who have forgotten their former allegiance to Christ. One was formerly of our Church in Kagoshima, and the remaining two had been received into other bodies of Christians. They do not seem indisposed to be friendly with the catechist, and we trust that this disposition is the precursor of a return to the fold.

*Loochoo.*—The work here has been sadly disturbed by the war. The people of Loochoo for the most part are favourable to the power to which they were formerly subject. At one time there was a rumour of the Chinese meditating an attack on Loochoo, whereupon a great number showed very decidedly that their influence would be given to the invader. Others, while in favour of China, fearing the results of living in the port in the event of war, fled inland. Others again are credited with having made the endeavour to escape to China *via* Formosa. Altogether the attitude of the Natives was such that it was considered desirable to distribute arms among the Japanese settlers with a view to self-defence in case of an uprising, for the Japanese garrison, being small, could hardly be expected to afford sufficient security.

The Japanese army has claimed some of our inquirers and hearers, and thus the number of those who were attached more or less to us has decreased. I had fully expected to be able to report four baptisms, but can only record one—a Japanese policeman. When I was in Loochoo, in November, the excitement had considerably abated, and the catechist was looking forward to work being resumed under the old conditions.



*From Miss D. I. Hunter-Brown [New Zealand C.M. Association].*

*Nagasaki, Dec., 1894.*

I arrived in Osaka on January 25th, 1894, and was taken at once to No. 17, where Miss Julius gave me the welcome of an established missionary, and Miss Paaley that of a friend from New Zealand. The last was an unexpected pleasure, for when we had said good-bye in Melbourne she was on her way to a station in Ceylon, and I, after returning to New Zealand for a few weeks to say good-bye and bid fellow-Gleaners God-speed, was bound for Japan. But God gave us the pleasure of living and working together for some six months before she went north, to Gifu, and I was sent here to be the companion of Miss Cockram in evangelistic work.

While in Osaka we spent most of our time studying. Twice a week I played the harmonium at a wayside preaching-room, and twice a week taught English to a student in the Theological College. Both were rather anxious tasks. I could rarely get even a general idea of the subject of the preaching-room addresses; but one could always pray for the speakers and the people.

In the summer, after three weeks' rest from study, I joined our party of newcomers, in a little hill-village named Katsuoji, and there we studied with our teachers, in the delicious air of the hills. And there, every afternoon, we met in an "upper room," from which there was a view, through a deep cleft in the pine-covered hills, of the Kioto plain far below us—a view which was so wonderfully exquisite in its ethereal colouring that we often felt like the pilgrims on the Delectable Mountains when they caught the far view of the Celestial City. Here was no Holy City, but, thank God, it is a Promised Land—promised to His Son; and who shall stay His steps, or say Him nay, as He moves to take His own?

But the memory of that view has carried my thoughts away, just as the sight of it often did. I was going to tell you how the centre of the enjoyment of that holiday lay in our daily meeting in that room for hymns, study of the Bible, and prayer.

On our return to the plains, we all were separated, and on September 9th

*From Miss H. S. Cockram.*

*Nagasaki, Nov. 30th, 1894.*

A first Annual Letter is a very difficult one to write. Studying the greater

Miss Cockram and I arrived at Nagasaki. Here we are lodged in the centre of what might be called the diocesan caravanserai, I think; for we and a young Bible-woman occupy the centre, a travellers' rest is in course of preparation in the left wing, and a small chapel, library, and probable future students' quarters in the right wing. Here we have the pleasure of gathering (or, rather, receiving—the Bible-woman gathers) a Sunday-school under our own roof. It has increased even in these few weeks, so that, in place of the original single class, two of the Native Christians teach the elder children and the babies, while the Bible-woman takes all those who are hearing for the first time.

I go in with the Japanese lady who teaches the babies. She is also my own woman teacher, so she and I look up the subject in the week, and on Sunday, seated on the mats with the mites in a semicircle round us, we teach them first to say and then to sing, "There is a Happy Land" (of course, in Japanese), and then tell them a story. Last time it was "The man who fell among thieves."

We can only as yet make ourselves understood by people who are used to the amazing jumble of the language we employ—a language which, as a missionary once remarked, we feel sure is not English, but which we are far from sure is Japanese. The people of the land also seem far from sure when they first hear it.

I have been in this country nearly a year now; and I ask nothing better than to have this land for my land, this people for my people—to get right in among them. May our God be their God, and may they know the power of God the Holy Spirit! But if they are to learn that, we must live in that power. I feel I am only beginning to grasp what the awful seriousness of the missionary's life among the Native Christians is. Propositions to which one assented at home are here appearing as facts which the power of God's indwelling Spirit only can fit us to meet. Thanks be unto Him who gives unto His servants the whole armour of God.

part of the day, there is very little that is interesting to write about: one can only tell of our Father's faithful-

ness, and how precious He has been during this first year away from the dear homeland.

On arriving in Osaka last December we received a very warm welcome from all the missionaries, and Miss Sells and I went to live with Miss Howard.

At the beginning of the New Year I commenced the study of the language, and this has been my chief occupation during the year. Whilst in Osaka I gave English lessons twice a week to one of the students of the Divinity School, and on Wednesday and Sunday evenings went with Miss Sells to one of the preaching-places in the town.

By the Conference in March I was appointed to Nagasaki to work with Miss Hunter-Brown, but on account of teachers, permission was given to stay in Osaka until after the summer.

The first part of the summer was spent at Katsuoji, a most delightful spot in the hills between Kioto and Osaka; then Miss Sells and I went to Arima for the Annual Conference. We had a very pleasant and helpful time, and it was a great pleasure meeting so many fellow-workers from all parts of Japan, and also from China.

After the Conference the Master

called me apart with Him for a little while, and instead of returning to Katsuoji and studying, as I had hoped to do, by doctor's orders I stayed on in Arima until the second week in September, when we all returned to Osaka.

On September 25th, Miss Hunter-Brown and myself left for Nagasaki, and were warmly welcomed by Bishop and Mrs. Evington, with whom we stayed for the first few days.

Knowing so little of the language, one is unable yet to take up any definite work. I visit occasionally with the Bible-woman, and once a week a Bible-reading, which formerly was held at the houses of the different Christians, is held at our house.

The Sunday-school, which used to be taken by one of the catechists, has also been passed on to us, and the number of children seems steadily increasing. One longs to be able to speak to the little ones oneself. It is difficult to be patient when there is so much work one is longing to begin. It is such a help to know so many at home are praying for us, and your prayers are being answered exceeding abundantly. He has indeed made up abundantly for all we left behind!

#### FUKUOKA.

*From the Rev. A. B. Hutchinson.*

*Fukuoka, Nov. 19th, 1894.*

The return of a missionary, by the grace of God, to his former scene of work, to carry on the labour interrupted by furlough, is not infrequently a time of much mental depression. The contrast is great between the large congregations and enthusiastic meetings at home and the little groups of Christians to be met with in the field. Outwardly, in the streets of the city and in the country villages, idolatry seems to present the same appearance as formerly, and men and women go on with the same indifference to their eternal interests as of old, notwithstanding the continuous labours of faithful catechists. Removals, sickness, and deaths have made gaps in the ranks of workers and Christians alike. Beloved faces are missed from each group that gives the warm and friendly welcome, and we are reminded ever and anon that our own remaining time is but brief, and that it is but little we can do at the best ere the night cometh.

Then, too, we hear of cases here and there of defection; some of whom we hoped better things walk no more with

us, and some still nominally Christians are walking unworthily of their high calling of God in Christ.

Yet, if we look back but one short decade, there are unmistakable signs of progress to cheer us. Before me lie the returns of 1884. All Kiu-shiu was then in my sole charge. The 154 Christians of that year have become nearly 800; the fifty-one communicants now number over 300, or sixfold in ten years. In place of the solitary missionary in charge at Nagasaki, with one recruit studying the language, we have five missionaries in charge of stations, four of whom reside in the country in districts then almost unknown. Lay workers have largely increased. Six lady missionaries have joined the staff. Bible-women have been introduced. Several substantial church buildings have been erected, congregations organized, and, last but not least, this large island (as large as Ireland, and far more populous) formed into a diocese of the Japanese Church. Here surely there is something—nay, much—to encourage us to a renewal of steady, plodding, patient, prayerful endeavour.

I must express here my deep thankfulness that, during our prolonged absence, Mr. and Mrs. Hind have been enabled to keep together the people and greatly extend the sphere of work in this district. The division agreed upon, as you have already heard, gives him the greater part of the out-station work, leaving in my care the town of Fukuoka proper, with Hakata, Oyamada and neighbourhood, and Saga. The fact that the Christians having so increased in numbers, together with new openings for extension, have made such a subdivision necessary, is itself a call for thankfulness and a great encouragement, especially when we remember that the station is barely six years old.

Mr. Hind will report fully on his portion. I confine myself to the above-named districts. In these the paucity of new converts since September, 1893, is disappointing. Only seven adults and ten children have been baptized in the year. Information from different sources makes me think this will be found generally the case in Japan.

There seems to have been a pause and the garnering of results. We trust it is only temporary. Already signs of improvement are to be discerned. We have now eleven *bonâ fide* adult catechumens. Pray for them, and that more be given us. In Fukuoka, careful inspection shows that during the eight years which have elapsed since work began here, 239 have been baptized, and 17 have come from other places; in all, 256. Of these, 51 have removed to other neighbourhoods, and 33 have fallen asleep. Of the 172 left, 56 are steady communicants.

We have morning and evening services and sermons every Sunday, and Holy Communion is administered every other Sunday in the morning. After the evening sermon we adjourn to the preaching-place in Bridgemouth Street, where preaching to the Heathen goes on for an hour. On Wednesdays and Thursdays also there is preaching here. Blind Sumikawa San helps, and gives very earnest, simple Gospel exhortations. The audience is generally numerous, quiet, and attentive. One is often perplexed at the comparative fewness of converts, contrasted with the thousands who hear the Message every year in this and similar places. There is great temptation to doubt the usefulness of such work. But quite recently two inquirers have come to us, who

both affirm that they heard the Gospel for the first time in this very place, and were thus led to seek instruction. Mr. Hind says he frequently meets people in the country who say, "I've heard this doctrine before at Bridgemouth Street, Fukuoka." May faith be thus increased in the Master's own method! "Preach the Word—the Gospel—to every creature."

We hope much from the labours of Miss Tennent, who has returned, strengthened and refreshed, for her work among women and girls. Miss Sells has also joined the Mission, full of zeal and enthusiasm. With Mrs. Hind, these ladies superintend the Bible-women visiting from house to house. Three Sunday-schools are now being carried on, two of which are in the hands of Miss Tennent and Miss Sells. The prayer-meeting continues as usual on Friday evenings. Every other Sunday a second offertory is taken, by request of the Christians themselves, to enable them to help the pastorate fund of the little congregation at Saga. This is an interesting fact, and much impresses our visitors.

On September 30th, the first Japanese clergyman in Kiu-shiu was ordained by Bishop Evington. In coming to hold this, his first ordination, the Bishop and Mrs. Evington had a narrow and providential escape from shipwreck. The vessel and cargo were lost on the rocks at midnight, about twenty miles from this. Thank God, they, with all on board, were rescued from terrible peril. It was with feelings of solemn joy I was able to present to the Bishop for ordination as deacon one whose Christian character, life, and work I have closely watched and admired ever since I came to Japan. Watanabe San has laboured faithfully and well, and our work here is mainly owing to his diligence and zeal. When he became a Christian his resolve was made "to speak to at least one of his countrymen each day for Christ." It was not easy to do this, he says, especially twelve years ago. Might not his principle be pursued with advantage by Christ's followers at home? Pray for him in his new responsibility. We trust that this ordination is full of significance in regard to the permanence of the work in which we are engaged. Others will doubtless follow, and so we shall see in due time a self-supporting Church, ministered to by her own clergy, resulting from the evangelistic work of the

Society and the pastoral care of the converts, God given.

I have visited Oyamada and Saga, but there is nothing that calls for special mention in these places. Preaching is held regularly in three places beyond Oyamada, but as yet without visible result. I am expecting to be able shortly to visit these places more frequently, owing to promised passport facilities under the new treaty. The total number of Christians now in my care is 312, of whom 111 are communicants. When those returned by Mr. Hind are added, the whole number in the Fukuoka district will lead us to thank God and take courage.

The work is indirectly affected, and that beneficially, by the new treaty. It has done much to end the anti-foreign feeling of the past five years. Already we note a diminution of the rudeness, which at times took a painful form, in the way of spitting at and on us, and stone-throwing. I am glad that our Government has been led to take this step quite apart from any influence that the evidence of the military and naval ability of Japan, as displayed in the present war, might have been supposed to exert.

The first effect of the breaking-out of the war was to prevent men from giving attention to any other subject. That absorption in a matter of intense national interest is now less evident, but there is a deep-seated resolve to achieve the high object proposed in unsheathing

the sword. One cannot but be struck by the propriety of feeling evinced by the people of Kiu-shiu generally in abstaining from attendance at theatres or public amusements, and in curtailing the semi-religious festivals, so as to have more funds available for ministering comforts to the army in the field and helping the Red Cross Society of Japan. One frequently hears it said, "It is not right for us to be amusing ourselves whilst our brethren are shedding their blood for our country." A fine spirit this, which augurs well for the future of Christianity in Japan. Following the example of their countrymen of all classes, our Christians here have subscribed to send some 400 lbs. of biscuits to the troops in the field, besides giving money to the Red Cross Society. Christians generally feel acutely the charges which many newspapers have been recklessly making—that they are so unpatriotic as not to care whether successes or reverses attend the Japanese flag. They have several times organized preaching to defend themselves from such aspersions, and to prove that loyalty to Christ does not in any way mean disloyalty to the Emperor. God grant that peace may speedily be restored, and this great struggle, on which the eyes of the world are fixed, may result in the breaking down in every direction of those barriers which still keep out from China and Corea the Gospel of salvation through the Prince of Peace!

*From the Rev. J. Hind.*

*Fukuoka, Dec. 26th, 1894.*

Although, strictly speaking, I have been in charge of the entire district of Fukuoka for more than half of the current year, I will confine myself chiefly to that portion which has been allotted to me since Mr. Hutchinson returned. We have great reason to be thankful for the blessings received and the extension the work has made since Mr. Hutchinson left for England.

Owing to the circumstances under which I am enabled to reside in the interior, we still have to make Fukuoka our headquarters, and, in order to obtain the privilege of living in the interior, I have been employed by one of our Christians to teach theology. This means that, when I am not itinerating, I take two Bible-classes weekly—one Old Testament and one New Testament. This year I have spent a good deal of time in giving instruction to workers.

I gave a considerable portion of time to helping Watanabe San in the subjects for his examination for ordination. Until Mr. Hutchinson returned, I used to give instruction once a week to the Bible-women and probationer catechists, and now take the latter twice. Another good slice of my time has been given in connexion with the translation work to which Kuroki San was tentatively appointed. The results may be comparatively small in proportion to the time occupied, when we consider that Canon Morse's useful book on Confirmation (S.P.C.K.) is the only work that will be completed; but the experience gained may be the foundation of more work hereafter.

During the last few years the country districts have, by God's grace, gradually developed; and Mr. Hutchinson's return to Fukuoka has set me free from a great deal which has hitherto kept

me from devoting as much time as I should like to this part of the work. One great matter for praise in connexion with this part of the work is the new treaty ratified between England and Japan last August, under which we have practically unrestricted liberty to travel all over the country.

Now to take some of the out-stations. We will begin with Imajiku, a village about eight miles to the west of Fukuoka, where Miwa San, a probationer catechist, is in charge. I am sorry to say that some of those who were baptized in this district soon fell away; but Miwa San is doing good and faithful work, which is, I am sure, "not in vain," and the results of which we shall see in time. God grant we may not have long to wait! One fact, not without its joyous side—which is not limited to Imajiku by any means—is that so many know a good deal about the Gospel, assent to it as being very good, and yet fail to decide for Christ. I have spoken to some of these, and finding out their condition, have pleaded with them to decide. Some of the people say that Miwa San is out of his mind. We know our Lord's own relations said the same of Him, and Festus accused St. Paul of the same thing. Thank God, Miwa's madness is of the same kind. I watched him carefully once while he was preaching, and could imagine any one who knew nothing of the mind of Christ, which makes one long for souls, saying such a thing. The dear fellow is in dead earnest. I seldom, if ever, met a man with such intense sympathy and unselfishness. His work is carried on in many villages in the district, and I made my first journey with him to Fukae and Yoshii (two important places in the district) last month, and hope to itinerate more frequently with him in the future. One woman from this district, who suffered a good deal of persecution, entered the Bible-women's Home this autumn.

Zasaho is a village about six miles south of Fukuoka. Here we have another very earnest worker, Yamamoto San. The first baptisms took place on December 23rd, 1893, and there have been a few more during the present year, though I regret to say that some of those who were first baptized have already got very cold, if they have not actually gone back. This is, I believe, chiefly owing to a very keen persecution, brought on through an unwise

excess of zeal at first on the part of a Christian, who burnt his household gods in the presence of some Heathen. When asked not to burn them, but to give them away, he replied that he could not let them worship what he knew to be no good. Tearing open a paper charm representing a god, he found a peppercorn, and taunted the bystanders with worshipping such a thing. The Buddhists have sent periodically a priest whose special duty is to stir up persecution, and this seems to have had a disastrous effect, not only on the individual in question, but on his family, who at one time were professing to seek baptism. Nor did the harm stop there, for it has had the effect of preventing the villagers attending public preaching. The young man in question took the name of Peter at his baptism, and I trust he may yet be converted and be the means of strengthening his brethren.

About five miles further off in the same direction is Futsukaichi, where we have preaching every week, but as yet have had no definite results. Another ten miles brings us to Amagi, a good-sized country town. Miyamoti San, a probationer catechist, lives here, and his district comprises the towns of Amagi, Akizuki, and several villages, among which are Hiramatsu, Minagi, and Shiwa. A good deal of steady work has been done during the year, though little result in conversions has to be recorded. The only case of baptism was that of a leper, whose life since he was converted has been a distinct proof of the power of the Gospel. In the village where the leper lives, there is a doctor who is receiving instruction, and passes it on to others, though as yet he is not a believer. I know of another doctor who does the same, living in the Kotake district. What a lesson to many who keep the good tidings to themselves!

In the more northerly part of my district much steady work has been done, and new places have been opened up for preaching during the present year. The main centres of the district are Kokura, Kotake, and Oguma. Towards the end of last year the district was divided, on account of Nakamura San having been given to us as an extra worker. For certain reasons, the central district, comprising Kotake, Kuchinohara, Aita, and Izuka, with the coal-mines in the neighbourhood, was given to Nakamura

San; and Yamashita San moved to Kokura as his headquarters (a town of about 20,000), and began to open up work there and in the neighbouring towns of Ashiya, Wakamatsu, and Kurosaki. He also has charge of Nogata and Oguma, with Onodani, which he used formerly to work with Kotake. Ashiya and Kurosaki were opened this autumn. There is very little to record in the way of progress, as the work is comparatively new; but we are working in hope and faith, and believe we see encouragement for the future. The same remarks apply to Nakamura San's district. Some earnest and promising inquirers among the officials at the coal-mines give us reason for hope. Nakamura San holds Bible-classes for them. In one of the villages in this district there is a Christian who, before Chris-

tianity was permitted at the beginning of the present Emperor's reign, was an official whose duty it was to see that the villagers all stamped on a picture or effigy of Christ and vowed that they would never become Christians. He often reproaches himself for having done this.

Compared with past years, the visible results show a falling-off, and those whom we cannot conscientiously return as Christians, though their names are still on the register, are, I regret to say, not a few; yet we praise God for the earnest workers He has given us and the work which He has done in them, and we believe that when the day which shall declare every man's work shall come, we shall be humbled by seeing what God hath wrought through such feeble instruments.

*From Miss E. A. P. Sells.*

*Fukuoka, Dec. 4th, 1894.*

My first year in Japan is fast approaching completion. It must always be a difficult matter to report on one's work, but doubly so the first year, when one has no work on which to report. To oneself it has indeed been a wonderful year—a new land, a new people and language, new places, new friends, new interests—in fact a year of surprises; but our God has been the same, He changeth not, and as one remembers His faithfulness, thankfulness and praise fill the heart. But as for work, the one work which has taken up all our thought, strength, and time is trying to get a little knowledge of this very difficult language, and at the same time some insight into the thoughts and customs of this interesting but perplexing people.

By the Conference held at Osaka in March, I was appointed to work at Fukuoka, in the island of Kiu-shiu, but until the summer I stayed in Osaka, so as to have the best teaching possible. I was soon asked to play the small organ twice a week at one of the preaching-rooms in the city, and a great interest these little meetings were. For a few weeks before the summer holidays I gave a music-lesson and singing-lesson to some of the girls in the Bishop Poole Memorial School, and a young teacher in a Japanese school came twice a week to read the Bible with me in English. This young man was, I believe, first interested in Christianity by our Japanese teacher, but he was anxious to learn more, and asked

for regular Bible instruction. These lessons were always the greatest pleasure, he was always so eager to learn and anxious to understand, and he received the truth so simply, like Lydia, "whose heart the Lord opened." Since I left Osaka, Miss Bosanquet has been teaching him, and now I hear he is ready for baptism.

I spent the summer holidays at Katsuoji and Arima, two lovely places on the hills, one not far from Osaka, the other above Kobe.

From the beginning of September people began to return to their work, and about the middle of that month I came down here to Fukuoka with Miss Tennent, with whom I live. I am here on a musical passport, so, besides being organist at the church, I have begun to give music-lessons once a week to my employer's adopted daughter.

Every Sunday afternoon I go out with my woman-teacher to a little village called Roppon Matsu, just outside the town, for a Sunday-school; generally about forty children come, and though they are very poor and rough, yet they listen most quietly and with great interest while a Bible-picture is explained to them, and they are already beginning to answer simple questions quite nicely. On my return home, Miss Tennent and I have another Sunday-school in our own house for the children living in the same street, but as it has only just been begun we do not yet get many children.

I have also done a little visiting with the Bible-woman among the Christians,

but most of the day is spent in study.

There is so much to praise God for—this the first year in the mission-field, and on the whole it has been a very happy year. Truly for the past one can say, "Hitherto hath the Lord helped us," and as for the future, "They that know Thy Name will put their trust in

Thee: for Thou, Lord, hast never failed them that seek Thee."

We are very grateful for the many prayers that we know are going up for us in the homeland. It is often the greatest comfort to know that one is being constantly remembered before God; and the prayers are being answered.

#### KUMAMOTO.

*From the Rev. J. B. Brandram.*

*Kumamoto, Dec. 14th, 1894.*

We reached Japan in February in time for the Annual C.M.S. Conference at Osaka. The Finance Committee had arranged for me to live at Doshima until my work was settled definitely.

I learned at the end of May that I was to return to Kumamoto. I at once set about getting a residentiary passport, but without success. In September, owing to the revision of treaty between England and Japan, I was able to get a yearly travelling passport, allowing us to travel anywhere in Japan for the space of one year. With this passport we are allowed to live in a house here, rented for us by a Japanese friend. It was not until October that we were really able to begin work here.

During our stay in Nagasaki I helped Mr. Fuller with the English and Japanese preaching, and spent a good deal of time each day in the study of Japanese.

I am very thankful to be back in Kumamoto. We have been warmly welcomed by many old friends. Misses Riddell and Nott have been here, doing their utmost to keep things going during the many months that no clerical missionary has been in residence. We hope our coming may be of some comfort to them.

The present district in my charge is just half the size of my former one. I have been most thankful to hand over the work at Oita and Nobeoka to Mr. Bleby, or perhaps I should be more accurate if I said—to hand over the districts of Oita and Nobeoka to be worked by Mr. Bleby; the work done at both places has been very slight. I hope I may be able to work my present district more thoroughly now it is so much less in extent.

Since I left here in the summer of 1892, Mr. Evington has resided here for eleven months, and so the place has been without a resident clerical missionary for more than a year.

As I have already lived five years here, I can the better appreciate the

many difficulties which Bishop Evington had to encounter during his sojourn here.

Our members have been going down for the last few years. Some have left the district, others, though here, are no longer with us as worshippers.

It is a great joy to be back here. Though the promise of former years has not yet been fulfilled, I believe, by God's grace, a people will be gathered out from among the Heathen. We are looking forward to a winter's campaign of preaching and teaching in the city.

First and chiefly, we need a special outpouring of God's Holy Spirit on ourselves, and our Native workers, and the Christians who are still holding fast. We are able from time to time to visit the backsliding brethren: by God's grace we shall have some of them coming back to God and ourselves before long.

I think there are signs of encouragement appearing. The revised treaty has done a great deal to break down the strong feeling against Englishmen. I heard from a most reliable source of the expulsion of three boys from a public school for behaving badly to a Christian boy, and the master of the school promised the Christian parent that his son should be subjected to no further persecution on the score of his Christianity. I was further told that on another Christian making inquiries at another school, as to whether, in the event of his daughter entering the school, she would be subjected to ridicule and persecution, he was assured that nothing of the sort would be allowed. These are wonderful advances towards religious liberty, and if the way for Christians to obtain a living in some of the many vocations of life be made more practicably open, instead of their being virtually boycotted, I trust many secret inquirers may have the courage to come out boldly on God's side.

We have not been in any danger or inconvenience from the war between

China and Japan. Kumamoto is the headquarters of the Sixth Division of the Army, and in September and October we had thousands of extra soldiers, belonging to different Army Reserves, in the city: their quiet and orderly behaviour was most exemplary.

Outside the city of Kumamoto we have work in two districts; at Takachiho in Hingu (Kami-no-Mura and neighbourhood), and in the county of Tamana in this province (Takase, Nagasa, and Oshima). Mr. Koga is working in Takachiho, and Mr. Kasagi at Takase and district. In both districts the Christians are holding on, and there are a few inquirers. Otherwise, with these exceptions, this whole province is unevangelized by us. I have one O.M.S. catechist only in this province,

Mr. Hoshino. As new workers are given to us, the work can be multiplied to any extent.

One island, included in this province, with a population of 80,000, is yet untouched by us. We sorely need more Japanese fellow-workers—men and women. When the seed is widely sown, we shall, in God's good time, reap abundantly.

Of Miss Riddell's and Miss Nott's work I need not speak, they will report on it themselves. Their time of preparation in the language and of sowing the seed will be rewarded some day by a time of ingathering. It is a great pleasure to have fellow-workers who have passed the preparatory stage.

May we ask for prayer that we may be found faithful?

*From Miss G. Nott.*

*Kumamoto, Dec., 1894.*

Our work is going on much as usual; there is a good deal of discouragement, but also, thank God, much of encouragement too. The war is the great topic of conversation, and we see nothing of its horrors; Kumamoto being a garrison town, we hear a great deal about it. The town has more than once been crowded with troops on their way to the front, and also, at different times, with thousands of coolies on their way to join the army, where they will act as transports; but they are so well organized that there has not been the slightest disturbance. Some time ago the Buddhist high-priest from Kyoto came down here to bless each soldier preparatory to their going to the front. A temple was erected on the parade-ground, and thousands went to receive his blessing.

There has been a great deal of eagerness among the women here, and I believe throughout Japan, in getting up nursing-classes, the members of which shall be ready, if required, to go and help to nurse the wounded; two or three members of our Church joined. There is also a branch of the Red Cross Society here. It is so sad to think that the cross marked on the nurses' dresses, and the brazen serpent embroidered on the ambulance men's shoulder-straps, convey no meaning to the majority of those who wear them: to them, they are only distinguishing marks chosen by a Western Society, of which they form an Eastern branch. It does make one long that they may soon learn the meaning of the symbols they wear, and prove

the power of Christ and Him crucified. The nation as a whole is naturally full of rejoicing at the victories won by the Japanese arms; but even among the comparatively few people with whom our work brings us in contact there are many sad and anxious hearts, and we have lost touch with so many, both men and women, who were beginning to be really anxious to know more of Christianity. The husbands have been called to the front, and the wives, in most cases, have gone back to their own people to await their husbands' return. It is disappointing to see them go, though one can only pray that they may tell others what they have heard, and that the seed sown may bring forth fruit in the future.

Since I passed my second examination in the spring, I have been able to give more time to direct evangelistic work among the women, which I have very much enjoyed; and since the summer we have had a very nice little Japanese helper living with us, who is a real assistance to us. She visits with me a great deal, and is invaluable, too, in helping me prepare my Bible-lessons. She is a bright Christian girl, and her whole heart is in the work; I only wish we had many, many more such helpers—we should never be at a loss to find work for them; but it is not easy to get an *entré* into fresh houses, or to induce the people to have regular Bible instruction; but I am thankful to say that since I last wrote several new doors have been opened. We were especially hopeful about an officer and his wife, both of whom came here to



Bible-classes. I also go once a week to give the wife extra instruction; but I am sorry to say we have just heard that he is ordered to the war, and she is going back to her own people.

The meeting on the river-bank is keeping up well; as the weather is getting colder we are holding the meeting in a little house close by, belonging to one of the women who has come regularly since it was started. She gladly lends her little home, and does her best to induce her neighbours to come and hear. One woman to whom we were talking after the meeting, told us how thankful she was to hear of an Almighty, loving, prayer-hearing God, for she had had so much trouble all her life, and she had prayed and prayed to Buddha and got no comfort, till she felt there was no use in praying any more. It is not often, though, that one finds women who feel, or at any rate who will own that they feel, a longing for any more spiritual comfort than they have. The difficulty with all, but especially with the higher class, is to make them believe that they are sinners. Of course with us all, the conviction of sin must be the work of the Holy Spirit; but to give you an instance. I was talking one day to a dear little woman of very good family, an officer's wife here, and was telling her that before the One True God we are all sinners. She listened politely, and then covering her face with her hands, she burst into a peal of quiet laughter—"I do beg your pardon," she said, "but I a sinner! the idea is too ridiculous." You see it is firmly believed in many cases among men, and women too, that other nations may need a Saviour, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and therefore they cannot sin.

In this sunrise land, where civilization is so rapidly gaining ground, education is reaching all classes, and the old customs are fast dying out, but especially in work among the older and poorer women one comes across the strangest and most childish superstitions and beliefs which they cling to

most tenaciously. To give you an idea of the ignorance one meets with sometimes: A nice old woman, who comes to my classes, had heard from someone that if she believed in Jesus her soul would be washed white; she told this to her neighbours, and after a time came to us in great distress saying that she dare not have anything to do with Christianity; her neighbours all told her that after the converts died, the Christians took their souls out of their bodies and cleansed them in oil! As the poor woman firmly believed it, you can imagine she was in great trouble.

My Sunday-class keeps up very fairly well; there is an average attendance of twelve or fourteen. At present I am using "*Foundation Truths*" as a textbook, and find it most useful. Three of the women, all of them my god-children, were confirmed a few Sundays ago; they are all three so much in earnest.

The Thursday evening Bible-class for Heathen women is keeping up fairly well, and they listen very attentively; only those come who have heard something of Christianity and really wish to learn more. The Tuesday sewing-meeting is keeping up too; the women have made and sent a great many garments to their poorer sisters. A book such as *Pilgrim's Progress* is read aloud during the sewing, and we have a quarter of an hour's Bible-lesson at the end. We have just started another weekly meeting in another quarter of the town: so far we have only been once, when a great many came, and all listened most quietly; I hope we may be able to keep it on.

It is needless to say that we are as deeply interested as ever in the future leper hospital; the building is not begun yet, though the plans are in the carpenters' hands. A Christian leper in whom we are much interested has come to Kumamoto, and will eventually be an inmate of the hospital; he is a well-educated young man, and may, we hope, be of great use among the other lepers later on.

From Miss H. Riddell.

Kumamoto, Feb. 12th, 1895.

In the spring I went by invitation to Nagasu, one of the outlying districts, with a magic-lantern. There is no church there, only a preaching-place, a house capable of interior expansion, and it was certainly a "crowded

house" that night. Then came an invitation from Oshima, a few miles further on, and there it was still more crowded, and after the magic-lantern was put away quite sixty people came and sat quietly round on the mats to listen while Kasagi San (Mr.

Silk Umbrella!), the catechist for that region, explained still further salvation by Jesus Christ. Then yet another invitation to Takase, and there such a crowded house and neighbourhood that the road became impassable, and we had to stop, and, despite howls of discontent, enclose the house in its wooden shutters, speaking only to the hundred or so of people sitting or standing in the lower rooms of the house with the partitions removed. Of these three meetings we have heard of no direct fruit, but that does not take away hope. Only a few weeks ago I said to an inquirer, "Where did you first hear?" She replied, "At a magic-lantern sermon you asked me to go to, three years or more ago." It was given by Miss Hamilton, but Miss Nott and I had helped to give the invitation. The seed sown there had lain dormant till now.

The attendance at my young men's Sunday class continues to be good. The average is about twenty-five, though on one Sunday this winter the number reached to thirty-seven. In addition to that, seven young men are now coming at their own individual request for special Bible study, at different hours in the week. These are seven of my happiest hours. One of these seven a fortnight ago was attacked by his friends, because he refused to write an article against the religion of Jesus Christ, and because it was known that he came to me. After many hours of argument during two days, for he has hitherto been an earnest disciple of Buddha, going into retreat, &c., he made a bonfire of his Buddhist books, and was renounced by his friends. But he says he is happy, for he believes he will obtain the blessing of those persecuted for righteousness' sake.

The monthly meeting of the Scripture-reading Union continues to flourish, the largest attendance this last year being seventy-eight.

In November, with the help of one of Miss Tristram's girls, who since her graduation has come to live with us, I began a Sunday-school for the children of our Christians. They are so regular, often there more than half an hour before the time (9 a.m. in the winter), and are earnest and happy and well-behaved; they are just a *model* Sunday-school class.

In February I began a Japanese branch of the Worcester Daily Prayer Union, and under God's blessing it has been a

great help to many. At the end of the year there were 119 members, chiefly Christians and of all denominations. There are now, at the moment of writing, 161 members, the additions being in response to some articles sent to Japanese Christian magazines on the work of the Holy Spirit. Many testimonies have reached me of the help this Daily Prayer Union has been in promoting daily communion with God.

Here, in this garrison city, since the war began, I think we have sometimes felt the throbbing of the heart of Japan. So many whom we know have gone from this city.

Last September I returned somewhat earlier than usual to Kumamoto one Saturday, and on the following Tuesday I went to the preaching-place to play the organ. Soldiers had been quartered there for two months, and while Hoshino San was preaching I saw the verandah at the back of the house gradually filling with soldiers in dress and undress. A few days after some of these men came to see me. They belonged to the Army Reserve, and had just been called up for training before starting for the war. One I found was a Christian, but not letting his light shine very brightly, and all educated. We had a little talk about those they had left behind, and then of the Home prepared in Love for those who accept Jesus Christ as their Saviour, whether they ever see Japan again or not. Just at that time a dear home friend sent me some money to spend in Bibles for giving away—it just met the opportunity, and so I asked our catechist if he would offer the ten men quartered in the preaching-place a New Testament each, fearing that if I offered them they might be accepted for politeness' sake, and not with the intention of reading. Every one accepted. Very shortly after they started for the war, and from one of the halting-places on the way I had a letter from four of them, telling me that the four met together every day to read their New Testaments, the one who was a Christian explaining to the others. Since then I have had a second letter from the same four, telling me in true soldier style of "how we took Port Arthur"!

During the last week the garrisons of Tokyo, Nagoya, and Osaka have been opened for the first time to Christian preachers, and it is said this is greatly due to the conduct and influence of Christian soldiers during the war.

Yesterday I heard of the death of a young Divinity student serving as an ensign. A letter had come to his relatives from his chief, extolling his bravery, and his excellent influence and perfect control over his men. Permission has been granted for the distribution of the Bible through the army, and for Christian preachers to become army chaplains. Hitherto this privilege has been accorded to Buddhists only. Surely this is the time of the "open door" in Japan, and for men and women to offer themselves and theirs to aid in guiding the feet of this remarkable nation into it! In the Parliamentary news of to-day it is stated that an amended Bill was brought in to the effect that all the net revenue accruing from the lands and forests

lying outside the enclosures of the temples and shrines, and originally belonging to them, should be paid over to them for their preservation. It was opposed on the ground that Buddhist and Shinto priests had fallen far below the propagandists of Christianity. Not only their preservation but their restoration was opposed. And the House voted against a second reading of the Bill.

The leper hospital at last is near realization, inasmuch as two days ago the carpenters began work, and the contract is signed and sealed for its completion on May 20th. Four lepers are waiting for entrance, three of them Christians, and one the son of a Christian mother.

# OITA.

*From the Rev. H. L. Bleby.*

*Oita, Dec. 31st, 1894.*

When I wrote my last Annual Letter was waiting and hoping for a passport to reside in Kumamoto, but on January 30th I received a telegram saying that it was refused: politic party feeling, which runs very high in Kumamoto, and the anti-foreign spirit of the strongest political party there, caused the local government office to make difficulties.

On February 22nd and succeeding days the language examination was held, and I went in for my final examination, which I managed to pass.

On Wednesday, February 28th, the Conference met, and it was decided that I was to remove into the Kiu-shiu diocese, and to work at some location to be settled by the Kiu-shiu Conference.

On May 24th I started for Nagasaki, to be present at the welcome to Bishop Evington, and at the consultations as to my future work and other things. The Bishop arrived on May 30th; on the two following days there were consultations about the work in Kiu-shiu. It was decided that the Kumamoto district must be divided into two, and that I should take charge of the work on the east coast (chief stations Oita and Nobeoka), and that I should reside in Oita. On my return to Osaka I began packing to remove to Oita. I waited in Osaka until the end of the Divinity School examination, in which I took part, and then went with a travelling passport to Nobeoka and

Oita to see the work, and to hasten, if possible, arrangements for my residential passport, and other arrangements for our residence in Oita. We stayed three days in Nobeoka. On the Sunday I administered the Holy Communion to the Christians; on Monday evening I arranged a small water-picnic for them, as I had not time to call and make the acquaintance of them all. We stayed three weeks in Oita, with alternate hopes and disappointments in the matter of my passport, but managed just before we left to make the necessary arrangements for an application to be sent to the Government. We had much difficulty also in our search for a residence. While in Oita I administered the Holy Communion on one Sunday, and on another I baptized the catechist's child, and one day I tried the experiment of an open-air service on the beach. I think it may be worth while to try and hold beach services regularly in the summer. When we left Oita we went on to Nagasaki, and, after staying a few days at Bishop Evington's house, went on to one of the health resorts of Kiu-shiu, and waited there until we received our passport.

We returned to Oita *via* Nagasaki; the little steamboat in which we journeyed was tossed about a good deal in a sharp storm that we met on our way. We arrived at length at our destination in the small hours of the morning on Wednesday, September 5th.

Beside the catechist and his family I

found that there were only four Christians belonging to our Church in the town, and one away in the country. Of these, one removed (the day after my arrival) into the Nagasaki district; another had ceased for a long time all real connexion with the Church (and all efforts to bring him back have been, so far, unavailing); of the other two, one is blind, and we are endeavouring to arrange for him to go to a Christian school for the blind at Gifu. Both this man and the single remaining member of our Church in the town have suffered severe persecution in their homes. We have been somewhat encouraged by a good attendance at one of the preaching-places, and at my wife's classes for women, and by having five or six regular attendants at my Thursday evening's class for catechumens and inquirers.

We had a visit from Bishop Evington early in October, which has been a great help to the work.

The work at Nobeoka is in a much brighter condition than that at Oita; there are some twenty-six Christians in the town and district around. I made a visit to this place towards the end of October. As the catechist who had previously been working there had just returned to Osaka Divinity College, the probationer catechist who was to take his place went with me to Nobeoka. During my visit we went to the copper-mines in the mountains, twenty miles away, where there are two of the Church members. I am told it was the first time a missionary had had the opportunity of going to this place, and it was between three and four years since these men had last received the Holy Communion.

The reason that I am appointed to reside in Oita, where the work is so small, rather than in Nobeoka, where it is so much larger, is that Oita is so much better as a centre for reaching other places.

### THE VALEDICTORY MEETINGS.

**The Committee Dismissals—Exeter Hall Meetings—Selections from the Committee's Instructions to Missionaries—Notes on the Outgoing Missionaries.**



**T**he first public Valedictory Meeting in Exeter Hall, the Rev. L. Lloyd supplied us with an instructive reminiscence. "When I was first dismissed in 1876," he said, "a tent in the College ground at Islington sufficed to hold those who gathered, under the presidency of the late Lord Chichester, to bid farewell to Joseph Sydney Hill, Robert Stewart, myself, and others. When I again went out in 1887, St. James' Hall was comfortably filled. Now this larger hall is filled to overflowing."

Mr. Lloyd's experience summarizes, though it does not fully express, the growth of public interest in these meetings. To it must be added the fact that the earlier dismissals were complete in themselves. Theoretically, they were meetings of Committee. Instructions were read in full to each missionary, and each replied. Now there are three formal dismissals in Committee and two public meetings, besides the service at St. Bride's. There are signs that even this long list of gatherings will need some extension if the present system is to be maintained. At two of the three Committee dismissals the proceedings had become so prolonged that the latter part of the "Instructions" had to be omitted: and both the meetings in Exeter Hall were crowded.

All this is so much ground not for self-gratulation but for thankfulness, and the more so since the level of personal consecration, and the conception of Christ's demands upon His people, have risen also. Yet, while thankful indeed for the retrospect, when we look forward, we feel there is great advance to be made before every Christian in the land realizes that he is saved in order that he may serve, and is willing to ask of the Lord, "What wilt Thou have me to do? Where wilt Thou have me to go?"

Tuesday, October 2nd, was a bright, warm day, the last of the summer. The heat, which was not unpleasant out of doors, became stifling in the crowded Committee Room at Salisbury Square, where were gathered together the missionaries to Egypt, Palestine, Ceylon, China, and the North Pacific. With them were some of their immediate friends, and members of Committee completed the assembly. Some of the tables had been removed, and in front of the chair, in two long lines, the missionaries had their seats. On the raised seats behind, Bishop Moule and the Right Rev. W. W. Cassels, to whom as Bishops no Instructions were tendered, signified by their presence their fellowship with the brethren who were going to China.

The order of the proceedings was the same at all three meetings of Committee. First a hymn and prayer, then a few words of welcome and sympathy from the Chairman, then an explanation of the course which would be followed. After this came the Instructions of the Committee to each group of missionaries, read by the Secretary to whose division they belonged. To the Instructions each male missionary replied. Then, when all had been gone through, an address was given to the missionaries and they were commended in prayer to God.

On Tuesday morning the opening prayer was offered by the Rev. A. J. Robinson, after which the Instructions were read by the Rev. B. Baring-Gould and the Rev. F. Baylis. The general Instructions to young missionaries contained, as usual, much practical advice, as well as exhortations to the culture of the Divine life. "Make the language your first study, and let nothing interfere with it; do not pass judgment upon the methods of your seniors until you have been some time in the country; do all you can to promote union between the workers; do not get entangled with the pleasures of the foreign community at your station; follow the advice of your senior colleagues as to the care of your health; identify yourself with the Native Christians." Such were the homely counsels offered. Those who were to work in Mohammedan lands were reminded of their special need of power from on high, a need felt by the older missionaries themselves.

To these general Instructions, the particular Instructions to each individual were added. Then the missionaries replied. In addition to the brethren, Mrs. Bywater and Miss Boileau, as experienced lady missionaries, were asked to speak. Bishop Moule and Bishop Cassels (if we may anticipate the latter's title) joined their brethren in words of farewell. The former made a beautiful and touching little speech, the latter displayed a manly trust in the Lord, as one "sorrowing yet alway rejoicing." The address to the missionaries was given by Archdeacon Moule from Eph. ii. The commendatory prayer was offered by his brother the Bishop, who also pronounced the Benediction.

The morning's sitting had been so prolonged that, though it began at eleven o'clock, it was not over until nearly two. However, by three we were assembled again, to receive the missionaries destined for Bengal, the North-West Provinces of India, and Japan. If the group who were present in the morning had the special interest which just now attaches to China, the second group included the daughter of the Rev. H. E. Fox, going out to Japan, Miss Peacocke, niece of the Bishop of Meath, and the Rev. T. and Mrs. Russell, going out, though past middle life, to the care of Holy Trinity Church, Lucknow. The opening prayer was offered by the Rev. Canon Girdlestone, and the Instructions were read by the Revs. B. Baring-Gould and P. Ireland Jones. When five o'clock was nearly reached, one set of Instructions and replies still remained to be got through. Accordingly the Instructions were "taken as read" and a few remarks substituted. There was thus left time for the Rev. E. A.

Stuart to address the missionaries on the setting apart of the tribe of Levi, from Numbers viii.

Not too much time was left for those who wished to be at Exeter Hall that evening. To be sure, the meeting only commenced at seven, but it goes without saying that those who wished for a good seat had to be there soon after six. It has been intimated above that the meeting was crowded. Not only was every seat occupied, but some scores of people were standing all through the meeting, and very few indeed went out before the end.

The missionaries to whom farewell was said were the Egypt, Palestine, Ceylon, China, Japan, and North Pacific contingents. Following the methods adopted last year, the names of the several countries were fixed above each group in large type which could be seen from the end of the hall, so as to assist their identification. Behind the missionaries were the ladies of the choir, who, under Mr. Strong's leadership, sang hymns at intervals between half-past six and seven, the hour for commencing the meeting.

The opening hymn of the meeting proper was, "All hail the power of Jesus' Name." The Rev. W. E. Burroughs read the second Psalm and then offered prayer.

Sir John Kennaway, who as usual took the chair, announced in his opening speech that he hoped the time-table of the meeting would be kept to, so as to bring it to a close at 8.50, and wished that there should be no applause. He took the opportunity of mentioning that he was putting before the public a proposition for a memorial of the tenure of the Hon. Secretary's office during thirteen years by the Rev. F. E. Wigram.\* Sir John then turned to the subject of the evening. We had come, he said, to say "God be with you, fare ye well," to comfort those who were parting from friends, to fan the flame of holy enthusiasm. When last we had met in that hall it was to mourn. We mourned still; but we were thankful that God had heard our prayers, and that now by the action of Government, not asked for by us, it had been proclaimed to the people of China that missionaries must not be murdered any more, and that the lives of traders and missionaries were alike to be respected. As managers of a missionary society they were fully alive to the safety of their missionaries, though it was sometimes thought they were not. Sir John read once more the resolution of the Committee which exhibited this principle, and declared "That is our policy still." While cheered by letters from China, especially from Archdeacon Wolfe, by hearty offers of service from Australia and elsewhere, yet in view of the state of China the Committee were detaining for the present nine ladies allocated to South China, as a measure of prudence. They recognized, however, the right of the wives of missionaries, as well as those of traders or sportsmen, to accompany their husbands if they thought fit. It was a matter of satisfaction that no indiscretion or provocation was charged against our missionaries. The riots were not anti-missionary, but anti-foreign, and there was testimony that the common people, outside the official class, were favourable to the missionaries. This disaster might be the starting-point of new enterprises as yet untouched. Turning to the brethren and sisters "going to the front of the fighting line of God's army," he spoke words of cheer to them, and recalled to the minds of the audience that no light responsibility lay on us also.

It now became the Rev. H. E. Fox's turn to give us particulars of the party going forth. Having made a statement regarding the number of missionaries going out, and indicated the various sources of supply [see *infra*, "Notes on Outgoing Missionaries"], Mr. Fox asked each of the missionaries to stand up in turn so as to be seen by the audience. Six returning missionaries now spoke for

\* See "Editorial Notes."

five minutes each. The first was Bishop Moule, whose rising was the signal for subdued applause. It was his fifth time of going far hence to the Gentiles, he said, though the first time of bidding farewell in the midst of such a meeting. As an old missionary of nearly forty years' standing, who had seen not a little of his own heart and its infirmities, he wished to say two things to his brothers and sisters, and those who might possibly become brothers and sisters, in the work. When he first went out it seemed to him that the one thing needful was union with Christ—*ubi Christus, ibi ecclesia*. He did not go back from that belief. Yet experience had led him to believe that the Lord had ordained a visible, tangible Church on earth just as He had ordained His Sacraments and doctrines. It was most desirable that they all, enrolled in the army of missionaries, should lay to heart that they belonged to the *Church* Missionary Society, and that study on this point should not be neglected. He had seen souls shaken, and others shaken through them, by having the consideration of this question thrust upon them for the first time in the midst of their work. The second point was this, that the be-all and end-all of the Christian life was union, conscious, vital, personal, with our Risen Lord.

The Rt. Rev. W. W. Cassels, Bishop-designate of Western China, followed in a tone of buoyant trust. "He smote the strong rock indeed, that the waters gushed out and the stream flowed withal"—and the experience of the past led him to say, "God *can* give flesh also." This was his hope—"I will do better unto you than at your beginnings." We must not be satisfied with the past. There were 900 counties in China which as yet had no single witness for God. He had seen a horrible letter in a Chinese paper which said, "Blood, much of it, and good blood, is what we need." But our retaliation was, "Love, much love, and the best love" for China. The time for reinforcements was perhaps not yet, but we must have them ready so that when the time came not one whom God was calling should hold back.

The Rev. A. Elwin, going out as Secretary of the Mission at Shanghai, told us that his first thought on his going out again was one of sadness—the darling of the family left behind, and little lips soon to be kissed for the last time for many years. Others had aged fathers and mothers to leave, and little children. But he went because he could not, dare not, stay at home. It was harder to go now than at first. Then the trials and difficulties were all unknown; now they had been experienced. But he looked forward from the present gathering to the greater one around the Great White Throne, the gathering of all nations and kindreds and tongues, and he viewed the present in the light of that day.

The Rev. Ll. Lloyd came next. The interesting retrospect with which he began has been already quoted. He said the need of China was not fewer but more missionaries, especially men—men who on their knees had quietly counted the cost of their sacrifice, who were willing to die if God willed it so, who had laid their all upon God's altar to do with it as He willed, who were willing to pack up with the rest of their baggage, a large amount of tact, patience, and brotherly kindness. "If these things," quoted the speaker, "be in our China missionaries and abound, their work cannot be barren or unfruitful." Then, like all the others, he asked for prayer for themselves, for the Native converts, and for the Heathen, "that they may understand at length our motives and turn in increasing numbers from dead idols to serve the living and true God."

The last of the returning missionaries, the Rev. W. P. Buncombe, took our thoughts to Japan. After making an earnest appeal for that empire, he told us that prayer was very effectual out in the mission-field. He had

noticed that in the season between November and January their work met with more success than at other times, and he accounted for it by the fact that more prayer for Missions is offered during those months. When he was cast down, the thought would recur that there were many praying. Then he would lift up his heart and say, "Lord, give us now an answer to prayer."

A hymn at this point made a welcome break. After it, Mr. R. W. Ryde, representing Cambridge, Dr. Johnson, representing the hospitals, the Rev. F. E. Bland, representing Islington, and the Rev. W. E. Godson, representing Oxford, spoke briefly. Without exception they, as the senior brethren before them, besought our prayers.

The final address was delivered by the Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill. He warned us of the danger of becoming used to valedictory meetings. He pointed out three thoughts: (1) "We have this treasure in earthen vessels." The last three words were the most commonly emphasized in quotation. He, on the other hand, would lay stress on the four former ones. Jesus Christ was the Apostles' treasure, the treasure of many present. If we asked ourselves candidly why we were not in the field, might the answer not be that the Lord was not such a treasure to us after all? (2) We were allowed of God to be put in trust of the Gospel—that is, we were the executors of the Lord's will, His will that the whole earth should know Him for their Saviour. He appealed to the clergy, who were in a special sense the trustees of the treasure, not to restrict its benefits to their own parishes. Perhaps a wave of missionary zeal passed over the parish. "If you dam up the water of a running stream, you may produce miasma and poison; but if you let it go, it spreads fertility on all sides." (3) What was the value of a soul? Nothing less than the precious blood of Jesus. Let us sit down quietly to-night and ask what we should feel if deprived of Jesus, and then remember the ghastly procession of millions of souls that every year passed into the presence of the God of whom they have never heard. Here was a plea for fuller consecration of ourselves to His service.

With these solemn and stirring words, inadequately represented by so brief a summary, the meeting came to an end. The speaker offered prayer, and Bishop Moule pronounced the Benediction.

On Wednesday morning all the missionaries, with their friends, members of Committee, and others, met in St. Bride's to partake of the Holy Communion together for the last time. It is in a sense a private gathering, for, if public attention were too conspicuously drawn to it, the numbers attending would be so great as to destroy the calm, the solemnity, the sense of fellowship which now characterize it. Even as it is, however, the gathering has become a very large one. The whole of the floor of St. Bride's was filled with earnest worshippers, and the number of those who partook of the Holy Communion exceeded four hundred.

The Rev. H. E. Fox and the Rev. B. Baring-Gould read the service, and Bishop Royston preached from St. Paul's prayer in Eph. iii. 14-21, which formed the Epistle of the week and also the Second Lesson for that morning. The sermon was one of those which do not lend themselves readily to analysis. It was a running commentary on the passage, expanding and illustrating each clause from the stores of a ripe Christian experience. Its force was greatly enhanced by the knowledge that the words were those of an aged saint and a veteran missionary, who had passed through all that his younger brethren had yet to face, and "knew whom he had believed"; who spoke not cunningly devised fables, but was an eye-witness of the goodness of the Lord.



The evening took us back to Exeter Hall again, this time to meet the brethren about to sail for India and Africa. The arrangements corresponded with those of the previous evening, so that it will be unnecessary to repeat what has already been said about them. The hall was full to overflowing, and remained so to the end. The chair was taken by the Treasurer of the Society, Colonel Robert Williams.

The Rev. F. Baylis read Heb. xi, 8-19 in the Revised Version, and offered the opening prayer.

The Chairman then reminded us of the contrast between the countries represented last night and "that mixture of faiths and races, of historic cities and simple villages, which appeals to us under the name of India; and Africa, with its domestic curse of slavery and its imported curse of drink." He took occasion to refer with sympathy to the news just received of the death of Bishop Maples of Nyasaland and Mr. Atlay, of the Universities' Mission. Turning to the reinforcements sent out this year, whom we might be inclined to regard as a goodly band, he asked us to think how it would appear at the other end of their journey. He pictured, as an instance, Archdeacon Canham travelling down the Youcon river hoping to meet there a recruit from home, to whom he could confide for a while the charge of his work while he took his wife to Victoria for medical aid, and finding none was obliged to return with his sick wife to his isolated post. Yet although the supply was inadequate, we might take courage from the fact that the Shanghai Conference in 1890 had prayed that a thousand fresh missionaries might be sent out to China within five years, and 1153 had been sent. The command to reinforce had come to us. God grant that it might come with increasing power until the whole Church rose up to the attack. After a touching reference to the death of the Rev. W. Gray, and some kindly words of cheer to the departing missionaries, Colonel Williams called upon the Rev. H. E. Fox.

Mr. Fox's statistics contained one fresh item which had not been given the previous evening. The C.M. College, he told us, had sent out 22 missionaries since May last, of whom 9 had been ordained by the Bishop of London, one was a medical man, 2 were ordained before they entered the College, and 10 were sent out as laymen.

When the missionaries had been introduced to the audience, six representative senior missionaries were asked to speak for five minutes each, and used their time well. The Rev. T. Harding (Yoruba) asked for prayer for the 30 Native pastors and 70 Native teachers in Yoruba, and that many might be sent from the West Indies, for Africa must be evangelized by Africans. Secondly, for the 8000 Native Christians, who do witness for Christ, though their witness is often sadly marred. Thirdly, for the Heathen, computed to number 3,000,000 in Yoruba, and 200,000,000 in all Africa, whose "understanding was darkened." Fourthly, for the European missionaries, that they might be able to live there. Lastly, for ourselves. In the words of Miss Goodall, lately called to her rest, he asked, "Would you like the Lord to come and find you where you are, and the Heathen where they are?"

The Rev. Douglas A. L. Hooper (Jilore) reminded us that the Father called us into working partnership with Him. As an illustration of the "much land to be possessed," he remarked that the Uganda railway would pass no Mission station between the coast and the Lake. The Rev. T. Kember (Palamcott) asked for special prayer for educational work. The Rev. H. U. Weitbrecht (Punjab) based his remarks on the miraculous draught of fishes. While on furlough they had been mending their nets. Now, like the Apostles, they were launching out into the great deep. In some places, like the Apostles, their nets were full to breaking. And, like the Apostles,

they beckoned to us their partners in the other ship. The Rev. W. A. Roberts (Western India), returning after twenty-six years of service, touchingly appealed for prayer for the grace of patience and the grace of confidence, both much needed in one of the most unfruitful fields of missionary labour. The Rev. A. I. Birkett, going out to be Principal of a Normal School to train Native teachers in North India, also represented a Mission in which the yearly record of baptisms is small, and he pleaded likewise for earnest prayer. In particular he pointed out the need of the great districts of Gorakhpur and Basti, with their 5,000,000 people and only two missionaries, whose hands were too full with the care of five Native congregations to be able to give themselves wholly to evangelistic work.

When a hymn had been sung, four new missionaries were called upon. The Rev. T. Russell represented Cambridge and the home ministry; the Rev. H. F. Rowlands, son of a former well-known missionary of the C.M.S., represented Oxford; Mr. H. B. Claxton represented Islington and business men; the Rev. E. H. Fincher represented the London College of Divinity.

When they had spoken, and with one accord had asked our prayers, another hymn was sung, and the Rev. S. A. Selwyn gave the closing address. Mr. Selwyn took the conception of the Christian ministry as set forth in 2 Corinthians, its difficulties, its successes, its blessings. In the first chapter he pointed out the qualifications of the minister: comforted (ver. 4), delivered (ver. 10), stablished and anointed (ver. 21), sealed (ver. 22). The series was continued in succeeding chapters—always led in triumph by Christ, always making manifest the Gospel by the fragrance of our lives (ii. 14, *R.V.*), always bearing about in the body the dying of the Lord Jesus (iv. 10), always of a good courage (v. 6, *R.V.*), always rejoicing (vi. 10). Here the speaker paused to point out the two sevens of the world's opinion and the Lord's opinion (vi. 8-10). Then he went on to the great promise of ix. 8, and the exhortation of 1 Cor. xv. 58.

When he had finished, at his bidding the great audience rose and said to the missionary party, "Good-bye, God be with you," and the missionaries answered back in the same words. Thus, with prayer and the Benediction, the meeting came to an end.

On Thursday morning the last remaining section, the party sailing for Africa, the Punjab, West and South India, were taken leave of in Committee. The address on this occasion was delivered by the Rev. J. Stuart Fox, from 2 Chron. xiv. 11, a text which had been suggested to him at a dismissal meeting in his own parish. It was, he said, in the Name of Christ, Divine and human, that His children go forth. His Presence was a delightful fact. Peace and honour followed as matters of course. Let this be recognized in the realm of prayer. Then the speaker set forth the power of the Spirit in the realm of service (Mark xvi. 17) and in the realm of competency (Zech. x. 12). It was a beautiful and helpful message, forming a fitting close to this hallowed season.

J. D. M.

#### SELECTIONS FROM THE COMMITTEE'S INSTRUCTIONS TO MISSIONARIES.

##### I. TO THOSE PROCEEDING TO PALESTINE AND EGYPT.

THE contingent for this year of missionaries for Palestine and Egypt is very different from last year's. Some other Missions are this year enjoying, as the Palestine Mission did last year,

a strong addition of recruits, especially ladies. Palestine this year receives two new lady missionaries, Miss Newton and Miss Brownlow, of whom the former is no stranger in the Mission,

and the medical staff in both Palestine and Egypt is being strengthened by the addition of Dr. Johnson for Kerak, and Miss Dr. Cornford for Cairo. Otherwise you, dear brethren and sisters, are returning to familiar fields and labours.

A general view of the work before you may therefore naturally lay stress upon things incumbent pre-eminently upon returning missionaries, yet applicable to all.

What presents itself most prominently to the Committee is the need of "power from on high" for those who work in Moslem lands such as Palestine and Egypt. A perusal of the recent Annual Letters from these fields, some of them written by your own hands, shows how widespread in the missionary circle is the sense of this need, and how unanimous is the voice of the Mission in begging the Society's friends to pray that the Holy Spirit of God may be given in rich measure to the whole staff, and to the Native Church.

Such prayer has been asked for, such prayer has no doubt been offered up by many, and while the Committee realize that they and their friends at home have much cause to be more definite and more faithful in this matter, yet they do not hesitate to turn to you, dear brethren and sisters, and ask, What of the answer to these prayers? You are about to join that Mission, sent forth with the affectionate and expectant prayers of the Society after enjoying privileges and opportunities in England that should have been exceedingly precious. Are you going as men and women "full of the Holy Ghost and of power"?

It does not lie with the Committee to give that solemn and heart-searching instruction which the risen Lord gave to His followers: "Tarry ye . . . until ye be endued with power from on high" (Luke xxiv. 49). He gave it with a very full and definite knowledge of the times and seasons fixed with regard to the period they had to "wait for the promise of the Father" (Acts. i. 4). The Committee deal with you as those called of God for present service, offered, and offered now of His infinite grace, all needed equipment, and they rather take up as their instruction another most solemn word of our Lord (John xx. 22), "Receive ye the Holy Ghost." They cannot, and they have no wish

to, put themselves in His place as the great Giver of the Gift, but they in all earnest affection call your attention to His words as an injunction. They call you to a personal and deliberate act of appropriation by faith, and if before you set foot again, or for the first time, upon your field of labour, you have verily and indeed opened your hearts and received to the full this precious Gift, you will have done more than all other preparation could do to make your coming period of service full of peace and intense joy for yourselves, rich in help and encouragement to your fellow-workers and fellow-Christians, fruitful to the extension of the Master's Kingdom. "Receive ye the Holy Ghost."

No other instruction seems worthy to put next to that. Yet there is another which may fairly be urged upon you, and which will help you to realize your need of the Holy Spirit. It is the duty of maintaining a more than brotherly concord and fellowship in your work. The picture (in Matt. v. 23, 24) of the gift waiting at the foot of the altar for offering, while the offerer has gone to be reconciled with an offended or offending brother, is full of significance for the mission-field. "Let brotherly love continue" (Heb. xiii. 1), and remember that the burdens and disappointments of such work as yours are sadly apt to foster any tendency to unkindness, and that it is an obvious part of a Christian worker's duty to expect to be rid by the Holy Spirit's power of natural infirmities of taste or temper, and not to expect others to make allowance and provision for their continuance. Is it a great thing to ask that you shall strive to be unready to take offence, careful not to give offence? It is no great thing to ask for Christ's sake and the Gospel's, but indeed it is a great thing to attain by the Holy Spirit's indwelling.

To those of you who are new to the work, it is right to say that you must prepare to be diligent in study, patient in endurance, holy in life, clear in teaching, in the face of what awaits you in your work, described by one recent recruit as "beset by difficulties of every kind: difficulties in the very language spoken—difficulties in the way of preaching the Gospel—difficulties, the greatest possible difficulties, placed as barriers to prevent any

Moslem from embracing that Gospel—difficulties which arise from the altogether false conceptions Mohammedans entertain of Christianity—difficulties from their pride and self-

satisfaction in their own religion, and their almost utter unconsciousness of sin." "Who is sufficient for these things?" "Our sufficiency is of God."

## II. TO EDUCATIONAL MISSIONARIES.

The Committee are sending several of their Indian missionaries this autumn to missionary educational work. To all of you they would give the same general instructions, stating very briefly some great principles, familiar though they may be, upon which they desire that all such work should be begun, continued, and ended.

(1) In the first place, seek clearly to appreciate the truly missionary character and purpose of Mission High-schools, whether for Christians or non-Christians. Let it be perfectly understood by every pupil, by all masters, by all parents, that the school exists to lead young hearts by God the Holy Spirit's power to the Saviour of men, that these young boys and men may become Christ's soldiers and servants, enrolled under His banner. The conversion of your pupils, the turning from idols to serve the living and true God, living faith in Christ hallowing all life, whereby all things become new,—nothing lower is your aim, your life's purpose as an educational missionary.

(2) Having laid this essential foundation deeply as the unalterable purpose of your missionary work, aim at the highest standard of efficiency in the education given, in methods adopted, in supervision of your masters, in your own teaching; seek to achieve the best results, not merely in University Examinations, but in teaching your students how to learn, how to acquire fresh knowledge, how to use best what they know. May the Mission-school be well known over the whole countryside for the high excellence of its teaching. Regard none of your teaching as secular. Bishop Westcott has said, "In the work of a Christian teacher there is no subject which does not give scope for the Faith, no subject in which the believing man may not make the power of His Faith evident to all who come in contact with Him."

(3) Again, let nothing interfere with the most effective Scripture instruction. Whatever the temptation, never suffer the pressure of University or Government examinations to inter-

fere with your regular Bible-teaching: let there be no careless perfunctoriness in this, no mechanical routine, no lifeless exposition. And no language will bring to the pupil's intellect and heart what you wish him to learn, as will his mother tongue, which you should learn to use. "The schoolroom is the educational missionary's preaching-place. Where has any missionary ever found a better audience? He sows living seed in the hearts of his hearers, destined to bear fruit to all eternity." So writes a distinguished educational missionary. Much prayer is needed, much careful preparation, and the dew of the Divine Spirit on heart and lip, that every boy may feel that his teacher is possessed by the reality of what he is teaching. May the missionary teacher never be seduced to imagine that pass-lists and grants, rather than the salvation of souls, are his prime concern. Let Bible-teaching glow with the faith and fervour of a believing Christian heart.

(4) Once more, let your lives teach living lessons of Christianity before the watchful eyes of many keenly observant young pupils. A much-loved and honoured Cambridge man has lately been called to his rest from among the Cambridge brotherhood at Delhi. Addressing lately the students of St. Stephen's College, Delhi, Mr. Lefroy reminded them of Mr. Maitland's saintly life, as they had witnessed it. "God has given us to encourage us," said Mr. Lefroy, "the lives of others, who, living under exactly the same conditions as we occupy, having the same difficulties and trials to face, the same temptations to overcome, the same degrading tendencies to fight against, have by the power of God's grace been victorious, have resisted and cast out the lower and attained to the higher, so that out of the familiar windows of another human life the life of God shines forth, and we can understand and grasp it and be helped by it as we see it operating under conditions so entirely familiar to us, so entirely like our own." Let your life in and out of school, in public and private, be an eloquent witness to the hallow,

ing and enabling power of the Faith which you preach.

(5) Finally, follow up your work out of school—in the play-hour, and in the homes of your pupils, in health or in sickness; visit the parents; interest yourself in every concern of the pupils' lives, their joys and sorrows, hopes and fears. One of the foremost of the Bengali Christians attributes, under God, his conversion to Christ to the home visits of a Scotch professor in Calcutta, who now rests with God.

To sum up, the Committee would say, your work is evangelistic from first to last, whether in the schoolroom or in the opportunities you may ever seek for of joining your brethren in their evangelistic preaching. Cherish the loftiest aims in the work committed to you as a sacred charge.

In India there is very much in influences of all kinds to drag down the

man of God from his high ideal. But cling to it in Christ's Name, for His sake; He will ever enable you. By the grace of God seek for the conversion to Christ of the students; let the educational work of the school be of the best you can give; let effective Bible-teaching hold its place against all temptations to curtail it, or to make it wearisome in its routine dullness; let your daily conduct preach living sermons as witnesses for Christ, and finally make your pupils your friends. These are some of the thoughts the Committee would affectionately commend to your notice. If by God's grace you can place such aims ever before you, and seek in His strength to attain unto them, you will find that no work in the mission-field is more attractive, more full of hope, more fruitful in blessing to yourself than that of the educational missionary.

### III. TO MEMBERS OF ASSOCIATED BANDS OF EVANGELISTS.

It is the desire of the Committee, so far as possible, not to allow missionaries to work alone. This is often difficult to arrange. But in an Associated Evangelistic Band you have this privilege of union with others in work. But with this privilege there is the responsibility of each in his relation to the life of the whole community of the Band.

The Apostolic instruction given in the sixth chapter of St. Paul's Epistle to the Galatians is one summary of your two-fold duty in relation to yourselves, and to the Band with which you will be associated. "Brothers," he writes, "let each man bear his own burden," "*τὸ ἴδιον φορτίον*," that which each Christian man must needs bear, in life and work. But he adds, "Bear ye one another's burdens," "*ἀλλήλων τὰ βάρη*," those burdens of sorrow, or suffering, or disappointment, of responsibility or duty, personal or public, in which all members of a missionary community take a part, each ministering what he has on behalf of all, with a quick spiritual insight to notice where help and sympathy and encouragement and cheer are needed, and with a glad willingness, and of the ability which God supplies, ever to render such aid as may be necessary. Thus shall we fulfil, says the Apostle, the law of Christ, the great Burden-bearer.

You all know well, the Committee trust, the prime purpose for which

these Associated Bands have been formed. You are evangelists, itinerating preachers to the dwellers in towns and villages, but specially in the thousands of Indian villages, where the vast majority of the people of India have their homes. From time to time occasions arise in the Missions when there seems to those on the spot to be no alternative but to withdraw temporarily a member of a Band to supply some urgent and unexpected need. This has happened more than once recently. The Committee regard such withdrawal of evangelists from their own work, even though temporary, as a distinct loss to the Band, to the individual, and to the work to which he was appointed; loss which cannot, in their opinion, be counterbalanced by any apparent gain in providing for a temporary need. They therefore very earnestly deprecate such arrangements.

But to be evangelists in India you need a daily preparation, which you will never consider finished, as the possibilities and the claims of the work grow upon you with widening experience. It goes without saying that evangelists need to keep their bodies in good physical training, "to endure hardness," to seek for a close familiarity with the language, the habits of thought, the social customs of the people among whom they work. You are fishers of men, and by prayer and thought, guided of God, you will

seek to use every power you possess, by use of illustration, by simple and lucid language, by whole-hearted earnestness, by self-forgetting, energetic labour, and by an earnestness which compels attention, to win the love and interest of the poor and ignorant, yet often bigoted, country people, or the lasting attention of the better-educated city dwellers. "Wise as serpents, harmless as doves," was the counsel of the blessed Lord to His missionary evangelists. The same counsel is for you also, whether your work lies in city or village.

#### IV. TO MISSIONARIES PROCEEDING TO FUH-KIEN.

Special responsibility has rested on the Committee in dealing with that portion of the South China Mission upon which the hand of God has been of late so mysteriously and heavily laid. You, dear sister and brothers, whether going out for the first time or returning to your work, cannot but feel, as do the Committee, the peculiar solemnity of the present occasion. Our hearts still bleed for the bereaved mourners, the colleagues of our martyred friends, the orphaned Native Church—yes, and for the murderers themselves, who knew not what they did. And now you are going forth in a measure to step into the breach, believing that God must have splendid purposes in view for a Church which He has so sorely tried. The Committee have, as you are aware, carefully considered their position relative to the Fuh-Kien Mission, and with great regret have come to the conclusion that they would not be justified in sending out at present the nine ladies who had been allotted to commence work there; they trust that possibly in a few weeks they may see their way to permit them to go out.

Even in your case, dear Miss Boileau, the Committee had some misgivings, but, in accordance with your own earnest wish at once again to share the perils and privileges of your sisters in the field, they have felt justified in allowing your immediate return. They rely upon your acting with more than ordinary caution and not unnecessarily exposing yourself to serious risk. You will of course be largely guided by the advice of the experienced missionaries in Fuh-chow, and not return to your own station and work without their full approval. The Committee trust that ere long you may be permitted,

"Jesus Christ and Him crucified" will be your theme, blessed truths pressed home on heart and conscience in the power of the Spirit, as you patiently preach and teach, in season and out of season, among the simple but superstitious folk of villages, or among the better educated but often more worldly and hard-hearted of the towns. May God make you most welcome companions in labour, and fellow-soldiers to your fellow-evangelists, and use you abundantly with such powers as He gives you for His glory among the Indian people.

in God's good providence, to recommence work among your Chinese sisters of Fuh-ning or Ning-taik, as the Sub-Conference may direct. The Committee heartily thank God for His grace manifested in and by you, and they pray that you may be "filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. i. 9-11).

The Committee feel the deepest sympathy with you in returning to a Mission which has so suddenly and violently been bereaved of so many whom you regarded not simply as honoured colleagues, but beloved personal friends. May you be permitted to see much blessed fruit springing forth from the grains of precious seed which have thus been cast in God's mysterious providence into the soil of Fuh-Kien, and then shall it be recognized that of the home-call of each it may be truly said, "Not unto death, but for the glory of God, that the Son of God may be glorified thereby." The Committee pray that, as has been so beautifully said, "The sweet memory of those who gave their all for Christ will stimulate us to fresh consecration of what we have to Him." May you ever realize that the Lord Himself has you in His tender, powerful, and Holy keeping. And now, in bidding you an affectionate farewell, the Committee would remind you of words which recently fell from the lips of the father of the martyred Elsie Marshall, and they pray that they may prove true of each

and all of us: "Shall we not find our comfort and our strength in more devoted and vigorous actual work and effort in the cause of Christ, counting it a high honour—the highest honour we can have—to do it for His sake, animated and stimulated to bear any little inconveniences, to encounter any opposition, to put up with any misunderstanding, by the remembrance of those who counted it 'sweet to do it for His sake,' 'lovely to bear it for Him'?"

The Committee now trustfully, expectingly, and affectionately commend you, dear sister and brothers, to the favour and protection of your covenant-keeping God. While it is true that we know not what is before you, it is no less true that you go forth in Christ's Name, at Christ's command, in Christ's strength, with Christ's pledged presence. Hence well may you go with

courage, for greater is He that is with you than he that is in the world. To you individually is the assurance given: "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and He shall dwell between his shoulders" (Deut. xxxiii. 12). To you individually is the assurance granted: "Lo, I am with you always, even unto the end of the world" (St. Matt. xxviii. 20). And of you individually the Committee pray that it may be true, as of the great Apostle of the Gentiles: "I know that this shall turn to my salvation through your prayers, and the supply of the Spirit of Jesus Christ. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death" (Phil. i. 19, 20).

#### NOTES ON THE OUTGOING MISSIONARIES.

A FEW corrections and additions must be made to the list of outgoing missionaries published last month. The Medical Board has prohibited Miss D. Mayor from going to West Africa, and her location will have to be changed. The additions to the list are: the Rev. D. A. L. Hooper, returning to East Africa, with Mrs. Hooper (*née* Miss Wells); Miss F. M. Sells, accepted since the Valedictory Meetings, proceeding to Egypt; the Rev. T. and Mrs. Carmichael, going back to the North-West Provinces; Mrs. Weitbrecht, returning with her husband to the Punjab; Dr. A. C. Lankester, also returning to the Punjab; Miss Hamper, returning to Hong Kong; and Archdeacon and Mrs. Warren, returning to Japan.

With these changes, and including those who sailed between May 1st and October 1st, of whom a list was also given last month, but not including the nine ladies whose going out to Fuh-Kien has been deferred, the total is 148. The total is one more than was announced at the Valedictory Meeting, as Miss Sells has been accepted for immediate service since those meetings (see above). The returning missionaries consist of 3 bishops, 31 clergy, 1 doctor, 4 laymen, 24 wives, and 16 unmarried women; total, 79. The new missionaries consist of 22 ordained men, 1 doctor, 9 laymen, 7 wives, 31 unmarried women, two of whom are going out to be married to missionaries in the field; total, 70. The 21 clergy include 1 Oxford graduate, 9 from Cambridge, 1 from London University, 1 from Durham, 1 from Royal University of Ireland, 1 from the University of Sydney, 2 from London College of Divinity, and 5 from Islington College. The doctor is an M.B. of London University. Eight of the nine laymen are Islington men. One of the ladies is an M.D. of Brussels University.

The Oxford man is the Rev. H. F. Rowlands (who goes out as an honorary missionary), son of the Rev. W. E. Rowlands formerly missionary in Ceylon. The nine from Cambridge are the Rev. M. J. Hall, who left in May for Uganda; the Rev. A. W. Crockett, who was Curate of Appledore, Kent, under Mr. Bachelor Russell, who hopes to go out to India shortly as a Special Mission Preacher—a case of Vicar and Curate proceeding to the Mission

Field; the Rev. C. Grant, son of a warm C.M.S. friend at Glastonbury; the Rev. S. R. Morse, who has taken an active part in seaside services under the Children's Special Service Mission; the Rev. A. C. Clarke, brother of Mr. Clarke of Calcutta, and cousin of Mr. Clarke of Masulipatam; the Rev. R. Sinker, son of the Rev. Dr. R. Sinker, Librarian of Trinity College, Cambridge; the Rev. R. H. Welchman, brother of Mr. Welchman in Ceylon, and lately Curate, as also was Mr. Rowlands, of St. Thomas', Birmingham, the Rev. F. S. Webster's parish; the Rev. W. S. Hooton; and the Rev. R. W. Ryde, ordained since the Dismissal Meetings, who goes to Trinity College, Kandy, Ceylon, to join Mr. Napier-Clavering, both having been masters at Monkton Combe School, Bath.

Durham University gives one man, the Rev. N. Hamlyn. London University gives two: the Rev. H. T. Jacob, son of Colonel Jacob, well known in connexion with the Evangelization Society, who gives a daughter also to India through the C.E.Z.M.S.; and Dr. F. Johnson, of St. Bartholomew's Hospital. The Rev. A. B. Blackett is from the University of Sydney. And two are from St. John's College, Highbury: the Rev. E. A. Fincher, and the Rev. W. M. H. Wathen, the latter of whom has a sister going out under the C.E.Z.M.S.

Three of the ladies on the list were also on that of last year, viz. Misses Clark, Godson, and Goudge, who were kept back last year in consequence of the war between China and Japan, and are now sent to Mid China. Four are closely related to members of the Committee: Miss F. Brownlow is a daughter of General Brownlow; Miss A. H. C. Wilkinson is a daughter of the Rev. J. Wilkinson and sister of the Rev. D. H. D. Wilkinson, Assistant Secretary; Miss M. S. Gedge is a niece of Sydney Gedge, Esq., M.P., and daughter of E. Gedge, Esq., of Redhill; and Miss E. S. Fox is a daughter of the Society's Honorary Secretary. Four belong to families which are, or have been, already represented in the C.M.S. Mission Field: Miss F. M. Sells, sister of Miss E. A. R. Sells of Fukuoka, Japan; Miss F. E. Newton, sister of Miss Edith Newton of Jaffa in Palestine; Miss H. K. Cornford, M.D., of the University of Brussels, sister of the late Miss E. C. Cornford, who died last year in Mid China; and Miss H. E. Finney, sister of Miss A. M. Finney of Hong Kong. Miss K. M. Peacocke is a niece of the Bishop of Meath. Four of the ladies go out as honorary missionaries.

### IN THE DARK EAST.

[THE following verses were presented by Sir Lewis Morris to the Chairman of the United Meeting for Prayer held on August 13th in Exeter Hall, as a mark of sympathy with the cause.]

**I**N peaceful slumbers deep,  
 Crowning the toilsome day,  
 Sleeping their last calm sleep,  
 The Martyrs lay.  
 No dream of ill alarms  
 Those faithful souls and pure,  
 Within the Eternal arms  
 They rest secure.  
 The father's loving care,  
 The gentle mother mild,  
 Boyhood and girlhood fair,  
 The little child.



Young maids who yearned to spread  
 Faith in the Holy Name  
 Thro' old lands sunk and dead  
 In secular shame ;

Contented to expend  
 Dark, half-despairing days,  
 If haply at the end,  
 From prayer or praise,

Slow labour seeming vain,  
 And lifelong effort given,  
 At last their toil might gain  
 One soul for heaven.

Then on the midnight hush,  
 With ingrate curses loud,  
 Bursts with a roar and rush  
 The murderous crowd.

And then fond hearts that break,  
 And agonized, struggling breath,  
 The sword, the fiery stake,  
 Torture and death.

\* \* \* \*

Great God! Beneath Thy Sun  
 When shall Thy martyrs cease?  
 When shall Thy will be done,  
 Thy world at peace?

Nigh nineteen hundred years  
 Since last Thou spak'st are gone,  
 And yet thro' blood and tears  
 Thy Saints march on.

Fulfil Thyself with might,  
 Confirm our strivings weak,  
 Shine forth ineffable Light,  
 Oh, still Voice, speak!

For now, as of old time,  
 Men for Thy honour die,  
 Triumphant wrong and crime  
 Affront Thine Eye.

The unbelievers still,  
 Fierce as the ravening beast,  
 With lust and murder fill  
 Thy hopeless East.

Arise! avenge Thy slain!  
 Make a full end, O Lord!  
 Dispel this age-long pain,  
 Strike with Thy Word!

*Aug. 8th, 1895.*

LEWIS MORRIS.

[Copyright.]

## CHINA: VINDICATION OF TREATY RIGHTS.



OUR object in what follows is not to write an article, but simply to state and briefly to explain where necessary the course of recent events affecting our work in China, and to place on record for convenient reference some documents having more than a passing interest. We shall deal first with the recent British ultimatum regarding the riots in Si-chuen; then with the official inquiry into the Ku-cheng massacres; and lastly with certain troubles in the district of Hok-chiang in the Province of Fuh-Kien, of which news has been received only a few days before we go to press. We will only further add by way of preface that the Committee of the C.M.S. have not either directly or indirectly approached the Government to solicit its action in vindicating the treaty rights of the missionaries or in obtaining retribution on their murderers.

## I. THE BRITISH ULTIMATUM REGARDING THE SI-CHUEN RIOTS.

The well-wishers of China experienced a sense of intense relief when it was known on October 1st that that country had promptly accepted the terms of the ultimatum which Great Britain had presented on September 28th. Nevertheless, such is the deep-rooted ultra-conservatism and such the ineradicable hatred of foreigners which distinguish the ruling classes that it would seem almost impossible to hope that a violent collision with one or other of the Western Powers will not sooner or later be provoked. The testimony of the writer of the thoughtful articles on "The Far Eastern Question" which have appeared in the *Times* is, we fear, well-nigh conclusive on this point. He has enjoyed the probably unique privilege, as an unofficial person, of an interview with the Tsung-li-Yamen, or Board of Foreign Relations, the regular channel for communications between the Foreign Legations in Peking and the Chinese official world, and he writes:—

*From the "Times" of October 9th, 1895.*

"It is, indeed, folly to expect that in such an atmosphere as that of the Tsung-li-Yamen European experience can form a title to anything but hatred and suspicion. Of the ten members of that Board, Chang-Yin-Hsian has alone ever been outside of China. Yung-Lu, the Governor of the city of Peking, who acted for some time as Tartar General at Hsian-Fu, is the only other member who has served during his official career outside of the walls of Peking. That is to say that the vast majority of the officials entrusted with the foreign relations of China have spent their lives in a city and amidst surroundings for which no sort of parallel could be found in Europe outside, perhaps, of the darkest period of the Middle Ages, and even then the analogy would be in many respects lame and inadequate.

"I was granted during my stay at Peking the favour of an interview with the Tsung-li-Yamen—a favour, I believe, never before granted to a foreigner enjoying no official position—and during a couple of hours I had the honour of discussing with their Excellencies some of the burning questions of the day. The strongest impression which I carried away with me was that the whole world of thought in which the Western mind is trained and lives seems to be as alien to the Chinese mind as the language which we speak. The wisdom of their sages, which is the Alpha and Omega of their vaunted education, consists of unexceptional aphorisms, which have about as much influence on their actions as the excellent commonplaces which in the days of our youth we have all copied out to improve our calligraphy had in moulding our own characters. History, geography, the achievements of modern science, the lessons of political economy, the conditions which govern the policy of Western States, the influence of public opinion, of the Press, of Parliamentary institutions, are words which convey no real meaning to their ears. It is useless to appeal to feelings of honour or of patriotism, which, if they exist at all, take an entirely different and, to us, inexplicable shape, and it is equally vain to quote the teachings of political

history, for outside of their own immediate experience it is a sealed book to them. Their Excellencies talk glibly of the balance of power in Europe, but Austria still seems to be hopelessly mixed up in their minds with Holland, and of the two the latter at any rate still occupies as a colonial Power by far the higher position. An incidental reference to Tunis elicited the fact that they had never realized the existence of such a State, or of an African Empire of France, though they had acquired some information with regard to the position of Egypt, apparently from French sources. Nor is it easy to treat questions even of material development with Ministers, one of whom deliberately maintained that China's immunity from railways had been the salvation of Peking during the recent war.

"Outside of its official relations with the foreign representatives, the Chinese world knows nothing, and wants to know nothing, of the Western world. The members of the Tsung-li-Yamen themselves have scarcely any intercourse with the foreign representatives at Peking beyond making a few formal calls on stated occasions and offering them an annual banquet at their official residence. One or two may sometimes accept invitations to a foreign Legation, but no mandarin can frequent a foreigner's house without exposing himself to suspicion and obloquy. Even the unsuccessful *litterati*, who are driven to accept employment as writers in the European Legations, will not compromise themselves by showing any open recognition of their employers when they meet them in a public thoroughfare. The whole atmosphere of Peking is saturated with hatred and contempt of the foreigner, and the street urchins, who shout opprobrious epithets or fling mud and stones from a safe distance at him as he passes, merely have the youthful courage of opinions which their elders only venture to betray by a sullen scowl or a muttered imprecation."

The occasion of the recent ultimatum was not the Ku-cheng massacres, as many of the daily papers fell into the error of stating, but the riots in the western province of Si-chuen, of which the *Intelligencer* of September (page 687) and October (page 772) gave some account. The excitement extended over a wide area, and in addition to the destruction wrought on the Mission premises at Chentu, the capital, and threatened at Kuan-heien, the following other stations were attacked and more or less injured : At Sin Fu, the C.M.S. station fifteen miles to the north of Chentu, the door of the ladies' (Miss E. D. Mertens and Miss E. Casswell) house was broken, but they escaped at the back, returning after a while with a guard supplied by the mandarin. At K'iong Cheo the large Roman Catholic premises were wrecked ; and three ladies of the China Inland Mission were threatened, but were protected, strange to say, by some members of the secret society who constituted or inspired the mob. At Kialing the houses of the Canadian Methodist Mission, the American Baptist Missionary Union, the China Inland Mission, and the Roman Catholics, were looted and damaged. At Ya Cheo the house of the A.B.M.U. was looted. At Ma Cheo the house of the C.I.M. was damaged and broken into. At Tai Fu the A.B.M.U. hill-premises near the city were pulled to pieces. At Pao Ning the house and chapel of the C.I.M. were attacked, but the mandarin appeared on the scene in time to prevent the work of destruction proceeding very far. In all these places the missionaries were exposed to danger ; in four of them their homes were broken up and they were obliged for a time to leave the spheres of their labours, but it seems doubtful whether serious intentions were entertained by the rioters against their lives.

The evidence against some members of the official class in Si-chuen, including the Viceroy himself, Liu-Ning-Chang, of complicity with, if not of originating these riots, is extremely strong and indeed almost irresistible. Mr. Vardon wrote \* : "It is well known that the Viceroy of this province is

---

\* See *Intelligencer* for September, page 689.

extremely anti-foreign, and it is to be feared that, knowing his tether is out (he has quite recently been degraded, ordered to Peking, and expects to possibly lose his head when he gets there: he is only waiting for his successor to arrive ere he leaves), is having a last fling on the objects of his hatred—the foreigners.” The indictment against the officials is stated with more definiteness in the following extract from a speech of the Rev. Dr. Griffith John, the well-known and experienced missionary of the London Missionary Society, which was addressed in July last to a meeting of missionaries at Hankow, convened for the purpose of expressing sympathy with the missionaries and to address a statement to the Ministers and Representatives of the Governments concerned. Dr. Griffith John said:—

*From Speech of the Rev. Dr. Griffith John.*

“To what shall we ascribe the outbreak of the terrible riot? Shall we ascribe it to the want of ability on the part of the officials to protect the missionaries and their property? We cannot do that, for we know that they had more than an adequate force to prevent any riot. Besides a strong Manchu garrison, the city of Chentu had several camps of soldiers. One of these camps was only a few hundred yards from the spot where the Canadian Mission stood. To suppose that the Viceroy had not the power to prevent the riots would be absurd. Granted that the storm burst upon him suddenly, and that he could do nothing the first day—which I do not grant at all—he could easily have made it impossible for the work of destruction to go on on the second and third days. The Viceroy had the power, but he lacked the will.

“Let me give you four facts as illustrative of this man's hostile attitude. (1) The Roman Catholic Bishop, at the commencement of the riots, appealed to him for help, but in vain. He took no notice of the Bishop's communication; he never replied to it. Remember that the Bishop's place was within a stone's throw of the Viceroy's yamen, and that it was destroyed on May 29th, the second day of the riots. The destruction went on under the Viceroy's eye, and he did nothing to prevent it. (2) When he found that a telegram had been sent to the British Consul at Chung-king, he ordered the operator to run and bring it back, and to transmit no further messages for the missionaries. That was a cruel thing to do. (3) In February of the present year, he caused to be issued a proclamation, which was posted in every city and town throughout the province, informing the people that the missionaries had no right to procure property anywhere, except they first received the consent of the officials. This was intended to excite the people against missionaries, and to check missionary operations. (4) On May 29th, the second day of the riot, he put out a wishy-washy proclamation, attributing the riot to the presence of foreigners on the parade-ground during the fruit-throwing connected with the feast of the fifth day of the fifth moon. It was a wretched document, calculated in no way to assuage the storm, but the very reverse. The statement, relating to foreigners going out to watch the fruit-throwing is false; no foreigner was near the place.

“Such was the attitude of the Viceroy. He did nothing to prevent the riot. He did much to bring it on. The lower officials took their cue from him as a matter of course. Having received no reply from the Viceroy, the Roman Catholic Bishop called on the Taotai; but the Taotai refused to see him, and the Bishop was roughly handled, and actually wounded, in front of the yamen. On the afternoon of the 28th, a placard was found posted in the south part of the city. It reads thus: ‘Notice is hereby given that at present the foreign barbarians are hiring evil characters to steal small children that they may extract oil from them for their use. I have a servant named Li, who has personally seen this done. I therefore exhort you good people not to allow your children to go out. I hope you will act in accordance with this.’ The missionaries sent a reliable man to the magistrate of Hwa-yang with one of the placards, asking for a proclamation refuting it, and praying for protection. In reply the magistrate promised a proclamation in three days, that is, he promised that a proclamation would be issued when the work of destruction was completed! It would seem that this same magistrate afterwards treated the missionaries

with much kindness while occupying his yamen as refugees. But that was, in my opinion, only part of the official plan. His subsequent kindness must be read in the light of his refusal to issue the proclamation. It was no part of the official plan to stop the riots, but it was part of the plan to try and make it appear that the riots were mob riots, and not official riots. Hence the kindness shown at the Chentu yamen, and, as I think, at all the other yamens also. On the 29th, the second day of the riots, a proclamation was actually put out by the Chief of Police of Chentu, a Hunan man and an expectant Taotai. What was the character of it? It reads thus: 'At present we have obtained clear proof that the foreigners deceive and take small children. You soldiers and people must not be disturbed and hurried. When the cases are brought before us we will certainly not be lenient with them.' If that proclamation was not intended to add fuel to the fire, it is difficult to imagine what it was intended for.

"Thus it is perfectly clear that the riots at Chentu are to be ascribed to official influence, and mainly to the influence of the Viceroy. And the riots in all other parts of the province are, I have no doubt, to be traced to the same source. The kindness of the officials at Chentu and elsewhere is no proof of the contrary. Neither is the fact that no lives have been lost a proof of the contrary. Indeed, I look upon the fact that no lives have been lost as a proof that the riots were of official origin, and under official control. Had they been simply mob riots, lives would have been lost. The order seems to have been: 'Destroy, but do not kill; drive him out of the province, but do not take his life.' That was the order, and it has been obeyed. If we could get at the whole truth, we should find, I have no doubt, that there were yamen men at every point of attack, directing, controlling, and keeping the mob within certain bounds.

"The people of China are not against us. But for the anti-foreign spirit and policy of the official classes, there is no reason why we should not live in China with as much sense of safety as in any part of the world. Everything here depends on the officials. Where they are friendly, the people are quiet; where they are inimical, the people are turbulent."

It was doubtless such evidence as the above which induced Lord Salisbury to insist on the permanent degradation of the Viceroy, a step which the Tsung-li-Yamen, the Chinese Foreign Office, were most reluctant (notwithstanding that a sentence of degradation had been previously pronounced on other grounds) to take at the instance of a foreign power. The edict which has now been promulgated states officially that he is deprived of his rank because he failed to protect the missionaries of his district; "and in order that his case may serve as a warning to other Chinese dignitaries, it is directed that he shall never again be permitted to hold office."

What are the causes of the hatred manifested by the official classes of China against foreigners, and especially against missionaries? One of these at least is stated with much force by the writer to the *Times* who has already been quoted, in an article on "The Genesis of Missionary Outrages," and with a quotation from this we shall close this section of our subject. Its indirect but deliberate testimony to the influence of missionaries in the country is especially welcome at a time when too many of the secular papers are more ready to give currency to impatient and captious criticisms than to take a little pains to ascertain the merits of the questions involved. The *Times'* special correspondent says:—

*From the "Times" of October 1st, 1895.*

"Herein lies, as I mentioned in an earlier letter, the secret, to a great extent, of the hostility displayed, especially amongst the official classes in China, towards the missionaries. The influence of Western civilization, in whatever shape it manifests itself, is an abomination in the eyes of the rulers of China, whose days would be counted were it ever to permeate the masses. The hatred directed against the missionaries is only a peculiarly virulent form of the hatred directed against Europeans generally, and it is easy to understand why it should be a peculiarly virulent one. Missionary work is

practically the only agency through which the influence of Western civilization can at present reach the masses. The European merchant is scarcely brought into contact with any other than the trading classes, and his influence is at any rate localized within the immediate vicinity of the treaty ports where he resides. That of the foreign official is mainly restricted within a similar area, and confined to the Chinese officials with whom he has to deal. The missionary alone goes out into the by-ways as well as the highways, and, whether he resides in a treaty port or in some remote province, strives to live with and among and for the people. The life which he lives, whether it be the ascetic life of the Roman Catholic missionary or the family life of a Protestant missionary with wife and children, is in itself a standing reproach to the life of gross self-indulgence led by the average mandarin. But in the eyes of the latter it becomes a public scandal when, in glaring contrast to every vice of native rule, the foreign missionary in his daily dealings with the people of his district conveys a continuous object-lesson of justice and kindliness, of unselfishness and integrity.

"It is this aspect of missionary work which goads the official Chinaman into fury, and incites him to traduce the character of the missionaries by those foul calumnies which invariably precede every outbreak of so-called popular feeling. That the feeling which finds vent in anti-missionary riots and outrages is not really popular in its origin is patent from the fact that in the rural districts, where the influence of the official classes is relatively small, scarcely a trace of it is ever seen. It is confined to the towns and cities, where the mob is under the immediate control of the mandarins. There they have 'the stupid people,' as with almost naïve arrogance they openly call the lower classes whom they rule, in the hollow of their hands. No less sickening than monotonous is the uniformity of the methods employed by them to engineer an outbreak. The hold which the missionaries may have acquired on the respect of even the dregs of an urban population by the blamelessness of their lives must first be weakened by spreading vile rumours of unspeakable vices veiled under the appearances of virtue. The Roman Catholic convent and the family hearth of the Protestant missionary are converted by the foul imagination of their traducers into dens of abominable vice, and unfortunately, in the congenial atmosphere through which they circulate, such tales find only too ready credence. Where imposture and hypocrisy reign supreme amongst the highest of the land, what inherent improbability can there be for the average Chinaman in stories which merely represent the foreigner as an impostor and a hypocrite like the rest? When once the personal confidence which the foreigner may have succeeded in inspiring has been sapped, it is an easy task to inflame against him the passions of the mob by a fresh series of calumnies purporting to disclose the real objects of his mysterious presence in a foreign land. That he should have left his far-off country only to bear into a strange land a message of peace and goodwill amongst men is an idea so alien to the Chinese mind that it can never wholly grasp it. It is naturally prone to suspicion, and what suspicion more natural than that, behind all the appearances of a harmless craze, there should lurk a sinister design? The medical services which so many missionaries render impartially to the highest and the humblest, in a country where no serious effort is made to cope with disease, might be expected to establish some claim on public confidence and gratitude, but, as a matter of fact, there is no branch of missionary activity which is so liable to malevolent misconstruction. Medicine in China is still largely looked upon as a black art akin to sorcery, and, when one remembers of what loathsome ingredients the healing drugs of the Chinese medicine-man are often made up, one need not wonder at the readiness with which the ignorant masses are made to believe that remedies so efficacious as those administered by the foreign devil must be compounded of unutterably fiendish substances. That cans of preserved milk are the boiled-down brains of Chinese children, that the eyes and other parts of the human body are the most potent substances employed in the European pharmacopeia, presents nothing incredible or even improbable to the ordinary Chinaman; and when placards, issued with the explicit or implicit sanction of the local yamên, declare that a foreigner has actually been caught red-handed in his barbarous laboratory, when, as was the case the other day in Si-chuen, an official message is sent by the provincial

authority over the Government telegraph announcing that living proofs of these horrible practices have been produced in open Court, can one be surprised at the results? Whilst a maddened populace wreaks a brutal vengeance in atonement of its imaginary wrongs, the mandarin either personally supervises, or is conveniently blind to, the scenes of arson, pillage, and bloodshed which he or his superiors have prompted."

## II. OFFICIAL INQUIRY INTO THE KU-CHENG MASSACRE.

Immediately after the most pressing duties which the terrible events of August 1st had laid upon those responsible at Fuh-chow had been accomplished—the place of the massacre visited, and the remains brought for interment to the coast,—steps were taken to appoint a Commission to investigate the circumstances connected with the murders, and to examine the persons charged with taking part in the crimes. On August 14th the following proceeded to Ku-cheng:—H.M. Consul, R. W. Mansfield, Esq.; the United States Consul, Colonel Hixon; H.M. Vice-Consul, E. L. B. Allen, Esq.; Lieut. Evans, of the U.S. ship *Detroit*; Dr. J. J. Gregory, of the American Episcopal Mission; and the Revs. W. Banister and L. H. F. Star, C.M.S. missionaries. In what capacity the three last mentioned accompanied the party—whether as members of the Commission, or merely for the purpose of rendering assistance, which the knowledge (that of two of them, at all events) of the district, the people, and the language would well fit them to do—is not very clearly stated. Some expressions used in the correspondence convey the former, and some the latter impression. We shall, we confess, be glad if more precise information should bear out the latter view, as we are sensible of the incongruity involved in missionaries being invested with magisterial functions. It is possible, however, that, under the special circumstances, the Consuls' expressed wish was felt to be equivalent to a command, and that they consented under a sense of duty to share responsibilities which are so alien to their proper work. They have, however, been instructed by telegram not to attend, as members, future sittings of the Commission.

On Friday evening, August 16th, the party arrived at Ku-cheng. The Chinese Christians passed *en route* showed their sympathy with the object of their journey; and even the Heathen crowds in Ku-cheng city expressed satisfaction that the murderers were about to be punished. The Consuls proposed to institute a joint investigation—the foreign Commissioners sitting with the Chinese officials—into the case of each person charged with complicity in the offences, and that the investigation should take place within the yamen. To this proposal objection was at once taken by the Prefect (*viz.* the mandarin who rules over the whole prefecture of Fuh-chow, which includes the county of Ku-cheng and nine others), and he was impervious to all arguments on the question. In the course of one of the interviews a mandarin inquired how many lives were wanted by way of compensation! Mr. Star went down again to Fuh-chow with a request from the Consuls to the Viceroy to send up instructions to the Prefect, with the result that a peremptory command was sent to the Prefect by telegram, and the formal investigation commenced on August 21st. The prisoners were led in one by one, and were placed in the centre of the court; the Consuls, the American interpreter, and Dr. Gregory sat on one side, and Mr. Allen, Mr. Banister, and Lieut. Evans on the other, with the Prefect and the Chinese interpreter at the end of the room, and the city and deputy magistrates just in front of them, and close to the dock. The *Times* of October 16th and 18th gave a report in detail of the evidence of each prisoner, so far as the trial had proceeded on August 31st. It will suffice here to give the summary of

the results obtained which Mr. Banister furnishes in the following letter. The short account which he adds of the rise of the so-called Vegetarians into power, and especially what he says of their doings during July last, will be read with melancholy interest:—

*Letter from the Rev. W. Banister.*

*Ku-cheng, Sept. 6th, 1895.*

We have now examined about thirty prisoners in the ten days we have sat in the magistrate's yamen. There are many more prisoners in jail here, all of them more or less guilty of participation in the tragedy. Amongst the thirty men examined are some ten or fifteen of the actual murderers. The rest are the leaders who planned the expedition and directed operations, and others who plundered and burnt the houses. Our examination has revealed a sickening brutality and callous wickedness and insensibility to suffering on the part of these bad men. They are really the scum of the country-side, who have become banded together in deeds of crime and violence, and have been allowed to get to this height of boldness by the culpable weakness and selfishness of the magistrates who have ruled Ku-cheng since our dear brother came here. The real culprits and persons really responsible for the massacre are these men.

The rapidity with which the Vegetarians have acquired this strength has astonished me. It seems only yesterday that dear Stewart began to mention these people. They first came in conflict with us about a year ago, in connexion with some trouble in one of the villages where we have a congregation, called Heng T'au Pang, and from that time our people have, in common with the Heathen, suffered from their violence.

Last year the magistrate arrested some four of them in the city and accused them of sedition. In a few days a large body of their number assembled in the city and went in force to the yamen and compelled the magistrate to release these prisoners, and, more than that, compelled him to send them home with special honour in sedan-chairs. After this the magistrate lost his office and another weak man was sent, but the previous victory over the civil power had made them bold indeed, and deeds of violence had been committed in different parts of the country. A reign of terror was actually set up,

as the Vegetarians, surrounded by their leaders and armed with swords and spears, would implicitly obey their commands.

In the spring of this year they again threatened to attack the magistrate, and the city was walled up and our friends hastily summoned into the city. This also was settled by a weak concession on the part of the officials, and the Vegetarians withdrew in triumph to their headquarters.

Then a short time later came a case of violence in a village a little distance from Sa-yong, where Miss Codrington lived. Here two men were killed in the fight, and the result had a sad influence in causing indirectly the death of our dear martyred friends. The ultimate effect of this deed of violence was that the Viceroy sent up a deputy-magistrate from the capital, Fuh-chow, with 200 soldiers under a military officer.

About this time the leaders of the Vegetarians had begun to make their headquarters in a fastness in the mountains near to Ang-chiong, about fifteen miles from Ku-cheng city and the same distance from Hwa-sang. Here they assembled when they heard that the soldiers had come into the district, and began to make plans for defence. About two weeks before the awful crime was committed there appeared amongst the Vegetarians a fortune-teller, of the name of Tang Hwai, otherwise known amongst them as Long Finger-nails, from the length of his finger-nails (they are about two inches long). This man is a specimen of one of the pests of Chinese society, a clever scoundrel who works upon the superstitions and fears of the ignorant. He now appeared amongst these people, and from that time he appears to have gained an immense influence over these ignorant men. The testimony of the prisoners is that he persuaded them that the only way for them out of their difficulty was to do some other deed of violence, and resist the soldiers and the magistrate. They then cast lots which of three plans they should adopt: the first, to attack the city:



second, to attack a rich man's house at *Tang Teuk*; third, to go to *Hwa-sang* and attack the foreigners. Three nights in succession the lot fell upon *Hwa-sang*. This was kept very secret and the murderous march began on the night of July 31st. About 280 men or thereabouts started; some deserted on the way, but about 120 men reached the mountain and did the terrible work. A band of thirty or forty first attacked our friends and did the killing, and then the rest participated in the plundering and firing the houses. It was fiendish

work, and I never thought such a thing possible of the chief leaders. Only one is now at large, but some three or four who murdered are yet uncaught. Some fifteen of the prisoners have been sentenced to death as a first instalment. Their death-warrants are being signed by the Consuls and Prefect, they will then be sent to *Fuh-chow* for the Viceroy's approval, and these men will be first executed. There will probably be another band of equal number in a short time.

It is stated in private letters from missionaries that, after perpetrating the massacre, the murderers, on returning to *Ku-cheng*, threw off all disguise and pretence of belonging to the Vegetarian sect, and partook of a feast of pork and chickens, and assumed a new name as a rebel society. This entirely disposes of the assumption which some papers have built much upon, that the murders were the result of purely religious fanaticism, provoked by the inconsiderate theological aggressiveness of the missionaries.

Early in October telegrams were published by the press stating that the Commission of Inquiry had come to a deadlock through the obstinacy of the Viceroy, and that Vice-Consul Allen was proceeding to Peking with despatches to the British Minister, Sir Nicholas O'Connor, explaining the hopelessness of the situation and the uselessness of continuing the inquiry at *Ku-cheng*. But a Reuter's telegram, dated Hong Kong, October 15th, announced that there was reason to believe that the deadlock was at an end, that a number of the prisoners—eighteen—who had been convicted, were about to be executed, and that the remainder of those in custody were to be tried by the Commission, which was to have power to sentence to death. This result, the telegram stated, was considered to be due to the arrival of the British Admiral at the mouth of the river.

The *Times*, at the close of a leading article on the Commission, said :—"It is satisfactory to gather from our correspondent's letters that the authorities had not laid their hands on the wrong criminals. Several made damaging admissions; the rest, all but one, appear to have been inculpated by their accomplices or by the finding of the dead people's clothes or trinkets in their possession." This is the conclusion which we think will be arrived at by most readers of the report referred to above. At the same time, if the report published by another paper—the *Pall Mall Gazette*—from a correspondent, who also appears from internal evidence to have been present at the sittings of the Commission, may be credited—and we must say that while no particulars have yet been received by us, intimations occur in our letters which make us ready to credit them—the methods adopted by the Yamen officials to elicit evidence was most barbarous and inhuman, and judged by our standards were calculated to defeat rather than advance the ends of justice. Though prohibited by the British Consul from applying in open court physical torture which it is usual in Chinese Yamens to exercise on prisoners, some of them at least bore traces of suffering from such application previous to their appearing in the dock. Truly, "the dark places of the earth are full of the habitations of cruelty."

### III. TROUBLES IN HOK-CHIANG.

It was feared that a consequence of the *Ku-cheng* massacres would be to embolden the forces of evil in other districts of *Fuh-Kien*, and this un-

happily proved the case in at least one of those districts—that of Hok-chiang, where no European missionaries have yet been stationed, but where the Christians connected with the C.M.S. number 4500. A severe persecution broke out among them in August, and Archdeacon Wolfe attaches the blame largely to the *literati* of the neighbourhood and to the Yamen officials. He writes:—

*Letter from the Ven. Archdeacon Wolfe.*

*Fuh-chow, C.M.S., Sept. 4th, 1895.*

I am sorry to have some more bad news to send. A few days after the sad events at Ku-cheng, the news of the tragedy reached Hok-chiang, and the people were much excited. The Viceroy here at Fuh-chow, I suppose, had given orders to the magistrate at Hok-chiang to issue a proclamation with a view, it is supposed, to warn the people against molesting foreigners.

The people of Hok-chiang, on hearing of the Ku-cheng massacre, as I have said, were much excited and appeared greatly to rejoice that so many foreigners had been killed. On this the magistrate issued his proclamation, which between the lines evidently sympathized with the feelings of the people in reference to this atrocious massacre and added fuel to the flame of excitement. The populace now made no secret of their feeling and openly declared that this proclamation encouraged them to exterminate the Christians, and in a very short time our enemies got the report circulated all over the district that the Viceroy from Fuh-chow had issued orders that all foreigners were to be killed, and the Native Christians exterminated. Immediately after the issue of this proclamation, referred to above, about forty men belonging to the yamen of this magistrate visited the houses of the Christians in the city, and demanded of each two dollars towards the idolatrous processions and other idolatrous ceremonies about to take place in the city and suburbs. The Christians of course refused, and referred the yamen men to the Imperial edict forbidding Christians to be compelled to subscribe to these things. The names of these Christians were then taken down, and threatened with an order from the magistrate to compel them to subscribe.

The following day these yamen men, accompanied by the warden of one of the divisions in the city, and some of the leading *literati* of the city, proceeded to a village close to the city, where several families of our Native Christians resided, and plundered their

houses, took away their cattle and their farming implements. These persecutors returned on the following morning and took away furniture and more cattle, and everything of any value that they could lay their hands upon.

On the following Monday, the 26th ultimo, over 100 men, led on by these leading *literati*, again came to this village and demolished eight houses belonging to the Christians, and cruelly beat and wounded the men and some of the poor little Christian children. Some of these wounded men are not expected to recover, so that many women and children are literally left without house or home or means of support. During all this time the faithful pastor informed the magistrate, and five times begged of him to stop this work of blood and violence; but this officer not only turned a deaf ear to Mr. Yek's appeals, but issued, in the midst of it all, another proclamation saying that the Christians were in fault because they refused to subscribe to the idolatrous ceremonies, and openly said in this proclamation that they must not refuse to do so. This was, of course, an encouragement to the persecutors to continue their work, which I am sorry to say is being carried on now all over the district, wherever the Christians are found. We can do nothing but pray. We are not allowed by our Consul to visit the scene of the persecution, but I think if some measures are not shortly taken I must disobey the orders of the Consul and go down to my poor persecuted people at Hok-chiang.

The Consul in charge has done all in his power to get the Viceroy to act, but he has received only words, words, empty words. It is dreadfully trying to be compelled to receive the most touching appeals from our Native brethren to come to their help, or do something to help them, and to feel that we can do nothing. The Consul says he, too, is powerless, and truly there is no help for us but in God, and we can and will trust Him still.

There must be some wise purpose in

His infinite wisdom and loving providence for permitting all this trouble and sorrow to fall upon us at once, and we are silent, for we are satisfied that good will come out of it in God's good time. Still we are only human, and we must feel and grieve over it all. There cannot be a shadow of doubt that we foreigners are all hated by these Chinese mandarins, and that the evil-minded and proud *literati* are spreading malicious reports against missionaries.

The Native Christians, so far, are standing firm; they are mourning on account of the cruel fate of Mr. Stewart and the Ku-cheng sisters, and a spirit of fierce vengeance has taken possession of the minds of some of them. I had to preach last Sunday to my city congregation from Rom. xii. 19, 20, 21. The Consul has not yet returned from Ku-cheng, and Mr. Banister, who is with the Commission of Inquiry there, reports that he (the Consul) is working most effectively. I feel very sorry that what I think to be undeserved censure has been liberally meted out to him by some people here.

H.M. Consul has asked all missionaries to remain in Fuh-chow for a time. In consequence, boys' and girls' boarding-schools all over the country have to be suspended, at least for a time, and of course this means a very serious injury and stoppage of our work. Now, please do not discourage a single worker from coming this fall! We are not in the least discouraged on account of our work, for

we know and believe in the words of the text that you wired to us, that all these things which have happened to us have fallen out rather unto the furtherance of the Gospel. We hope, and are determined, by the help and grace of God, to exert ourselves more than ever for the salvation of this province and people, and we expect our friends at home will help us by their prayers, and the Committee by sending reinforcements. I think I may boldly say that I voice the feelings of all my fellow-labourers here when I say that we are not disposed to relax a single effort for a single hour on account of all these terrible trials, for the evangelization of this province, but rather the contrary, God helping us, to extend these efforts more than ever, and to form and, with the help of our friends at home, carry out more extensive plans for the conversion of Fuh-Kien than we have hitherto been able to do. I think, too, I can see this determination in the Native helpers, as far as I have had intercourse with them since the late sad, melancholy events.

I hope our friends at home will not get discouraged and forsake us at this time of our heavy trial. I know our friends at Salisbury Square will not and cannot do this; and we are greatly strengthened and comforted at the thought that constant prayer and intercession is being made on our behalf by you and many all over our English Zion, and in the dear old Church of Ireland.

The reference in the above to "the undeserved censure" meted out to the British Consul relates to the charges brought against him by certain parties in Fuh-chow, of extraordinary apathy and unwillingness to render help at the beginning of August, when the news of the murders reached the coast. We were much rejoiced that Archdeacon Wolfe was able, in a letter to the local papers, to exculpate the Consul from these charges, and to explain the circumstances which had given rise to them.

The hope may be entertained that the vindication of justice in the instance both of the ignorant peasants who murdered the missionaries in Fuh-Kien, and of the high official who connived at rioting in the province of Si-chuen, may have a salutary effect through the length and breadth of the land, and that the Native Christians will derive in full the benefits which treaties with the Christian powers and the edicts of their own Emperor have pledged to them. Through God's all-wise Providence even these things—these persecutions, these riots, these murders—have been working together for good, which will in due time appear.

## THE MISSION-FIELD.

## WEST AFRICA.



ON July 6th last, there passed away a lady missionary who had been connected with Sierra Leone and the adjacent Republic of Liberia for thirty-seven years. Mrs. M. R. Brierley, then Miss Bywater, first went to Sierra Leone in 1858, and for five years did good service at the Annie Walsh Memorial School. In 1863 she married the Rev. C. H. Brierley, then pastor of Charlotte. Notwithstanding her husband's death in 1870, she continued to labour at Charlotte until 1876. In 1882 she was appointed by the American Board of Missions to superintend a large and important missionary school at Cape Mount, Liberia, where she laboured indefatigably for over ten years without taking any furlough. She visited England and America in 1893, but the next year returned to her work, though now over sixty years of age. Nine months later she was "called home," thus dying at her post.

Miss C. Elwin, who sailed from Liverpool under the escort of Mrs. Pickthall (assigned to the Eastern Equatorial Africa Mission, but who kindly consented to go first to Sierra Leone and to render temporary assistance if needed at the Annie Walsh School), reached Freetown on Sept. 7th. Miss H. Duncum reached Lagos on July 30th, and, after a fortnight there, went up to Abeokuta with the Rev. and Mrs. J. B. Wood.

Bishop Tugwell had hoped to proceed in August to the Niger, but an impediment at the mouth of the Lagos river prevented his doing so, and he improved this delay by making a few days' visit to Abeokuta. The bar was subsequently removed, and the Bishop was proposing, when he wrote, to go with the Rev. James Johnson to Bonny early in September, and afterwards to go up the river.

While at Abeokuta Bishop Tugwell held a Conference of the agents to consider the Drink Traffic, and the chiefs, on whom the Revs. J. B. Wood and D. O. Williams called, expressed their earnest desire for the suppression of the traffic. A public meeting on the subject was held at which Bishop Oluwole, who arrived just after Bishop Tugwell left, presided.

## EASTERN EQUATORIAL AFRICA.

In the *Intelligencer* for August (pages 597-8) an extract was given from Miss M. A. Ackerman's journal, in which a slave-girl who had gone to Rabai was referred to. We learn now that Mr. J. R. W. Pigott, the Acting Administrator, made an inquiry into the matter at Rabai, in the presence of the Rev. A. G. Smith, and came to the conclusion, from the evidence given by the girl and her two companions, that there could be no doubt her story to Miss Ackerman had been incorrect.

Affairs in the neighbourhood of Jilore still continue to be unsettled. The Giriama chief has unhappily involved his people in the quarrel with the British Government through befriending the rebel Mbaruk. The missionaries are strongly counselled by the Consul-General not to attempt to settle at Jilore for the present. The constancy of the little band of believers is being sorely tried by these troubles. They are living in temporary huts in the forest.

Mr. V. V. Verbi, an Austrian who accompanied the Rev. A. B. Steggall from the coast to Taveta on his return thither from furlough in April, 1894, has been accepted as a lay agent in local connexion. Mr. Steggall corrects a statement which was given in the *Intelligencer* for June to the effect that the boys' school at Mahoo is self-supporting. This, he explains, is not the case.

The Rev. H. Cole wrote in August from Kisokwe regarding the recent famine in Usagara, and also regarding a time of spiritual blessing at his station :—

I would first of all return thanks for the generous response of the Lord's people at home to our appeal for help on behalf of the famished Natives. One cannot help feeling but what we might have saved many who are now in their graves had we made our appeal earlier. But we did not know that the famine would be so bad, and that death would make such havoc amongst these poor creatures. I had never before seen people dying of hunger, and one humbly hopes and prays he may never be called upon to witness such appalling sights again. I fear, however, that we are nearing a trying time; but the food which we have received from the coast (about ninety loads), together with what we bought in Ugogo, will, I trust, keep those in

our immediate neighbourhood from starving.

You will be interested to hear that we had special meetings at Whitsuntide, and that it was a time of blessing to many. One felt as if he were in a "revival" meeting at home, the workings of the Spirit and the testimonies of the people thereto being so similar. It was a new experience to us to see the people under evident conviction of sin, and really anxious to get rid of its load. Hitherto they were wont to express their faith in it without showing any signs of penitence; but now, under the teaching of the Spirit, they are broken down, seeking forgiveness. Pray with us that this may be the token of a great outpouring of the Holy Spirit on this Usagara Mission.

Letters from Nassa, dated April last, have been received. Home letters of the previous September had just arrived at Nassa. Sunday services are held at three places in Nassa simultaneously, and two out-stations, each about six miles from Nassa, are visited. Six men and youths were about to be admitted to baptism. The wife of one of the Buganda teachers had joined her husband at Nassa for the purpose of trying to reach the women and girls. The Rev. E. H. Hubbard has sent home the Gospel of St. Luke in Kisukuma.

News has been received from Bishop Tucker's party of their safe arrival, all in excellent health, at Kikuyu, about half-way up to Uganda. The Bishop writes :—

Every difficulty has been surmounted with surprising ease—water has never failed us, food has been abundant. When we might have expected hot, sunny, and, in consequence, trying weather, the days have been cloudy and cool, no rain has fallen, and there has been none of the discomfort of wet grass and damp clothes. Everything in fact seems to have been

divinely ordered by Him Who has called us to this work, and entrusted to us this Mission. I know how much prayer has been offered up on our behalf, and clearly do we trace the wonderfully successful journey to the gracious answer of our Heavenly Father to the faithful and loving intercession of the Church at home.

The party would probably enter Uganda during the first week of October, and our sisters will have settled down to the plodding duties of language study and the sacred privileges of intercourse with their Waganda fellow-Christian women. Before these lines appear we may hope to have Uganda news from the lips of Messrs. Baskerville and Pilkington, whose arrival is expected a few days after we go to press.

#### BENGAL.

The North India *Gleaner* has the following :—

The good seed of the Word has taken root in a small village of Behar, some twelve miles from Chupra, inhabited by Kayasths; and it is a matter of special interest, as the sower is one of themselves, a former Chowkidar in the C.E.Z.M.S. Normal School, Calcutta,

who was baptized in Calcutta, and retired two years ago to live in his old home. As a result of his faithful testimony many hearts have been stirred to believe in Christ, and one of the foremost inquirers, after instruction by the Rev. Dr. Baumann in Benares,

decided on coming down to Calcutta to be baptized. His name is Bechu Lal, a truly bright and earnest believer. He was baptized in Trinity Church on July 27th, and has now returned rejoicing to his village. Eleven more men intend following his example

shortly. They have already had to suffer much from their fellow-villagers, and they need our prayers that they may be given constancy and increase of faith and knowledge. Praise God for the power of His Word.

#### PUNJAB AND SINDH.

The Rev. T. Bomford, accompanied by Munshi Talib Masih, the head-catechist of Multan, went on a tour in the Mozaffargarh district in January. He was much encouraged by the attention paid to the preaching at many places. Lantern slides were exhibited and attracted large audiences, but on several occasions the people's interest was manifestly in the message delivered and not in the pictures. At one place they scarcely looked at the screen, indeed many of them took up a position from which they could not see it, and when this was pointed out to them, they remarked that they did not care about seeing, they only wanted to hear.

A crowded meeting in behalf of the C.M.S. was held at Simla on August 22nd, at which the Bishop of Lahore presided, and Mr. Mackworth Young, Mr. J. B. Braddon, and several missionaries spoke. We hope shortly to find space for Mr. Mackworth Young's valuable remarks.

The Rev. C. M. Gough, of Quetta, has come home on short leave.

#### SOUTH INDIA.

The Bishop of Madras having appointed the Rev. J. Gabb to Calicut, to the pastorship of the Native congregation there under the supervision of the Chaplain, the Rev. D. A. Peter has been transferred from the Northern Pastorate to take charge of the evangelistic work of the Madras District Council, residing at St. Thomas's Mount. Mr. Peter has also the supervision temporarily of the Mount and Poonamalee pastorates, from the former of which the Rev. J. Sathianadhan has been removed to Mr. Peter's former sphere.

Three Native pastors of the Tinnevely Church have lately died. The Rev. P. David, pastor of Dohnâvûr, who was admitted to Deacon's Orders in 1876, died on June 24th; the Rev. A. A. Carr, pastor of Kongarâyakuritchi, who was ordained in 1885, died on June 4th; and the Rev. J. K. Arumanayagam, pastor of Arumuganêri, died on May 29th. The minutes of the Tinnevely Executive Committee record that they were, without exception, the most faithful and earnest workers in the district, and that they had won the approbation of all by their life and conduct. The following transfers have been occasioned by their removal: the Rev. V. Gnânamuttu from Ambâsamudram to Arumuganêri, the latter pastorate being added to the charge of the Rev. D. M. Pakkianadhan, of Shêrmâdêvi; the Rev. R. Hopper from Sinnammâlpuram to Dohnâvûr, retaining, however, the charge of the former; the Rev. D. Devaprasâdham from Sâthan-kulam to Kongarâyakuritchi; the Rev. D. Stephens from Surandei to Sâthan-kulam; the Rev. A. Gnânamuttu from Uttumalei to Surandei, retaining charge also of the former. In addition to these changes, the Rev. V. Abraham, who has been transferred from Pêpulânkulam to Idayunkulam, exchanged pastorates with the Rev. S. Mâsillâmani. The Rev. J. Nallatambi, of the Surandei pastorate, has resigned his connexion with the Council.

The Rev. A. H. Sheldon, of Tinnevely, has been ordered to visit Australia on account of his health.

The Rev. A. E. Goodman sends an account of the opening services of the "Bhushanam Memorial Church" at Tummalapilli in the Masulipatam Mission district on July 28th. The work in this village was begun some twenty-eight

years ago by the late Rev. J. E. Sharkey. An awakening took place there three years since under the influence, humanly speaking, of a Native teacher, and last year ninety were baptized in the village tank. There are now 175 Christians on the rolls, who have contributed in cash Rs. 600, and in labour at least Rs. 400 towards the cost of the building. A sum of Rs. 1079 in the hands of the Madras Corresponding Committee, collected for the purpose of building a church in memory of Mr. Bhushanam, has been handed over towards the cost of this building. On the day of opening, the sermon was preached by the Rev. J. E. Padfield, Principal of the Preparandi Institution at Masulipatam, who formerly had charge of the district, from Matt. v. 14, 16. The church was packed, 747 being present in a building designed to seat 300, and the collection in cash and kind amounted to Rs. 66. Seventy-two received the Lord's Supper at the close of the service. In the afternoon Miss J. Brandon, of the C.E.Z.M.S., Masulipatam, held a women's meeting—the first held at this place by a European lady—and 175 were present. The Rev. M. David has been appointed pastor of Tummala-palli.

## SOUTH CHINA.

The Annual Report of the Governor of Hong Kong for 1894 states that the plague which raged in the island in the summer of that year caused 2550 deaths, and the departure from the Colony of about 100,000 Chinese. Of those attacked by the disease, it was generally noticed that 82 per cent. of European extraction recovered, while only 18 per cent. of the patients of Eastern extraction survived. Notwithstanding the injurious effects of the plague on trade, and especially on the shipping industry, there was a very substantial increase in the value of trade between Hong Kong and China as compared with that of 1893.

Under "Notes on Other Missions," reference was made in our number for March to the presentation of a copy of the New Testament by the Protestant Native Christians to the Dowager Empress of China in the previous November. A few weeks later, it is stated in *Woman's Work in the Far East*, the following letter was received by Sir Nicholas O'Connor, the British Minister:—

THE PRINCES AND MINISTERS OF THE TSUNG-LI YAMÊN TO MR. O'CONOR.

Kuang Hsü, 20. 11. 19.

December 15th, 1894.

On the 10th of November last the Princes and Ministers had the honour to receive a joint note from their Excellencies the British and American Ministers, stating that they had been requested by the British and American Missionary Societies in China to present to H.M. the Empress Dowager a copy of the New Testament, enclosed in a silver casket, the offering of Chinese female converts in connexion with the Protestant Missions throughout the country, as a humble token of their heartfelt loyalty on the occasion of H.M.'s sixtieth birthday.

Accompanying this letter was a congratulatory memorial from the subscribers.

On the 11th of November a further letter was received from H.E. the American Minister, Colonel Denby,

forwarding the casket containing the Testament.

On the 12th of November the Yamên, as they have already informed H.E. the British Minister in their note of the 22nd of November, conveyed the Testament and the congratulatory address to their high destination.

On the 27th of November the Yamên received from Mr. Cheshire, Chinese Secretary to the United States Legation, a letter enclosing a list of names of the lady missionaries who had offered their congratulations on the occasion, and on submitting it for Imperial inspection they were honoured with the receipt of a decree from H.M. the Empress Dowager, conferring a roll of Nanking silk, a roll of large satin, a box of needlework, and two cases of handkerchiefs each upon Mrs. Richard and Mrs. Fitch, who had taken a leading part in the movement, and a case of

handkerchiefs and a roll of Hnchow crape each upon twenty other ladies who had assisted in the undertaking.

The foregoing articles were sent to the American Legation on the 8th inst., with a request that they might be distributed amongst the lady missionaries whose names were given on the list.

On the 10th December the Yamên

received a note in reply from the American Legation, intimating that the articles had been duly handed over as requested, and it becomes the duty of the Princes and Ministers to write this note for the information of H.E. the British Minister.

The Princes and Ministers with great respect enclose their cards.

#### MID CHINA.

The death of Miss Frances E. Turner, which we announced last month, occurred at Chefoo, where she had arrived the day before for a short holiday, on August 2nd. Cholera was the cause of death, and it is now probable that the disease was contracted on the boat by which she journeyed to Chefoo, as the chief engineer and two Chinamen died on board of the same complaint, after the boat left Chefoo and before it reached Tien-tsin. Miss Turner's remains were interred in the beautiful Chefoo cemetery, the Rev. H. J. Brown, S.P.G. missionary at the port, reading the service. Dr. Duncan Main writes from Hangchow:—

Truly God's ways are past finding out. She was brought safely through a most severe attack of smallpox, was happily stationed at Chuki, had just passed her language examination, and was looking forward, after her holiday, to begin work in real earnest in the

autumn; and yet cut down suddenly after all. The work has lost a real worker, and we have lost a true and loving friend. She was a very fine character, so noble and true, and humble and unselfish. Heaven is richer, but we are poorer.

Mr. J. A. Hickman wrote on June 7th from Shih-Tsüen Hsien, the newest of the six C.M.S. stations in Si-chuen:—

We have had some very anxious times here on account of the evil reports spread all around. I will just give you a list of some of the wicked things said about us here, where, as you know, the people have received us in a very friendly way. The first really wicked thing they said was that we were the cause of the drought (there had been no rain for months); they went so far as to write a bill and paste it on the south gate of the city, on a market day. The bill said that at Siao-pa-ti (a place thirty miles from here) a cow had spoken (the people in these parts quite believe that cows, sheep, and even potatoes speak at times), saying that "the present drought is caused by the foreigners, and if they do not leave the province of Si-chuen the people will rebel." All the time we were daily praying for rain for them. Soon after this we had some rain. We have not been able to take a walk for more than a month now, because it was reported "we had stolen a golden duck from the river," that each time we went out we put a compass down on the ground, which had the power of drawing all the gold and silver out of the ground. Then they said we are witches, that we can

be seen by day, but that at night, instead of being in bed, we are out doing all the evil deeds we can. They have also advised my teacher to be sure not to eat anything of ours or else he will die: he does not seem in the least afraid of dying, as he gladly eats any food we give him.

It is so sad to see lots of little children going about the streets with a red cross on a green background of calico, sewn on their back: the meaning of this is, we steal and eat their little ones, but we have a very great respect for the cross, and will not touch any one we see thus wearing a cross. I am led to believe that the people get this idea because of the reverence the Roman Catholics pay to the cross. I have heard that our Mr. Jackson has a very wicked trick. Alas! these Heathen think it true. When Mr. Jackson meets nice little boys he pats them on the head; they all at once become small enough for him to slip them up his sleeve. What he does this for I am sure no little English boy could in the least understand, who knows how much he loved and worked for the boys and girls at home.

But really, can you wonder if the



people do not accept the Gospel of our blessed Lord if they believe half the wicked lies which are circulated about us? I have tried to be most careful to let all the people who come to see me go all over our house, so that the whole house has been open to them: we have left nothing undone we could do, to make them disbelieve the evil reports. Most people in England will think the idea is so absurd that it is not worth a thought, but these poor people believe it as implicitly as if it were the truth. Here is a case: A man who knows something about me, a B.A., went away from here to Chong-pa, where we have a station. He heard that the Chong-pa friends were eating up all the children who had no cross on their backs. He at once sent a letter

here saying that "his child was to be sure to wear a cross on his back." Of course when the people here saw this, they said it must be true: "See, Mr. Uang, B.A., has written to say his boy is to have a cross sewn on his back." Then the wildest, most wicked things were said about us. Of a truth, God our loving Father has kept us, no harm has befallen us. We do not know one day from another what may happen, but we do know that our God is able to deliver us if it will bring most blessing to this people and most glory to His Name. Although our station is farthest of any from human aid (the Consulate), yet it is just as near as any of the others to "our Keeper." These trials are bringing us nearer to Him.

#### NEW ZEALAND.

Bishop Williams has admitted three students of Gisborne Training Institution to deacons' orders, viz. Mr. Hakaria Pahewa, Mr. Ahipene Rangī, and Mr. Rameka Haumia. The two first were ordained on March 10th at the Maori church of St. Paul's, Wairoa. Mr. Hakaria Pahewa has been appointed to succeed the late Rev. Karaitiana Ratapu at Te Kaha in the Bay of Plenty, and Mr. Ahipene Rangī to take the place of the Rev. Hone Pohutu, at Nukutaurua, he having resigned two years since, owing to failing health. Mr. Rameka Haumia was ordained at Maketu on April 21st, and appointed to assist the Rev. W. Goodyear, and especially to visit the Tauranga people.

#### NORTH-WEST AMERICA.

The Governor-General of the Canadian Dominion and Lady Aberdeen visited the Blackfoot Reserve on August 8th, and were welcomed by Bishop Pinkham, Archdeacon Tims, the Rev. H. W. G. Stocken, and others.

The Bishop of Saskatchewan and Calgary has appointed the Rev. J. W. Tims Archdeacon of Macleod, one of two Archdeaconries he has created in the diocese of Calgary.

The Rev. E. F. Hockley, who was sent to the Calgary Diocese by the Canadian C.M.A. in response to the request of Bishop Pinkham, has been appointed by the Calgary Finance Committee to assist the Rev. F. Swainson at Fort McLeod.

Bishop Reeve sends the following account of a visit paid by the Rev. I. O. Stringer to Herschel Island:—

The journey to and from the island was not accomplished without considerable difficulty and some danger. Starting from the village at the eastern mouth of the Mackenzie, and accompanied by two Indians in a canvas-covered canoe, he proceeded westward from island to island and point to point across the delta, and at two places had to make a traverse of fifteen miles on the open sea. These were passed safely, but shortly afterwards a storm detained them nearly a week in one place, and they ran completely out of provisions. Fortunately, a few miles distant on

either side of them there were some Eskimo, who visited them or were visited almost daily, and shared with them their scanty supply of fish. The opportunity was seized for teaching their visitors, who were friendly and anxious to learn, and so the time was not lost.

After reaching the island he held school and had prayers with the Eskimo every day, in a large tent belonging to a chief from Point Barrow. At the sound of an extemporized gong men, women, and children would flock from the other tents, and sometimes

there was quite a respectable gathering. Singing was a difficulty at first. He says, "No one has ever yet been guilty of accusing me of knowing much about music, or of being a very sweet or powerful singer; but I have always found that by means of singing one can generally get those people interested, and so I have struggled through. After a few nights some sailors who were ashore happened to come in, and they remarked how wonderfully well the Huskies (Eskimo) sang, and were surprised to hear that it was only a few days before that they had first heard the hymns. Some of those from the west had seen missionaries before, and seemed anxious to learn. I was much encouraged by the interest that some of them took. I wrote out a hymn, and before I left some of them could follow it on the paper. Two or three men especially used to come to me often to ask questions, and they also learnt to repeat a short prayer."

About a fortnight was spent thus, and then the lateness of the season compelled him to leave. An old whale-boat given him by two of the captains enabled him to take a few supplies, and he accompanied some Eskimo who were travelling eastward. He says: "We spent Sunday with a large party who were on their way to the island. We had a pleasant and profitable day together, and then started on again in company with three Husky boats. Then we fell in with another large party, some of whom I had never met before. They had just returned from a long deer-hunt in the mountains. It was inspiring to see how eagerly they listened to every word that was said, and how soon they joined in the hymns and prayers. A few days were spent at this place, and I trust some good was done. One night as I sat by the fire warming myself (it was sometimes very cold during those September days), I heard singing in a tent a little way off. I listened, and found they were singing a hymn, 'Come to Jesus,' which I had translated and taught them. Then they all knelt down and united in a short prayer. I found out next day that it was their custom to do this every night. Some of those who occupied the tent were the family of the man (Oobloouk) whom I accompanied to Peel River in 1893. They did not engage in their devotions for show or effect. They had said nothing about it,

but in their own humble way were trying to carry out what they had been taught. This family and two others went with me for another day, and then with (I feel sure) mutual regret we had to part. They went on their way eastward, and I turned up the west mouth of the Mackenzie."

The stay at the eastern village in August was unmarked by any striking incidents, and was "remarkably free from trouble." Having been with them almost continually for the previous two months, his arrival at the village caused no excitement, but they were "as kind as ever," and seemed to look on him as a regular inhabitant of the place; and although, now that the novelty was wearing off, some were lapsing into indifference, others were eager to learn. The council-house would be crowded at some of the services, and much encouragement was obtained from the interest and earnestness manifested. "The stay there was a pleasant one. The days were spent in going around from camp to camp, visiting the village across the channel, and attending to the sick, of whom there were a number. Several young men and boys were taught, and although this part of the work was very desultory, still some little progress was made. I feel," he says, "that in this and other ways I have gained the lasting friendship of some of those young people. Before I left, many, both old and young, expressed great thankfulness at what had been done for them."

Of the house, "built after the most approved Husky style, with a few civilized touches thrown in," which, on account of their superstitions, he could put up only little by little and at intervals; of his going with them to hunt the whale, and the excitement of being whirled through the water by a wounded one; and a sudden quarrel which nearly resulted in bloodshed, but was happily stopped in time, there is not room to write at length, and I have already exceeded the limits of an ordinary letter.

That we shall have your prayers for the further development and consummation of this important undertaking I feel assured. May I ask for a like favour for all our Missions? We greatly need an outpouring of the Holy Spirit to arouse dead souls, to stimulate apathetic ones, to strengthen those who are weak in faith, to encourage those who are stronger, and also that more

unction may be imparted to the *workers*, so that their efforts may be accompanied by Divine power, and that in themselves they may "perfect holiness in the fear of the Lord."

The Bishop was hoping to start himself at the end of July to pay a visit to Herschel Island. The whalers there have invited him to open a Mission, and have raised 100*l.* towards meeting the expense. Mr. Whitaker, who volunteered through the Canadian C.M. Association for work among the Eskimo, and was interviewed and sent out by that Association, but is supported by funds in the Bishop's hands, was to accompany Bishop Reeve, as well as the Rev. I. O. Stringer. Another gentleman who was sent out in the same way by the Canadian C.M.A., Mr. Reazin, M.D., has been placed with the Rev. T. J. Marsh at Hay River.

The Rev. and Mrs. W. Spendlove, of Fort Resolution, and the Rev. and Mrs. J. Hawksley, of Fort Norman, in Mackenzie River Diocese, have come home on furlough.

A letter from Bishop Bompas, dated Buxton Mission, July 26th, was received early in September. The Bishop had just heard of the safe arrival at the mouth of the Yukon of Mr. Richard Bowen, a Clapham Institution student, who went out to the Bishop for work as a carpenter, to be supported by funds at the Bishop's disposal. He was expected to arrive at the Buxton Mission early in August.

#### FOREIGN MISSIONS AT THE CHURCH CONGRESS.



NE is glad to be able to report hopefully of the progress which the subject of Foreign Missions makes at the Church Congress. If one session is still thought to be enough to set apart for its discussion, the amount of incidental reference to Foreign Missions grows perceptibly, and, better still, the character of the session itself is changing. Those who remember the frigid, academic series of papers which used to be the rule, must have rejoiced at the hearty spirit which pervaded the meeting this year.

It was an improvement that the Foreign Missions session was fixed for the evening of the first day of Congress, instead of being relegated to the end, when the members have grown jaded with the multitude of papers and speeches. The programme was crowded enough, to be sure, for it contained addresses on Jewish Missions, as well as those to Japan and China.

Bishop Blyth set himself to disarm prejudices against Missions to Jews, and claim their importance as an integral part of Christ's missionary commission, drawing attention also to the significant movements among the people themselves. Sir John Kennaway was very appropriately chosen to follow him. Sir John is so well known to us as our own President that we are apt to forget he is also President of the London Jews' Society. He placed the obligation to Jewish Missions on the highest spiritual grounds, gave other weighty reasons for their prosecution, and quoted statistics to show (contrary to the common opinion) how wonderfully successful they have been. He concluded by asking the meeting to join him in a short prayer on behalf of Missions to the Jews. The Rev. M. Rosenthal, himself a foreign Jew, then gave us an account of his own work in the East End of London.

Work amongst the Japanese was now treated by the Rev. G. Ensor, well known to readers of the *Intelligencer*, who read a learned paper on the Japanese religions, and the progress of the Gospel in the country. The Rev. H. J. Foss, an S.P.G. missionary from Kobe, described the effect of the war upon the attitude of the Japanese mind towards the Gospel and towards the

English nation, in both cases changed for the better. In the country districts at any rate there were thousands ready to receive Christianity.

Bishop Moule followed with a detailed estimate of the Chinese religions and a short history of Missions in China. The closing portion of his paper discussed the province of a lady missionary's labours. The last speaker was the Rev. B. Baring-Gould, chosen no doubt on account of his acquaintance with work in China. Mr. Baring-Gould's address ought to be read in full. I have never known a Congress meeting so deeply moved. A friend said to me, "He had them in his hand!" When he closed his appeal for China with the words, "I plead not for a society but for China, not for money but for prayer. . . . Are there none even in this assembly who (if the interpretation be allowed) will be 'baptized for the dead'?"—there were many silent prayers that the appeal should not be in vain.

The other occasions on which the subject of Missions was alluded to can hardly be enumerated. Two, however, deserve special mention. The first was the opening ceremony. The address of the Nonconformist ministers spoke of the missionary work of the Church of England, and particularly of those who "have been numbered, even during the last few weeks, among the noble army of martyrs." In his reply to them the Bishop mentioned the missionary work of Nonconformists, especially of the London Missionary Society. In his presidential address, which followed, the Bishop referred to the progress of the Church's "evangelizing work among the Heathen." The second occasion was the Devotional Meeting on the following Friday morning. The subject was the Second Coming of Christ. One division of the subject, its bearing on the missionary work of the Church, was entrusted to the Rev. H. C. G. Moule. It could have been put into no better hands. One of many valuable points was that in which he showed the preparatory work of Mission to be not merely to witness for Christ, but to bear fruit for Him.

During the week a luncheon was held under the auspices of the C.M.S. Younger Clergy Federation. Archdeacon Perowne presided, and Archdeacon Sinclair gave a valuable address bearing particularly upon the missionary work of the Younger Clergy. Bishop Moule, who was present, said a few most touching words at the close, encouraging the younger men, and speaking of the motive of his own missionary life. Considering the drenching rain, the attendance was satisfactory. The S.P.G. Junior Clergy had a breakfast.

In the Art Exhibition, the South American Missionary Society and the Bible Society had stalls. The latter was attended by the Rev. J. Sharp himself. It displayed all sorts of versions labelled "used by the C.M.S.," "used by the S.P.G.," &c., thus affording a useful object-lesson. Elsewhere in the town the Universities' Mission had an exhibition and sale of work.

Altogether, if the high level of the Exeter Congress was not maintained, which was not to be expected, the general impression left upon one's mind is that the missionary spirit is making its way here as elsewhere. Congress is on the whole a faithful reflex of the more matter-of-fact side of Church life, but it is not too much to look forward to its exhibiting one day the warm glow of a Church burning with zeal for the spread of the Gospel.

J. D. MULLINS.

[We gladly give our readers the opportunity of doing what Mr. Mullins recommends them to do, namely, "read Mr. Baring-Gould's address in full." And, following it, we give a paper which was read at the meeting which discussed "Hindrances to Christian Unity."—Ed.]

*The Rev. B. Baring-Gould's Address on "China."*

My only claim on your generous indulgence arises from the fact that, though not a missionary, I have enjoyed special opportunities of becoming familiar with

missionary methods at home, and have had the advantage of seeing those methods being carried out in many parts of the mission-field abroad.

Thank God for the prominent position occupied by the missionary enterprise in the public press, and in our monthly and quarterly magazines, in our Diocesan Conferences, and in our Church Congresses. And yet how many among the members of our beloved Church fail absolutely to grasp the relative proportion which this subject occupies in Holy Scripture. No wonder, therefore, the question is raised, Are we justified in sending missionaries into the interior of China? One thoughtful gentleman the other day—and he is but a sample of hundreds of others—told me that he failed to see why Mohammedanism was not an equally useful religion with Christianity. And a Christian statesman, deservedly held in high esteem, has recently informed the world that “the selection of a single passage (St. Matt. xxviii. 19) from the preaching of the founder of our faith, as the sanction of a movement against all other faiths, is a dangerous experiment.” Shall I not carry with me the sympathy of this audience when, with all solemn earnestness, I say that we, in Church Congress assembled, prefer to accept the statement of the present respected occupant of the See of Durham, when he declares “that the commission which bids us labour in the mission-field is a commission to the whole Christian Church as a Church? Missionary work is not a voluntary, supererogatory work of a few or more devoted souls. It is a charge which is given to all as Christians.” We prefer to accept the recent statement of a respected China missionary: “Hearty interest in Christian Missions is inseparably bound up with intelligent and sincere faith in Christianity itself.” We prefer to accept the implied teaching of the Church of our Fathers, when she bids us pray, “We humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy way known unto them, Thy saving health unto all nations”; we prefer to accept the weighty statement of Art. XVIII.; we prefer to accept no mere “single passage,” but the reiterated injunction of the Divine Word, that the individual Christian is to be the light of the world, the salt of the earth, the witness unto the uttermost parts of the earth.

Here then is the fundamental principle on which we feel justified in sending missionaries to the interior of China. We are justified because our Lord and Master bids us go everywhere preaching the Gospel; everywhere, absolutely independent of political considerations, whether the Government of the country approve, permit, or even oppose; everywhere, in spite of personal risks, for so did St. Paul and others of the Apostolic band; everywhere, employing every precaution which prudence and experience dictate, carefully avoiding all needless grounds for offence against native prejudices; everywhere, though under no circumstances ought the missionary to clamour for gunboats—I indignantly deny that the mass of them ever think of so acting; everywhere, while we at home may justly claim that Her Majesty's Government will take such steps as are necessary to induce the Government of the country to act effectively in the interests of order and justice, and to secure the protection pledged by treaty rights (where such exist) for the foreign residents, and liberty of conscience for the Native Christians.

Gladly would I plead for the world—with its 1000 millions who know not Christ—but our subject now is China. China, with her 200 different dialects, with, according to some computations, one-third the population of the globe, with the splendid staying power of her race. Think of her needs! Visit the Yamens in most of her provinces; see how justice is too often administered; examine into the condition of the toilers of the soil; go into her temples—and then say what is her need! Or to quote the language of a leading article in the *Hong Kong Weekly Press* of August 15th, “If it be admitted that there is anything elevating and ennobling in Christianity, anything to make men's lives purer, to promote justice and mercy, then no country in the world stands more in need of Christianity than China, a country eaten up with greed and selfishness and corruption.”

And what is the entire Church of God doing to meet this need? As far as I can learn, all Protestant Christendom has now in China 1500 missionaries, men and women. And what is the Church of England's share in this work? As far as I can ascertain, she has now 210 representatives. Verily, instead of laying flattering unction on our souls that we are doing so much, have we not cause to humble ourselves in the dust—as a Church—that we are doing so little?

What then is wanted? Will this audience forgive me if I say that what pre-

eminently is needed is a spiritual earthquake amongst ourselves to arouse us to a more adequate estimation of our personal responsibility in this matter? But what is needed in China? Emphatically MEN, full of love to souls, and full of the Holy Spirit. But beyond this—what is needed for China? I speak with great diffidence, since my sojourn in that land extended only over a few weeks. But as far as Fuh-Kien is concerned, of two points I am quite clear: (1) If the fanaticism of the great cities is to be broken down, under God, this can best be accomplished by a large augmentation of our medical missionary staff. This is the scientific key to unlock many a city, many a home, and many a heart. Would to God that scores of the flower of our younger medical brethren would consecrate their talents to this truly Christlike work! (2) If the women are to be reached, they can only be reached by their own sex. Etiquette retains the Chinese lady within the precincts of her home; she only goes forth in her chair, which is closely curtained. Footbinding renders it impossible for her poorer sisters to traverse any great distance in pursuit of Christian teaching. And rules of propriety absolutely debar the male missionary from visiting them in their homes. Hence, as is so generally the case throughout the nations of the East, women can only be reached by women. Would to God that hundreds more of England's daughters may have their hearts drawn forth by the needs, the appalling, urgent needs of their sisters in China! Of course, all societies recognize the responsibility which rests upon them to carry on their work with prudence and discretion, and to take all steps in their power for the safety of their missionaries, especially of their sisters.

Time fails to speak of the encouragements which God has graciously vouchsafed to the work. I can but thankfully acknowledge the devotion of many of the Native pastors, catechists, schoolmasters, and Bible-women; the reverence which marks not a few of the congregations; the splendid aggressiveness of very many of the Native Christians, young and old, rich and poor; the generosity which prompts large contributions towards the erection of their churches, often out of their deep poverty; and in some instances proving the depth and reality of their faith by undertaking the entire support of their Church organization. Nowhere in the mission-field have I felt that we had more cause than in China to re-echo the words of the great Apostle to the Gentiles: "Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place."

With all my heart and soul, then, I plead for China—nay, the blood of the martyrs of Ku-cheng pleads—yes, pleads for a splendid vengeance! "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head." Give them now, give them promptly, give them liberally of the bread and of the water of Life! I plead not for any Society; but I do plead for those for whom Christ died; I do plead with those on whom Christ has a definite, personal claim with respect to these people. I plead not for money, but for prayer. Shall we not as a Congress pray for the very murderers: "Father, forgive them, for they know not what they do"? I plead for increased self-consecration. Are there none even in this gathering who will be—if the interpretation be allowed—"baptized for the dead"? After weeks of earnest thought and prayer, may some be led to offer themselves for service to that Society which they deem best, and thus respond to the cry for vengeance which, as I have said, goes up to Heaven from the land watered with the blood of the martyrs, and which is re-echoed by the very God of Heaven. "Whom shall I send, and who will go for Us?"

---

*The Rev. H. E. Fox's Paper on "Hindrances to Unity with the Eastern Churches."*

"As the Church at Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." "Union, solid and permanent, can be based only on the common acknowledgment of truth."

The authority of each of these quotations—one ancient, the other modern—is too high to be questioned by any member of this Congress.

They would go far to answer the question what constitutes a hindrance to

Christian unity, if Article XIX. stated specifically what extent of error created a breach of communion; or if his Grace of Canterbury defined what measure of common truth is sufficient for union.

Neither authority having made this clear, it would ill become me to obtrude my private opinion. I therefore, as briefly as possible, review facts which have come under my personal observation, but are more or less limited to the Churches of Palestine.

Theoretically, the hope of union may seem easier in the case of Eastern Churches than in that of Rome. In the former no rigid Tridentine Creed blocks our path; no false decretals and no Papal claims have to be explained away; and no rule of faith is required, which robs with one hand what it offers with the other.

So far as I know the Greek churches put no hindrance to the circulation of Holy Scripture, and Greek theologians would, I imagine, accept the Canonical Scriptures as the sole ultimate Court of Appeal, subject in some cases to the first seven General Councils, in others to less.

But when all allowance has been made for this, the practical difficulties which remain are neither few nor small. They range themselves in two kinds. Those which exist on our side, and those which exist on the other. I take the latter first.

I. A total disinclination, or rather indifference, on the part of Eastern Churches to union with the Western. Greek ecclesiastics are almost always courteous and sometimes even friendly towards Protestants. But their sympathy generally ends with an obvious willingness to receive gifts of money, or presents of Communion-plate, or at the least the flattery of well-meaning but ill-informed Anglicans.

So entirely satisfied is the great body of clergy with their own position, and so ignorant of ours, that I do not believe there is the faintest general wish either to join us or for us to join them. And the latter could only be conceived of by them on the terms of our unconditional surrender.

II. But there is not only a *non volumus* but a *non possumus*. To the orthodox Greek Church, certainly, and probably to the others, we are ecclesiastically worse than schismatics, and both our Sacraments and Orders are invalid. It matters not that we accept theirs. I am informed that the Anglican Bishop in Jerusalem even admits the rite of Chrism to be a form of laying-on of hands, and therefore, in his view, an equivalent for Confirmation. No one will question the kindness which prompts such tolerance, but many will doubt the wisdom of a concession which is not likely to lead to the smallest reciprocity beyond a few empty compliments from the Patriarch.

For so rigidly narrow is the Oriental theory that before even my Right Reverend friend could be allowed to perform any ministerial act in an Eastern church he must be rebaptized (with trine immersion and Chrism), and also be re-ordained. The doctrinal difficulty in the Nicene Creed has been dealt with by a preceding speaker.

III. The third difficulty, which must be hinted at rather than explained, is political. The Greek Orthodox Church, at least in Palestine, is a big Russian machine, run for Russian interests and with Russian capital. It would not be prudent to make public all I know, but I am within the mark in saying that the policy which rules at present is not one which welcomes the increase of English influence in the East.

But let it be assumed that for the sake of the sacred cause of unity the historic Church of England is willing to un-Church herself, and that her members are prepared to humbly seek admission to one of the Oriental Churches by rebaptism. The question would then arise, At which of the closed doors should we knock? There are at least a dozen, and those who dwell behind them are as much at variance with one another as they are with us.

But by a further stretch of imagination let it be assumed that this is only a matter of detail. No sooner should we have passed the threshold of any one of the Eastern Churches than we should find ourselves required to accept doctrines and adopt practices which to the instincts of the average Bible-taught Briton seem to be as far removed from primitive and Catholic truth as they are fatal to true piety or morality.

The liturgies of these Churches abound in prayers, addressed to the Virgin Mary

and departed saints. The doctrine of Purgatory and its natural corollaries, masses for the dead, and indulgences, are distinctly inculcated. A theory of the Lord's Supper, even coarser in its materialism than that of Rome, is illustrated by a ritual which, however attractive to the æsthetic eye, is intensely painful to those brought up to love the noble simplicity of our English order. A sacerdotal system is maintained which our greatest modern theologian has taught us finds no place in the Kingdom of God.

The fundamental error of every fallen Church, the substitution of salvation by works for the covenant of grace, pervades all their theory and practice.

To many, also, it may seem that the existing condition of the great body of Eastern clergy offers a hindrance to union all but insuperable. Simony is universal. Sins which cannot be named are common in the convents. The pre-Reformation nunneries were innocent beside those of Palestine. Ignorant, avaricious, and indolent, however, as the majority of Oriental ecclesiastics notoriously are, it is not fair to judge Churches by the vices of their officials; the less so as there are here and there noble exceptions, who would hail a reformation, even though their hands and tongues are tied by the selfish despotism of their rulers. But when a Church by the public acts of its highest officers, accepted by the great mass of its members, commits itself to gross and profane superstitions, a graver difficulty arises. The annual ceremony of the Holy Fire in the Church of the Holy Sepulchre is a case in point. The casual tourist, who goes to gaze at this extraordinary spectacle as he does at the devil-dances of Ceylon, or the dervishes of Cairo, is not expected to have much sense of reverence or shame. But to the devout Christian, who realizes that tens of thousands of intensely earnest worshippers have been taught to believe that this act means the visible descent of the Holy Ghost, and conveys an eternal blessing to all who have witnessed it, there comes an unspeakably awful sense that for the chief actors it has been little less than the sin against the Holy One Himself. It is true that in private the Patriarch and his priest may deny any claim to have wrought a miracle. But the very denial condemns them; for it is equally true that they dare not say as much in public, nor will they utter a single word to dispel a delusion which perhaps as much for political as for personal reasons is far too profitable to be destroyed.

Rome, to her credit, has long ceased to have any complicity with this monstrous survival of Pagan fire-worship. But so long as the Orthodox Greek Church maintains it, how is it possible that a loyal English Churchman can wish for union or commit himself by word or act which can be understood to imply approval of a Church which has departed so far from Apostolic faith and order? Let every allowance be made for difference of race, feeling, and education. Let us not judge others who have been brought up under hereditary influences diverse from our own by Western modes of thought. Let us deal with them to the full extent of Christian charity. There still remains a gulf between the reformed and unreformed Churches which no sophistry and no compromise are able to close. To shut ones eyes to facts is neither charity nor common sense. If union is to come there must first come a return to Scriptural truth. This will never come till that truth has been firmly but lovingly brought to bear upon the erring.

But, after all, what is it the unity men are talking about? Do we all know what we mean? Are not many of us dreamers of a dream which, if we were awake, we should heartily pray might ever remain a dream, and nothing more? The only unity for which we have any warrant to pray is the unity of the Spirit; and the fashion of the unity is not an earthly conformity, but the oneness in which the Holy Father and the Eternal Son ever abide. The more we agree in accepting this truth, the more practical and the less visionary will be our talk about the unity of the Church.

There is an anecdote recorded of one of my most distinguished predecessors at Salisbury Square, which relates that there was ushered into his office one day a reverend gentleman in monastic garb, who with sincere earnestness besought him to join some association for prayer that all Christians might be more united among themselves. Mr. Venn listened patiently to the proposal, and then quietly observed, "Don't you think, my dear Sir, that it would be much more likely to lead to a satisfactory result if we were all to pray and strive first to be more closely united to our Lord Jesus Christ? The rest would soon follow."



## EDITORIAL NOTES.



OUR dismissal gatherings are fully reported upon elsewhere. They were, as usual, very solemn, and we hope the future will prove that they were very heart-searching, for one of the main purposes of the public meetings is that the Lord's call may be brought home to the conscience and heart and will of all His children who attend them. The Bishop of Killaloe, in an able article contributed to the *Dublin University Missionary Magazine* on the "Connexion between Christian Missions and the Evidences of Christianity," makes a very telling reference to such occasions. He says :—

"Day by day we see men and women, well-educated and cultured, with comfortable prospects before them, voluntarily determining to leave home, country, and kindred for arduous and lonely work in distant lands. They expect no guerdon of riches; only a scanty maintenance. They look for no prospect that would tempt ambition; only a life of toil. Fame's trumpet, they know, will make no proclamation of their achievements. Obscure efforts in remote parts of the world among half-civilized, or entirely savage, peoples—to these efforts they deliberately devote their lives."

And the Bishop calls this a "noteworthy phenomenon." And truly it is, and well deserving the attention claimed for it. But if to the unbeliever the exhibition of devotion to the Lord's will and obedience to His Word on the part of a few is evidence of the reality of their unseen God and Saviour, what an evidence to the amazed Intelligences of heaven of the power of self and of the world over the people of God must be the apathy still shown by a large portion of the Church towards the needs of a world redeemed but left in ignorance of its redemption. Which phenomenon after all is the more noteworthy? For our readers at all events the latter is likely to be the more wholesome to contemplate.

WE may quote in the above connexion a few sentences from a remarkable letter, written nearly fifty years ago, but only published within the past few weeks. It was written from the plains of India in 1847 by Henry Watson Fox, the recurrence of whose birthday this year saw his son, as Honorary Clerical Secretary of the C.M.S., addressing in the Committee Room his own daughter on the eve of her departure to Japan under Christ's banner. The writer said :—

"Christ has promised that the Gospel shall be preached for a witness in India, China, Persia, and all the world before He comes, and oh! how is He straitened until this His great work is accomplished, His work which with His last words He committed to His Church for ever.

"Through one form of unfaithfulness or other, our land—rather, those who are His true servants in our land, whom He has by His unmistakable Providence marked out to be the evangelizers of the world, and peculiarly India—have neglected, and are continuing to neglect, to do His great work.

"Now what I ask of you is carefully to search and examine, that it may not be through unfaithfulness that you decline to enter on an apostle's work."

These words of Fox were addressed to Thomas Valpy French, and the letter is published in his biography, by the Rev. Herbert Birks, just issued from the press, who ascribes to its influence very largely the decision which led French to the Indian mission-field. It is interesting to notice in a letter just to hand from Bishop Stuart (who, by-the-bye, has been led to defer his proposed visit to Baghdad) that Henry Watson Fox had a great share indirectly in influencing him to go out, which he did at the same time as French, to the Mission Field, as it was through reading his memoir that he was led to do so. May French's biography be made in like manner instru-

mental in leading many to go out. Next month we hope to print a notice of it and also of two other biographies of Indian missionaries, namely, Bishop Heber, by Dr. George Smith, and A.L.O.E. (Miss C. M. Tucker), by Agnes Giberne.

---

CHINA and Constantinople in almost equal degree have lately been fixing the anxious gaze of the public—China where are found the bulk of the followers of Buddha, and Constantinople the political centre of the followers of Mohammed, founders of the two great non-Christian missionary religions, which number among their votaries more than one-third of the human race. The crises through which both have been passing were caused by the hostile attitude of their respective governments either to Christian foreigners dwelling in their midst or to their own Christian subjects. A living picture has been exhibited of the hatred and persecution which the Church of Christ had to encounter from the ruling powers in its infancy; and a no less striking manifestation that the material forces of the world are now indisputably in the hands of the nations which, in name at least, are Christian. The tardy acceptance by the Sultan of the conditions imposed by the Powers, and the concession, yielded only to threats, on the part of China to the demands of Great Britain, have averted, for a time at least, the armed intervention which in both cases seemed to be imminent. But continued prayer is needed that the Christian powers, whether acting jointly or separately, in vindicating the rights of their own subjects to protection, or in championing the cause of the oppressed subjects of a tyrannical Moslem government, may be enabled to act worthily of the Name which they in common bear, and that their high aims and professions may not be quenched or belied by selfish ends, or their united action thwarted by jealousy one of the other. It will certainly be a matter for much thankfulness if, through their joint action, an effective bar is opposed to future inhuman cruelties in Armenia; and if in China they are enabled to refrain from laying rash hands on a feeble and exasperating nation.

---

THE facts regarding the cause, &c., of the recent British ultimatum to China are given elsewhere. The ultimatum has, of course, provided a new text for newspapers of a certain class to repeat their sneers at missionaries and missionary societies for invoking the intervention of physical force. We were thankful on this account that Sir John Kennaway in his speech at one of the valedictory meetings informed the public that the Society had taken no step whatever to solicit the interposition of the Government. It is, however, unhappily the case that the majority of the readers of the misleading remarks made by newspaper editors do not hear or read the corrections made in Exeter Hall or in our own columns. We would suggest to our friends the advisability, at a time like the present, of their taking the trouble to write to local papers and to correct palpable errors of fact. Mr. Stock's letter to the *Times*, which was printed in our September number, and of which copies may be had on application to the C.M. House, replied convincingly—as many have testified—to the various objections which flooded the press during the first few weeks after the news from China was received; but the same or similar misstatements perpetually recur, and they should not be allowed wholly to pass. They are due in most cases probably to ignorance and to a careless readiness to pass on without verification the statements of others.

---

WE regret to have to observe that some papers in which we should naturally expect to find a graver sense of responsibility on matters of such deep concern to God's cause in the world are now and then extremely careless in this

respect. One of these, a paper which is welcomed in the homes of many Evangelical churchpeople, recently in a leading article on "Chinese Prospects," had the following:—

"No doubt the missionaries have British rights which fully entitle them to protection where it is possible: but how far they are wise to claim or accept it in the shape of an armed force and gunboats, rather than withdraw for a time to the treaty ports, is a point not easily settled. A leading secular paper quotes from a missionary's letter to the commander of the *Porpoise* as follows:—'What is the use of sending our men-of-war to ports like Wuhu with only a small official? Why not bring a few gunboats to Nanking, and order the Viceroy to stop the nonsense in his district, with the alternative of a bombardment?'"

Not a word is said to guard the readers from the impression that the missionary's letter quoted must in some way bear relation to the recent massacres or to the Chen-tu riots; whereas the Editor can scarcely have been unaware, without culpable negligence, that the letter in question had been disinterred from a Blue Book published in 1892! A few weeks earlier the same paper gave currency to a most absurd and quite imaginary notice of what had taken place at the Church Missionary House on August 5th—Bank Holiday! A Council or Committee was said to have sat, and also to have been in long and anxious deliberation with the Foreign Office! And again, in a still more recent issue, a leading article on "Missions in China" has this amazing statement: "A General Committee Meeting once a week, attended with uncertainty by nine or ten of the London clergy, can scarcely deal with the condition of things." The Editor spontaneously wrote to Salisbury Square explaining that "nine or ten" was a printer's error; it would have been more to the point, however, if he had given his readers in the succeeding issue the benefit of this information. But what about the "meeting once a week," and the suggestion that the administration of the Society's missionary work is in the hands of a casual body of London clergy? Are these also printer's errors? It is deeply disappointing to find such unaccountable ignorance of the Committee and its procedure in such a quarter, and the more so when the *role* is assumed of the friendly critic and doubts are cast on the Committee's administrative effectiveness.

We mentioned last month how deep a feeling of sympathy has been aroused in Australia by the news of the massacre. A remarkable instance of this was shown on August 13th, when a memorial service was held in St. Andrew's Cathedral, at which, in the absence of the Primate, who was away in Queensland, the Dean was the preacher. The seating accommodation and all the available standing room was fully taken up before the service began, and hundreds left the Cathedral unable to gain admission. We learn from one who was present that the whole congregation manifested deep feeling, and at the close of the service all, even those who had been standing throughout, still remained standing most quietly and patiently until the very last note of the "Dead March" in *Saul* had been played. The Dean's text was from Phil. i. 28, 29. He dwelt at the close on the cowardice of thinking to withdraw, because of this seeming disaster, from "the great business which the Church has to do, and for which she exists." "The true lesson," he said, "to be learned from the massacre of our dear friends now in the glorious Paradise of God is to be more earnest, more zealous, more self-denying in fulfilling our blessed Lord's Command." Thank God for giving such courageous and clear-sighted spiritual leaders to our new Australasian Associations!

THE news regarding Mildred Stewart has been of a chequered character, but the latest is more hopeful; her aunt, Miss Smyly, who went out to fetch

home the children, as we mentioned at the time, has had to delay her return. Miss Codrington has, however, we are thankful to learn, made a rapid recovery. In a private letter, from which an extract has been sent to us, written by one of the C.E.Z.M.S. ladies, Miss E. S. Leslie, after a visit paid to Miss Codrington at "The Willows," the C.E.Z. house at Ku-liang, the latter's opinion that no pain was felt by the victims is mentioned. Miss Leslie writes:—

"She talked a little about that terrible day, and actually says that she felt no pain till the second time she came to consciousness in Miss Hartford's house. She firmly believes that those who were killed suffered no pain. . . . She says there were no cries of pain, though of course they pleaded for their lives, and she feels that she has been brought back from the gate of death on purpose to give this comfort to those who are mourning. Of course the shock of fright was fearful, and the suspense awful, but from the moment they felt quite sure they were going to be killed, great gladness and joy entered into them at the thought of being all together and so soon in heaven."

THE European merchants and other friends in Fuh-chow have set on foot a project for a memorial of those who fell at Hwa-sang. We are informed that it will take the form of a figure of an angel with folded hands, holding a bunch of lilies; and that a stone will be placed at the head of each grave, and a brass tablet erected in the Foreign Community church at Fuh-chow.

A SPECIAL "Memorial Number" of the *Dublin University Missionary Magazine* has been published, which gives the fullest and probably most trustworthy consecutive account which has yet appeared of the events of August 1st. It contains also In Memoriam articles on Mr. Stewart (by the Rev. W. E. Burroughs), Mrs. Stewart (by Miss H. Bradshaw), besides letters, &c., most of which have appeared already. The Irish Memorial Fund is being generously supported, and two influential meetings are being held in Dublin as we go to press, under the presidency of the Primate and the Archbishop of Dublin respectively, to promote it. We learn also that the workers and agents of the Irish Church Missions have subscribed in memory of Mr. and Mrs. Stewart over 80% towards the cost of printing the New Testament in the Kien-ning dialect, and in the Roman character, the adoption of which was largely owing to Mr. Stewart's influence. It will be remembered that Mrs. Stewart was a daughter of Mrs. Smyly, so closely connected with the various homes of the I.C.M. It was in one of these latter, the Elliott Home, that the faithful nurse, Helena Yellop, who protected her baby charge in the moment of mortal danger at Ku-cheng, had been trained. To this girl's care on their last return to the Mission, when duty called Mr. and Mrs. Stewart to travel *via* Canada, they committed their four children for the long journey eastward to China.

MR. EUGENE STOCK and the Rev. Percy Grubb sailed on September 21st, reached New York on the 28th, and Toronto on the 30th, after spending the Sunday at Niagara. Work commenced at once. They reached Toronto at 6 p.m., and went almost immediately to a committee meeting, which sat without break till 1.45 a.m. The general programme arranged for their tour was as follows:—To spend a fortnight first in Toronto Diocese, then to the Dioceses of Huron and Niagara, returning to Toronto about November 6th; on the 8th to go eastward to Ottawa and Montreal, thence to Quebec, and thence in December to New Brunswick, Prince Edward's Island, and Nova Scotia. We can only pass on Mr. Stock's request for prayer that like

manifestations of the Lord's presence with them may be vouchsafed as were granted when Mr. Stewart and he went to Australasia.

WE are asked by Sir John Kennaway to draw attention to the following letter, which has already appeared in the Church papers. No words from ourselves could add to its force. We are glad to learn that in addition to the sums mentioned in the letter, other promises have been received:—

"SIR,—It has been suggested that many friends would be glad to express their gratitude for the Rev. F. E. Wigram's services as Honorary Secretary of the Church Missionary Society by contributing to some fund which might perpetuate the memory of those services. Perhaps the way in which this could be done most acceptably to himself would be by the establishment of scholarships at the Missionaries' Children's Home at Limpsfield. That Home, or rather the commodious building now occupied by it, was erected by means of a fund which was started by Mr. and Mrs. Wigram, with a gift of Ten Thousand Pounds; and they have always taken the deepest interest in the welfare of the children received there. It is therefore proposed to open a Wigram Scholarship Fund in connection with the Home, for which I hope ultimately a sum of 3000*l.* to 4000*l.* might be raised.

"The carrying out of this plan will, I am sure, gladden the hearts of many of our brethren and sisters in the mission-field and of those from whom we are parting this week.

"I have been encouraged by the promise of 100*l.* from our late Treasurer, Sir Thomas Fowell Buxton, Bart., and 60*l.* from three other friends of the Society.

"Contributions will be received by Messrs. Williams Deacon and Manchester and Salford Bank, Ltd., 20, Birchin Lane, E.C., if paid to the credit of the Wigram Scholarship Fund; by the Lay Secretary of the C.M.S.; or by

"C.M. House, Salisbury Square,

"JOHN H. KENNAWAY.

"October 1st, 1895."

THE Missionary Mission to Men in London and neighbourhood which has been organized by the indefatigable Secretaries and Committee of the London Lay Workers' C.M.S. Union, will be held during the latter half of November. We have already referred to it in advance because we wished to elicit so far as our influence could do so the hearty co-operation of the clergy and local friends. We exceedingly hope that very many of our readers all over the country will bear up the labourers in their prayers. The arrangements include the following features. There will be parochial meetings for men and Sunday sermons addressed to men between November 15th and 30th, a list of which, with the names of speakers and preachers, has been published. On December 3rd there will be a meeting of men only in Exeter Hall, at which the Bishop of London will (D.V.) preside. And on December 4th a whole-day Conference on the subject of Laymen's work for the C.M.S. will be held at the Church Missionary House, Salisbury Square. May the good Lord own and bless the whole effort!

A CAVIL at the C.M.S. is expressed in a provincial paper as failing to promote "Reunion" with Nonconformists because of its alleged action with respect to Kerak in the Land of Moab, and we are glad to take the opportunity to state the actual facts. Our readers are aware that the Society took over that station at the request of a Wesleyan gentleman, Mr. Lethaby, who had carried on the work there, and of the committee which had helped him with funds, in 1894. Happily when Mr. and Mrs. Lethaby came away from Kerak they were able to leave behind two agents, Mr. Forder and Miss Arnold, to "hold the fort" until the Society could supply their places. It was not,

of course, contemplated on either side that the C.M.S. should receive on its permanent staff any who were not members of the Church of England, but the Committee were most grateful to avail themselves temporarily of the services of these earnest labourers. And they are thankful that they can still count upon them until the close of 1896.

THE Norwich Congress accorded to Foreign Missions a more worthy place on its programme than has been done by some of its predecessors (though it cannot compare in this respect with that at Exeter last year), and among the readers of papers and speakers the C.M.S. was well represented. Our friend Mr. Mullins furnishes on another page a brief report of the "Foreign Missions" meeting, and we give in full the speech of Mr. Baring-Gould. Mr. Fox's paper, which is added also, was not delivered at this meeting, but at the one which discussed the "Hindrances to Christian Unity." The branch, however, of the subject assigned to Mr. Fox, namely, the "Hindrances to Unity with the Eastern Churches," presents so many features of importance and interest affecting the prosecution of missionary work in the Levant, that our placing it under the heading "Foreign Missions" will be excused.

OUR readers may be interested to learn how the subject of "Reunion" in its bearing on the evangelization of the world is viewed from the Roman side. The *Illustrated Catholic Missions*, in an article headed "'Reunion' and Foreign Missions," quotes from an address of Cardinal Moran delivered at Sydney last July. The Cardinal's argument clearly is: Roman Catholic Missions have been markedly successful, and those of Protestants have been as markedly the reverse; a united Christendom would necessarily involve the exclusive use of the methods and principles approved by Roman Catholics; *ergo*, what marvellous results might be looked for when such agents and such methods were supported by the material resources of the whole Church! The second premise is not so clearly stated by the Cardinal; it seems necessary, however, in order to connect the former premise with the conclusion, and by his hearers it would no doubt be taken for granted. But we had better quote the Cardinal's own words:—

"The blessing of heaven, indeed, has been with our Catholic missionaries. Despite their humble resources, their numbers have been multiplied, their labours have been crowned with abundant fruit, and their heroism and devotedness in the cause of the faith have never been surpassed. With the prestige and abundant aid of a united Christendom, how grand would be the results achieved! If we look to Protestant Missions throughout the Pagan world we see them equipped with every material resource that unbounded wealth and human energy can supply. Yet from every land the cry is heard that those Missions are fruitless, and their best friends and champions are the very first to declare that, humanly speaking, to the divisions and conflicting creeds of rival missionaries this lack of results is due."

THE Society has lost a Vice-President by the death of the Bishop of Chichester, Dr. Durnford, at the age of ninety-three.

DEATH has removed also two from the ranks of our lady workers. Mrs. Fry had her sphere of service at home, and very effectively, by God's grace, did she "occupy" with the pounds entrusted to her. She was one of the secretaries of the C.M.S. Ladies' Union for London from the time when it was founded ten years ago, and was created an Honorary Life Member of the Society in 1890. Mrs. E. S. Carr, on the other hand, was a labourer in the foreign field. In 1888 she went out to South India under the C.E.Z.M.S. as Miss Lillingston, daughter of the Rev. F. A. C. Lillingston, Vicar of St.

James', Clapham; and in 1891 she became the wife of the Rev. E. S. Carr of Tinnevely. Mr. and Mrs. Carr came home on furlough last May; she was then in good health. Her death followed closely upon her confinement. Much sympathy will be felt for the bereaved ones of our friends taken to their rest.

A MINUTE of the Committee will be found under "Selections" on the lamented death by drowning in Lake Nyassa of Bishop Chauncy Maples, of Likoma, less than six months after his consecration, which took place in St. Paul's Cathedral last June. A fellow-missionary, Mr. Joseph Williams, was drowned at the same time. News has also been received of the death of yet another missionary of the Universities' Mission, the Rev. G. W. Atlay, a son of the late Bishop of Hereford. He is reported to have been murdered in Portuguese territory. "What the Lord doeth . . . we shall know hereafter." What He would have His people do He tells us now. May many true-hearted consecrated men advance into the vacant ranks!

THE consecration of Bishop Cassels took place, together with that of Dr. Talbot to the See of Rochester, on St. Luke's Day, at Westminster Abbey, in the presence of a crowded congregation, many of Bishop Talbot's Leeds parishioners, including some mill-hands, being among the number. The Archbishop of Canterbury officiated, assisted by the Bishops of Winchester, Salisbury, Truro, Lichfield, Southwell, Southwark, Bishop Barry, and Bishop Moule. The sermon was preached by the Rev. J. G. Simpson, Vicar of St. Paul's, Dundee, formerly a Curate of Leeds Parish Church, who took for his text Psalm cxix. 96. The offertory was divided between the Rochester Diocesan Society and the C.M.S.

THE Committee have accepted offers of service from the Rev. C. D. Fothergill, M.A., Queen's College and Ridley Hall, Camb., Curate of Christ Church, Ware; and from Miss Florence Mary Sells. Miss Philippa Braine-Hartnell, who has for some time resided in Julfa, has been taken into local connexion.

THE Day of Intercession for Foreign Missions will fall on November 29th, the eve of St. Andrew's Day. An Address to the Society's friends, setting forth some topics for special supplication and thanksgiving, is included within the covers of this magazine, and further copies may be had on application to the Lay Secretary.

IN connexion with the massacre at Ku-cheng, the C.M.S. Committee have received letters of sympathy from the following societies and friends, in addition to those already published:—

New South Wales C.M. Association; New Zealand C.M. Association; Irish Branch of the Evangelical Alliance; Irish Church Missions; Missionary Society of the American Methodist Episcopal Church; Foreign Missions Committee of the Free Church of Scotland; Presbytery of Liverpool; Zenana Bible and Medical Mission; Meeting in the Centennial Hall, Brisbane; Ceylon Finance Committee; Worcestershire C.M. County Union; the Rev. F. W. Sutton, South Africa; Hong Kong Y.M.C.A.; Conference of Protestant Missionaries in Japan.

#### THE ZENANA SOCIETIES' REINFORCEMENTS.

The Church of England Zenana Missionary Society held their Valedictory Meeting in the Queen's Hall, Langham Place, on October 9th. In the absence of Sir C. U. Aitchison, the Rev. H. E. Fox presided. The outgoing missionaries were addressed by the Rev. J. Stuart Fox, Vicar of St. Paul's, Canonbury, and commended in prayer by the Rev. J. E. Matthews, of Derby; and the Rev.

Canon Gibbon pronounced the Benediction. The names of the returning and new missionaries are as follows:—*Returning after furlough*—Miss A. Boileau, to Andul; Miss G. Cowley, to Howrah; Miss E. Sampson, to Krishnagar; Miss A. Sampson, to Bhagalpur; Miss Moore, to Jabalpur, Miss Wauton, to Amritsar; Miss Parslee, to Jandiala; Miss A. Edgley, to Bahrwal Atari; Miss E. Rainsford, to Ajnala; Miss Goodwin, to Dalhousie; Miss C. Wheeler, M.D., to Quetta; Miss J. P. Brandon, to Masulipatam; Miss Askwith and Miss Swainson, to Palamcottah. *New*—Miss J. R. Richardson, to Krishnagar; Miss Grace Simpson, to Chupra; Miss Mabel Lloyd, to Burdwan; Miss E. Jacob, to Khutraini; Miss E. Marsh, to Fathgurrh; Miss B. Cave, to Abbottabad; Miss Pryce Browne, to Srinagar; Miss R. Piggott, to Sukkur; Miss Alexander, to Dera Ismail Khan; Miss A. Young, to Hyderabad; Miss A. Moore and Miss H. Rheim, to Masulipatam; Miss H. Wills, to Khammamett; Miss E. Potter, to Bangalore; Miss G. M. Kember, to Ootacamund; Miss Wilson Carmichael, to Bangalore; Miss C. E. Cowell, to Palamcottah; Miss E. Karney, to Kandy; Miss K. Gardner, Miss Mongan, and Miss C. E. Wathen, to China as soon as the way is opened.

The Valedictory Meeting of the Zenana Bible and Medical Mission (I.F.N.S.) was held in St. Martin's Town Hall, Charing Cross, on October 3rd. Lord Kinnaird presided, and the Rev. H. E. Fox addressed the missionaries. The reinforcements of the year are as follows:—*Returning after furlough*—Miss Abraham, to Patna; Miss Aitken and Miss Healey, to Lahore; Mrs. Barr, to Benares; Miss Fallon, to Allahabad; Miss Gault, to Fyzabad; Miss Luce, to Sultanpur. *New*—Miss Barrett and Miss Boys, to the North-West Provinces; Miss Edge, B.A., to Bombay; Miss Ferguson, L.R.C.P. & S., to Patna; Miss M. J. Ferguson and Miss Sharp, to Ratnagiri; Miss Leitch, to Benares; Miss Marshall and Miss Sheldon, to Lucknow; Miss Paterson, to Allahabad; Miss Reid, to Sultanpur.

#### MISSIONARY DEPARTURES DURING NOVEMBER.

Per s.s. *Paramatta*, November 7th:—The Rev. T. and Mrs. Russell, the Rev. E. T. and Mrs. Pegg, for the North-West Provinces; the Rt. Rev. Bishop and Mrs. Moule, Miss A. M. Moule, and Miss J. F. Moule, for Mid China.

Per s.s. *Rubattino*, November 8th:—Miss H. K. Cornford, M.D., for Egypt.

Per s.s. *Caledonia*, November 21st:—The Rev. J. M. and Mrs. Paterson, and the Rev. T. and Mrs. Carmichael, for the North-West Provinces of India.

Per s.s. *Australis*, November 22nd:—The Rev. F. G. and Mrs. Macartney, for Bombay.

Per s.s. *Oriental*, November 29th:—The Rev. T. and Mrs. Kemb r, for Tinnevely.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for a fuller development of the missionary spirit in Indian Christians. (Pp. 801—812.)

Thanksgiving for the peaceful progress of the work in Japan during a period of much excitement; prayer for a great outpouring of the Spirit on that land. (Pp. 812—828.)

Thanksgiving for the contingent of new missionaries recently taken leave of; prayer that God may prosper them in their work in the foreign field. (Pp. 828—840, 865.)

Prayer for the Missions and missionaries in China, particularly for the Native Christian congregations in Fuh-Kien deprived for a time of European supervision. (Pp. 842—851, 856.)

Thanksgiving for the progress made by the party for Uganda; prayer for the new missionaries in their work of acquiring the language. (P. 853.)

Thanksgiving for the life-work of Native pastors, missionaries, and home friends recently called to their rest above; prayer that the gaps may be speedily filled. (Pp. 852, 854, 856.)

Prayer for the work among the Eskimo; especially for the new station about to be opened on Herschel Island. (P. 859.)

Prayer for a more widespread observance of the Day of Intercession. (P. 871.)

Prayer that the Missionary Mission to Men may be owned and blessed. (P. 869.)

Continued prayer for the manifestation of the Lord's presence with the Deputation in Canada. (P. 868.)



## HOME DEPARTMENT.

## CHURCH MISSIONARY HOUSE.



THE C.M.S. Lay Workers' Union for London held their Annual Meeting on October 14th, Mr. H. R. Arbuthnot presiding. Mr. T. Jays, of the Yoruba Mission, gave a short devotional address, and the Secretary (Mr. T. G. Hughes) read the Annual Report. Business, consisting of the election of officers, &c., for the coming year, and matters connected with the November Mission to Young Men, having been disposed of, farewell addresses were delivered by two of the members shortly proceeding to the Mission-field—the Rev. J. A. Cutten, located to the South China Mission, and Mr. E. Luckcock, formerly of the Mauritius Mission, who is going to the Eastern Equatorial Africa Mission.

The Annual Meeting of the Ladies' C.M. Union for London was held on October 17th. The Rev. B. Baring-Gould presided, and expressed the sorrow all the members felt in the loss the Union had sustained in the death of Mrs. Fry, one of its secretaries. A devotional address was delivered by the Rev. W. E. Burroughs (Central Secretary).

It is proposed to hold another Sale of Indian Work at the Ladies' C.M. Work Depôt, 5, Wellington Terrace, Bayswater Road, W. (opposite Kensington Palace Gardens), on December 3rd, 4th, and 5th. The Depôt will be open from 11 a.m. to 4 p.m. each day. The object of the sale is especially to assist the Indian Widows' Schools and Industrial Classes by disposing of their needlework. Ladies are earnestly asked to pay a visit to the Depôt on one of these days, or to send an order to Miss C. Smith, at the Depôt, and it would also greatly assist the sale if Gleaners and others would send in contributions of useful work.

## YOUNGER CLERGY UNIONS.

A MEETING of the Sheffield Y.C.U. was held on Monday evening, September 27th, at the Y.M.C.A., at which the Rev. J. R. Eyre, Vicar of Sheffield, presided, and gave a most interesting address on Missionary Work as illustrated by the Acts of the Apostles, especially chap. xvi. From St. Paul's vision was drawn the great lesson that extension is the law of the Kingdom of God, while the cases of Lydia, the slave-girl, and the jailer proved the power of the Gospel over the varying phases of human life. Previous to the address, the chairman made a presentation to the Rev. C. F. Knight, on behalf of the members, as a token of esteem for his devoted work as founder of the Union in Sheffield, of which he had also held the secretaryship for seven years. His successor in the office is the Rev. R. G. Pyne.

Very encouraging in all respects was the initial meeting of the Three Towns (Plymouth, Devonport, and Stonehouse) Y.C.U. on October 4th; nineteen members were present, being fully two-thirds of the number on the roll, several being unavoidably absent. After prayer and Scripture, followed by a discussion as to the work of the coming winter, the Rev. H. J. Warner read a capital paper on Paton's work in the New Hebrides, describing at length the many difficulties and discouragements of the work, its apparent utter failures, and its ultimate marvellous success. In place of a discussion, the Rev. H. G. Kingdon, the new Association Secretary for the district, briefly addressed the members on the influence of the clergy on missionary work among their people. We sincerely wish "God-speed" to the new Union, of which the Rev. H. B. Durrant is the energetic Secretary.

According to the decision of the Y.C.U. Conference of Delegates in April last, a Clerical Luncheon was held at Norwich, on the Thursday in Congress Week (October 10th), at the Davey Place Restaurant. After the concluding grace, Archdeacon Perowne, who presided, in a few well-chosen words expressed his thankfulness for the increase of the missionary spirit among the clergy, whose privilege and duty it was to spread the same spirit among their people; he

rejoiced that they, the senior clergy, found so many younger hands ready to take and carry on the torch of missionary zeal. He then introduced Archdeacon Sinclair, who gave one of his able and helpful addresses, touching first on the work of the Y.C.U., and then on missionary work in general. After describing the objects of the Unions, he expressed the earnest hope that in all large towns, and also in Rural Deaneries, even if only two or three members were available, Unions such as these should be formed by friends of the C.M.S. The value of such a movement, like that of all missionary enterprise, lay in its voluntary spirit. Referring to the Bishop of London's address on the Study of Missions, the Archdeacon said that while such study could not but stimulate our clerical zeal—for he believed the results of missionary work abroad were even more successful than those of work at home—there was also the fact that the contrast between their lives of self-devotion and self-denial and our own must force itself upon every one, and yet no greater command was laid on them than on us. He pleaded for more prayer—more faithful prayer—more regular reading on missionary subjects, more imparting of recent information to our people from the pulpit. In conclusion, he earnestly impressed upon us the fact that the basis of all true missionary work lay in the reality of the personal spiritual life. Bishop Moule, of Mid China, added a request for prayer for missionaries for protection from spiritual dangers, the most possible and terrible of all, and also (in words listened to with the deepest attention) gave us his own reason for being a missionary—not enthusiasm, not enterprise, but simply loyalty to the Lord who had given so much for him. The meeting closed with the Benediction. About thirty clergy were present, but considering the immense number of meetings crowded into Congress Week, we think this by no means discouraging, and believe that another year we shall do better still.

#### LOCAL ASSOCIATIONS AND UNIONS.

**T**HE Half-yearly Meeting of the Mowbray (South Africa) Association was held on August 1st. After an opening address by the Rev. A. Daintree, the secretary (Miss F. Wilmot) read the financial statement, showing that the sum of 90*l.* had been raised for the half-year. A powerful address was given by Miss Mitcheson, M.D., of the C.E.Z.M.S., on her work among women in Peshawar.

The Annual Meetings and Sermons of the Great Yarmouth Association were held on August 24th—26th, the Deputation consisting of Mr. Eugene Stock, the Hon. and Rev. W. Talbot Rice, the Rev. G. F. Grace (Association Secretary for Norfolk), the Rev. J. Hines (North-West America), the Rev. D. A. L. Hooper (East Africa), and the Rev. W. M. H. Wathen (late Curate of Yarmouth, appointed to the Telugu Country). Sermons were preached in every church in the town on Sunday, and an "information" meeting was held on Monday afternoon, which was addressed by Mr. Douglas Hooper and Mr. Stock. The general meeting in the evening was the best, when the speakers were Mr. Hines, Mr. Wathen, and Mr. Stock. The local report showed a steady increase in the funds during the last year.

F. W. E.

The Eastbourne Association held its Anniversary on September 15th and 16th. The first united action was one of prayer on the Saturday evening, when a considerable assembly of warm friends, summoned in connexion with the local Gleaners' Union, met in St. Paul's Chapel of Ease. Two short addresses were given by members of the Deputation; and prayers, intercessions, and giving of thanks were offered for the Mission-field, and specially for the success of the next day's proceedings. On Sunday sermons were preached in eight local churches, the Deputation consisting of the Rev. James Stone, of the Telugu Country, the Revs. Ll. Lloyd and C. J. F. S. Symons, from China, the Rev. A. R. Blackett, proceeding to Persia, and the Rev. E. Sell, Madras. These were all fully occupied, and three of the local clergy also took part. On Monday a clerical breakfast was held at the Town Hall, the Rev. W. A. Bathurst presiding. About twenty-five clergy were present, and after a short address by the Rev. Ll. Lloyd, questions were invited from any present upon China and its Church Missions, and Messrs. Lloyd and Symons replied. Much that was interesting and instructive was

thus elicited. On Monday afternoon a general meeting was held in the Town Hall, the large hall being three parts full. The Rev. W. A. Bathurst occupied the chair, the Rev. E. W. Foley, chairman of the Association, being absent from home. In the evening a hearty meeting took place in the parish of Christ Church, summoned by the Rev. W. H. Hewett, Vicar. This, as were all the proceedings, was marked by much cordiality. W. A. B.

A Missionary Mission was held in the parish of St. Thomas', Stafford, from September 16th to 21st, by the Rev. H. Newton. A meeting for Bible-reading and prayer was held every morning and a general meeting each evening, preceded on the 16th by a special address to Church workers. The attendance from first to last was good, and showed a steady increase. The C.M.S. special hymn-sheet was used, and the singing, led by a Mission choir, was very hearty and helpful. The Mission was attended with much blessing. That the spiritual life was deepened in many, and that an earnest desire to work for God, both at home and abroad, was stirred up in many hearts, was shown by the results of a special meeting with which the Mission closed. A branch of the Gleaners' Union was started with thirty names, a Sowers' Band was formed, many offers for parochial work were also made, and two have offered for missionary work abroad. The Anniversary sermons were preached on Sunday, the 22nd, in Castle Church and St. Thomas', by the Revs. H. Newton, W. Kendall, and J. W. Dixon; there was a special administration of the Holy Communion at St. Thomas'. The Annual Meetings were held on Monday, the 23rd, the Lord Bishop of Lichfield presiding in the afternoon, and the Ven. Archdeacon of Stafford in the evening. The speakers were the Revs. H. Newton and H. L. Deck. W. K.

On September 18th, the autumn meeting of the Durham Association was held. Mr. W. D. Cruddas, M.P., presided and, after prayer and reading of Scripture, addressed the gathering. In the course of his remarks he paid a touching tribute to the Rev. H. E. Fox, who was with them that night. The Rev. D. A. L. Hooper gave an impressive address on the work in Africa, and urged the duty of every Christian to do his utmost to obey our Lord's last command. The meeting was closed with the Benediction, pronounced by the Rev. Canon Tristram.

Under the presidency of the Bishop of Thetford, the Norwich Association held a successful Anniversary on September 24th. The previous evening a meeting for men only had been held, presided over by the Rev. S. Pelham, and addressed by the Rev. Dr. Bruce, on "Mohammedanism in relation to Christianity." In spite of agricultural depression, the financial statement showed an increase on the previous year's contributions. The chairman apologized for the absence of the Bishop of Norwich, who was to have taken the chair, but was absent on holiday. Addresses were given by Bishop Moule of Mid China, and the Rev. Dr. Bruce. At the evening meeting the Mayor (Sir Peter Eade) presided.

A solemn Valedictory Meeting was held on September 23rd, in York, at the Parish-room of St. Michael-le-Belfrey, when the Rev. Canon Fausset presided, and an affectionate "farewell" was said publicly to the following fellow-workers of this old city:—Miss Annie Sampson of the C.E.Z.M.S., who is going to India; the Rev. A. C. Clarke, M.A., also going to India; and Mr. J. Heselwood, who goes to Frere Town, East Africa. The chairman gave the keynote to the meeting by quoting the words, "The Christian man is the highest type of man. The minister of the Gospel is the highest type of Christian. The missionary is the highest type of minister." The Hon. District Secs., the Assoc. Sec., and others were called on to commend our dear brethren to the loving care and protection of Almighty God; to pray for a spiritual blessing to the city whence they go; and for comfort to the relatives who are left, that God may fill the void in their hearts. Between the prayers the departing missionaries addressed the gathering, their words being marked by deep and consecrated common-sense, loyalty, and humility. The Rev. A. C. Clarke (son of our local Hon. Dist. Sec.) said there was no such thing as "pressed service" in our country; our soldiers are volunteers, volunteers all, though "men of the line." He belonged to a little

regiment of missionary volunteers, who knew that they were well officered under their "Chief Captain," and who had the conviction, not that they would fail, but that they would succeed, as they were going out on "foreign service" to fight in a righteous cause. Mr. J. Heselwood spoke of the lay and mechanical work to which he was going, amongst a nominally Christian, black, "industrial colony" at Frere Town, where "seventy or a hundred men would have to call him master," and he asked the prayers of his hearers that he might be kept humble, and enabled to live Christ before and among them. Miss A. Sampson had not intended to speak, but as her name had been called, was willing at least to appear, and to earnestly request them to pray for her and all going out to the "field," as she was convinced that where they experienced failure, or small success, it might doubtless be attributed to the lack of earnest prayer on the part of their friends at home!

P. B. de L.

A Conference of the Worcestershire Hon. Dist. Secretaries was held by invitation of S. Z. Lloyd, Esq., at Areley Hall, near Stourport, and though we were but few in number, we feel that good will flow from the meetings. Intercessory prayer and a devotional paper read by the Rev. M. J. Bickerstaff, Vicar of Cookley, occupied the first sitting, and our hands were strengthened by the inspiring truth that we are fellow-workers with God in a cause that must eventually triumph. After lunch the business part of the programme was proceeded with, and one immediate outcome of this will be the increase in the number of Hon. Dist. Secretaries. Our Association Secretary was present, and encouraged us with figures representing the outlook of our work.

H. K.

During the summer season services and meetings have been held in most of the parishes on the coast of North Wales, including Rhyl, Abergeloe, Colwyn Bay, Llanibon (Llandudno), Penmaenmawr, Bangor, Carnarvon, and Pwllheli. The Deputations have been the Revs. Dr. Bruce, Llewellyn Lloyd, and the Association Secretaries, and the effort has been attended by an encouraging amount of success. Special mention may be made of the meeting at Penmaenmawr, which was presided over by the Lord Bishop of Bangor, who promised to do what he could for the Society in his own diocese. He claimed that Mission work should be supported not only as the first duty and privilege of Christian people, but also by all who sympathized with the sufferings of humanity. He impressed upon the audience that the life of a Church can be chiefly measured by its zeal for missionary work, and he was heartily glad to find that his diocese was awakening to the support of the C.M.S. Reference should also be made to the garden meeting at Gloddath—the seat of Lady Augusta Mostyn—where 250 people were gathered amid beautiful surroundings, to listen to a stirring address from the Rev. Dr. Bruce. The Hon. Henry Mostyn presided at the meeting, and expressed his hearty sympathy with the work of the Society. It may not be out of place to mention here that out of about 200 parishes in the diocese of Bangor about ninety send up contributions to the C.M.S. This proportion will compare favourably with most dioceses, and is a vast improvement upon former years.

A. E.

#### NINTH ANNIVERSARY OF THE GLEANERS' UNION.

THE following arrangements have been made for the Ninth Anniversary of the Gleaners' Union:—

*Thursday, October 31st.*—All-Day Conference for Branch Secretaries, Secretaries of Sowers' Bands, and Clergy. At the C.M. House. (*Tickets for Clergy on application.*) At 7 p.m. Meeting and Conference for Male Gleaners.

*Friday, November 1st.*—At 10.30 a.m. Prayer Meeting, C.M. House. At 11.30 a.m. Holy Communion at St. Bride's, Fleet Street, with short Address by the Rev. E. Bachelier Russell. At 3 p.m. Meeting, Queen's Hall, Langham Place, W. Lady Speakers, viz.: Miss H. Bradshaw (Ireland), Mrs. Hannington (Brighton), Miss Swainson (India), Miss Lambert and Mrs. H. Knox (China). At 7 p.m. General Meeting, Exeter Hall; Chairman, the Right Rev. the Bishop of Coventry. Speakers: The Rev. Evan H. Hopkins (Vicar of St. Luke's, Redcliffe Square), the Rev. D. A. L. Hooper (E.E. Africa), the Rev. W. P. Buncombe (Japan), the Rev. W. E. Burroughs (Central Sec. C.M.S.).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, September 24th, 1895.*—The Committee sanctioned Miss Philippa Braine Hartnell being accepted as a Lady Missionary of the Society in Persia in local connexion.

The Committee sanctioned the transfer of the Rev. E. T. Pegg, on grounds of health, from South India to the North-West Provinces.

The Committee had the pleasure of an interview with the Bishop of Sierra Leone, recently returned from the West Indies, where he had sought, on the one hand, to place the West Indian Mission to Rio Pongos on a firmer footing, and had also pleaded generally the cause of West African Missions. He spoke of having had much encouragement in different parts of the West Indies, leading him to hope that the way would open for Africans in the West Indies, whose life and character would be of valuable influence, to make their way to West Africa either as spiritual agents or with other walks of life before them. The Bishop submitted to the Committee a printed report of his visit.

The Rev. Dr. Weitbrecht, at home on short leave for private affairs, had an interview with the Committee. Dr. Weitbrecht referred to several matters of interest connected with the Punjab Mission, including the revision of the Urdu Bible, the working of the Native Church Council system, the admission of Missionaries to seats on Corresponding Committees, the need of Missionaries in reserve for vacant posts, the progress of Christ's Kingdom in Batala and other districts, and the need of vigorous Mission work among the masses of the Central Punjab.

The resignation of Miss Gertrude Smith, of the Mid-China Mission, was recorded.

*General Committee (Special), October 1st.*—The Committee took leave of the following Missionaries:—Mrs. Bywater, Miss H. K. Cornford, M.D., for Egypt; the Rev. H. Sykes, Miss E. E. Newton, Miss S. L. Barker, Miss E. G. Reeve, Dr. F. Johnson, Miss F. Brownlow, Miss F. E. Newton, for Palestine; the Rev. R. W. Ryde, Miss H. E. Finney, Miss M. S. Gedge, Miss E. M. Loveridge, Miss C. Luxmore, for Ceylon; the Rev. Ll. Lloyd, the Rev. J. Martin, the Rev. F. E. Bland, the Rev. J. A. Cutten, Miss M. D. Boileau, for South China; the Rt. Rev. the Bishop and Mrs. Moule, the Rt. Rev. W. W. Cassels, the Rev. A. and Mrs. Elwin, the Rev. W. E. Godson, Miss B. I. C. Clarke, Miss M. J. Godson, Miss E. Goudge, for Mid China; and Miss C. Carleton, for North Pacific. Miss M. Taylor, engaged to Mr. D. A. Callum (Mid China), and Miss E. T. Young, engaged to the Rev. W. G. Walshe (Mid China), were present, and also the following ladies, whose departure to South China is postponed (it is hoped) only for a few weeks:—Miss K. M. Andrews, Miss M. E. Barber, Miss E. Brooks, Miss L. Buncher, Miss R. Clemson, Miss E. J. Harrison, Miss A. L. Leybourn, Miss E. L. Little, and Miss F. Oatway. The Instructions were read by the Rev. F. Baylis and the Rev. B. Baring-Gould respectively, and the male Missionaries having replied, they were addressed by the Chairman (Mr. Henry Morris) and the Ven. Archdeacon Moule, and were commended to the favour and protection of Almighty God by Bishop Moule of Mid China.

At 3 p.m. a further party was taken leave of, as follows:—The Rev. W. P. and Mrs. Buncombe, the Rev. H. Woodward, Miss K. A. S. Tristram, Miss M. Sander, Miss O. Julius, Miss E. S. Fox, Miss K. M. Peacocke, for Japan; the Rev. A. Le Feuvre, the Rev. A. W. and Mrs. Crockett, the Rev. C. Grant, the Rev. H. Kitley, the Rev. S. R. Morse, Mr. S. J. and Mrs. Jessop, Miss K. Farler, Miss I. F. Young, for Bengal; the Rev. T. and Mrs. Carmichael, the Rev. E. T. and Mrs. Pegg, the Rev. A. I. Birkett, the Rev. R. Hack, the Rev. T. and Mrs. Russell, Mr. H. Blackwood, Miss A. H. R. Bull, Miss A. H. C. Wilkinson, for the North-West Provinces, India. The Instructions were read by the Rev. B. Baring-Gould and the Rev. P. Ireland Jones respectively, and the male Missionaries having replied, they were addressed by the Chairman (Mr. H. Morris), and by the Rev. E. A. Stuart, by whom they were commended to the favour and protection of Almighty God.

*General Committee (Special), October 3rd.*—The Committee took leave of Miss D. Mayor, for Sierra Leone; the Rev. T. and Mrs. Harding, the Rev. F. M. and

Mrs. Jones, Mr. A. Smith, Miss C. C. Boyton, for the Yoruba Country; the Rev. N. Hamlyn, Mr. P. A. and Mrs. Bennett, for the Niger; the Rev. D. A. L. Hooper, the Rev. E. H. Fincher, the Rev. J. Heselwood, Mr. E. and Mrs. Luckcock, Miss M. C. Brewer, Miss G. E. Bird, Miss E. Lockett, for Eastern Equatorial Africa; the Rev. A. C. Clarke, the Rev. H. F. Rowlands, the Rev. B. Sinkler, the Rev. R. H. Welchman, Mr. H. B. and Mrs. Claxton, for Punjab and Sindh; the Rev. W. A. Roberts, the Rev. F. G. and Mrs. Macartney, the Rev. H. T. Jacob, for Western India; the Rev. T. and Mrs. Kember, the Rev. H. J. and Mrs. Tanner, the Rev. W. S. Hooton, the Rev. W. M. H. Wathen, for South India. The Instructions were read by the Rev. F. Baylis and the Rev. P. Ireland Jones respectively, and the male Missionaries having replied, they were addressed by the Chairman (Mr. H. Morris), and by the Rev. J. Stuart Fox, by whom they were commended to the favour and protection of Almighty God.

*Funds and Home Organization Committee, October 4th.*—Miss S. M. Etches was appointed an Hon. Secretary for extension work in connexion with the Women's Department.

In view of the looked-for extension of women's work in connexion with the Society, and of the many openings for deepening the interest of women in the Evangelization of the World, a Consultative Committee of Ladies to confer with the Secretary for Women's Work, and in connexion with the department of the Central Secretary, was appointed.

*General Committee, October 8th.*—Miss Florence Mary Sells was accepted as a Missionary of the Society, and was located to Cairo.

The Secretaries reported the death, on September 13th, of the Rev. W. Gray (Honorary Life Governor, and late Secretary of the Society). The following minute was adopted:—

"That but a few months have passed since the Committee had to deplore the failure of health and consequent resignation of their then Secretary, William Gray. They hoped, however, he might still for some years do good service in some other sphere; but the Master has judged otherwise. The Committee cannot but grieve over the loss to themselves and many others, while they rejoice in their friend's present peace and blessedness. In this Minute the Committee would record their thankful remembrance and high appreciation of Mr. Gray's many years of self-denying toil, his wise counsels, his thoroughness in studying details before arriving at a conclusion, his power of lucid and forcible expression both in speech and writing, his wide and deep knowledge of Missionary facts and principles, his uniform kindness, his thoroughly consistent Christian character, his winning geniality and ready sympathy, his unswerving adherence to the true spiritual and Scriptural standpoint in considering and carrying forward the Society's work, his whole-hearted consecration of great natural gifts and acquired powers, and, last and highest of all, the constant faithfulness and loyalty evidenced in this and many other ways towards Him Whose service and glory is the great object of the Society's existence."

The Secretaries reported the death, on September 30th, of Mrs. Fry, Honorary Life Member of the Society, and one of the Secretaries of the C.M. Ladies' Union. The Committee passed the following minute:—

"That the Committee have received with deep sorrow the news of the death, on September 30th, of their honoured friend and fellow-worker, Mrs. Fry, an Honorary Life Member of the Society, and one of the Honorary Secretaries of the C.M.S. Ladies' Union for London. Mrs. Fry, since she assumed the office, ten years ago, has devoted to it unwearied effort and special ability. The number of members rose during the period of her tenure from being very small to about 1500, and its thirty-eight branches were all formed during the same time, while the amount of additional interest evoked for the cause cannot be estimated. Mrs. Fry, was thus one of those vigorous and successful home workers who are so needful in the Church of Christ. Her works bear their own witness to her devotion. The Committee offer to her daughters and other relations the warmest assurance of their true sympathy."

The Committee had the pleasure of an interview with Mr. T. E. Alvarez, Vice-Principal of Fourah Bay College, recently returned from Sierra Leone. Mr. Alvarez spoke of the new development of Missionary zeal among some of the Native Christians, and urged very strongly the need of four, or at the very least two, European recruits for the Mission at an early date, in order that the new

Native workers might begin with the advantages of European leadership. Men were wanted, he said, of a specially patient and loving spirit. He also spoke of much encouragement in his work at the College, when, during the past two years, there seemed to have been evidence of a closer fellowship among the staff and the students.

The Secretaries brought to the Committee's notice the announcement in the public press of the death by drowning in Nyasa Lake of Bishop Maples and a fellow-missionary of the Universities' Mission, and of the murder in the neighbourhood of the same Lake of the Rev. G. Atlay. The following resolution was adopted:—

"That the Committee desire to express their deep sympathy with the members of the Universities' Mission, and with the bereaved families, in the very heavy loss which has fallen upon them in the sudden home-call of the Right Rev. Bishop Maples and his companion in Lake Nyasa, and in the murder of the Rev. Geo. Atlay. The Committee earnestly pray that God's overruling hand may yet be seen in this dispensation so that the lives thus sacrificed for Africa may prove fruitful in the extension of the Kingdom of our Lord in that dark continent."

## NOTES OF THE MONTH.

### CONSECRATION.

ON St. Luke's Day, October 18th, 1895, at Westminster Abbey, by the Archbishop of Canterbury and other Bishops, the Rev. William Wharton Cassels, B.A., to be Bishop of the Church of England in Western China.

### ORDINATION.

On Sunday, October 6th, at St. Paul's Cathedral, by the Bishop of London, Messrs. Henry William Moule, B.A., Corpus Christi College, Cambridge, and Robert William Hyde, M.A., Jesus College, Cambridge, to Deacons' Orders.

### DEPARTURES.

*Eastern Equatorial Africa.*—The Rev. E. H. Fincher, Mr. and Mrs. E. Luckock, Mr. J. Heselwood, the Misses G. E. Bird, M. C. Brewer, and E. Lockett left London for Mombasa on October 17th.

*Palestine.*—The Misses E. E. Newton, F. E. Newton, and F. Brownlow left Marseilles for Jaffa on October 3rd.—The Rev. H. Sykes left London for Jaffa on October 4th.—Dr. F. Johnson left Marseilles for Constantinople *en route* to Jaffa on October 5th.

*Bengal.*—The Rev. S. R. Morse, for Calcutta (Bhagulpur), Miss Kate Farler, for Calcutta, and Mr. and Mrs. S. J. Jessop, for Santalia, left London on October 11th.

*North-West Provinces.*—The Rev. A. I. Birkett left London for Lucknow on October 3rd.—Miss A. H. R. Bull left London for Benares on October 11th.

*Punjab and Sindh.*—Miss I. E. V. Petrie left London for Kashmir on September 25th.—The Rev. E. F. E. Wigram left Trieste for Bombay on October 3rd.—Mrs. Weitbrecht left London for Bombay on October 4th.—The Rev. Dr. Weitbrecht and Mr. R. Venables Greene left London for Bombay on October 10th.—The Rev. E. Guilford left London for Bombay on October 17th.

*South India.*—The Rev. W. S. Hooton left London for Madras (Tinnevely) on October 11th.

*Ceylon.*—The Misses Gedge, Loveridge, Finney, and Luxmore left London for Colombo on October 11th.

*South China.*—The Rev. J. Martin and Miss M. D. Boileau left London for Hong Kong on October 5th.

*Mid China.*—The Rev. W. E. Godson and the Misses Godson and Goudge left London for Shanghai on October 11th, the Rev. A. and Mrs. Elwin joining the ship at Brindisi.

*Japan.*—The Ven. Archdeacon Warren left Liverpool for Osaka on August 24th.—The Misses Tristram and Julius left Liverpool for Osaka on October 17th.

*North Pacific.*—Miss Carleton left Liverpool for Vancouver on October 17th.

### ARRIVALS.

*Palestine.*—Mrs. C. T. Wilson left Jaffa on August 23rd, and arrived in London on September 5th.—Miss H. Campbell arrived in London from Jaffa on September 26th.

*North-West America.*—The Rev. W. and Mrs. Spendlove left Fort Resolution on

August 28th, and arrived at Liverpool on September 21st.—The Rev. J. and Mrs. Hawksley arrived at Liverpool from Fort Norman on September 24th.

## BIRTHS.

*Palestine*.—On September 5th, the wife of the Rev. Dr. Sterling, of a son.  
*Punjab and Sindh*.—On October 16th, at Karachi, the wife of the Rev. A. E. Ball, of a daughter.  
*South India*.—On September 28th, at Overstrand, Cromer, the wife of the Rev. E. S. Carr, of a daughter (Edith Gwendolen).  
*Mauritius*.—On August 6th, the wife of the Rev. A. K. Finnimore, of a son (David Keith).  
*South China*.—On August 3rd, the wife of Dr. Hill, of a daughter.  
*Japan*.—On October 16th, at Nagasaki, the wife of the Rev. J. B. Brandram, of a son.  
*North-West America*.—At sea, in September, the wife of the Rev. W. Spendlove, of a daughter (Alice Ontario).

## MARRIAGES.

*North-West Provinces*.—On September 17th, at the Old Church, Calcutta, by the Rev. H. D. Williamson, the Rev. H. J. Molony, of Mandla, to Miss E. H. Collisson.  
*Mid China*.—On September 3rd, at Shanghai Cathedral, Dr. R. Smyth to Miss G. Stanley.

## DEATHS.

*South India*.—On October 14th, at Cromer, Mrs. E. S. Carr, aged 32.  
*South China*.—On June 21st, in the Fuh-ning Hospital, the Rev. Tiong Muk Tung.

## PUBLICATION NOTICES.

**Ever Westward through Heathen Lands.** This is the title of the Society's new Christmas Book for Boys and Girls, which will be ready early in November. It is a most interesting and instructive account of a recent Tour round the World by Edith M. E. Baring-Gould. The author takes her readers in a "thought-journey" through North-West America, Japan, China, Ceylon, &c., and graphically describes the places visited, and the manners and strange customs of the people. The numerous Pictures illustrate the scenes actually visited during the Tour, and are of more than ordinary interest. The Dean of Norwich has kindly written a preface. A special feature this year is an attractive wrapper printed in colours for the paper boards edition, price 1s. 6d., post free. The usual padded cloth copies will also be supplied, price 2s. 6d., post free. Special rates quoted for quantities required for prizes.

The four previous Christmas Books, viz. *Light on our Lessons* (3rd edition), *What's o'Clock?* (2nd edition), *God's Earth* (paper boards only), and *Forts of Darkness*, can still be obtained, price 1s. 6d. paper boards, and 2s. 6d. cloth.

**News from the Front.** (*Occasional Paper No. 22.*) This is a new paper just issued to take the place of *Occasional Paper No. 21*, which bore the same title. It furnishes encouraging instances of the progress of the Work during the past year, and is supplied free of charge. Clergymen and other friends are invited to apply for copies for distribution in Churches, or at Meetings, or by Collectors, &c.

**Brief Sketches of C.M.S. Workers.** By Miss Emily Headland. A Sketch of the life of the Rev. George Smith, founder of the C.M.S. Fuh-Kien Mission, has just been added to the Series; it should prove of special interest at the present time. Price 2d., post free.

**The C.M. Pocket Book**, with Diary (Roan, 1s. 4d., post free), and **Pocket Kalendar** (lithographed covers, 3d., or 4d. post free), will be ready early in November.

The following new Missionary Books can be obtained from the C.M.S. Book Room, Salisbury Square:—

**A Lady of England**; or, Life and Letters of Charlotte Maria Tucker ("A.L.O.E."). By Agnes Giberne. (7s. 6d.) Supplied for 6s. 3d., post free.

**Women in the Mission Field.** By the Rev. A. R. Buckland, M.A. A companion volume to "The Heroic in Missions." Price 1s. 6d., post free.

**Anna Hinderer of Yoruba.** No. 15 of the B.T.S. "Excellent Women" Series. Price 1d. (1½d. post free), or 1s. per dozen post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."



# THE CHURCH MISSIONARY INTELLIGENCER.

---

## FIFTY YEARS' PROGRESS IN EAST AFRICA.

**T**HE present moment forms a very good opportunity for a retrospect of fifty years' progress in Eastern Equatorial Africa. We have evidently reached the close of an era which for the importance and the rapid march of its events can never be surpassed, and is not likely even to be equalled. With the proclamation of the definite Protectorate over Uganda, and the actual passing of the vote in Parliament for the construction of the much-talked-of railway, we enter upon an era of administration in Eastern Equatorial Africa which succeeds the era of acquisition. The pioneer is followed by the commissioner. The commissioner will very soon be attended, when the railway is completed, by the British trader. The principle which will guide our policy henceforth will be rather natural expansion than active exploration. The Pax Britannica has already hushed the discords which threatened to dismember the most promising nation of Central Africa. The Church which was planted in a soil wet with the blood of martyrs is already thrusting forth its active missionaries into the neighbouring countries. And, as though to mark the greatness of the change, this very moment is signalized by the first arrival of lady missionaries, without peril or dismay, in a country on the borders of which even Bishop Hannington was cruelly murdered ten years ago. When such changes as these have taken place we have clearly reached a turning point in the whole history of Eastern Equatorial Africa. We stand on the watershed and can look back over the course of a stream of events which we have traced to its source. From that study we can perhaps draw some lessons which will help us to master the problems immediately before us.

Three facts will at once be brought home to us as we look back over this period and study it from a missionary point of view. One is the *well-grounded Optimism*, another the *comprehensive Imperialism*, and the third the *consecrated Individualism* of the faith which has laid Eastern Africa as an open field of opportunity at England's feet.

And first we notice the *well-grounded Optimism* displayed by the early pioneers, and especially by John Ludwig Krapf. Last year marked the jubilee of Krapf's entrance into Eastern Equatorial Africa, and few of the many jubilees which have been recently celebrated can claim so large a measure of importance in relation to a vast future. Who would have had optimism enough, fifty years ago, to see in that quiet-looking man, diminutive in stature, amiable in appearance, with nothing specially striking about him except perhaps the steady eye and firm mouth, the man of book and umbrella, landing with his wife at the little port of Mombasa, Krapf the "wrestler" (for so, in his Autobiography, he takes his name Ludwig to imply) with the

huge problem of Africa's darkness and misery, the pioneer of the army of missionaries, explorers, geographers, administrators, soldiers, and traders, who in their several degrees have been the founders of our new East African Empire? Who would have believed that that one solitary mission would have been, directly or indirectly, the inspiration to labours so contrasted as those of Rebmann, Livingstone, Baker, Stanley, Mackay, Hannington, and Bishop Tucker?

Just consider what the state of things in East Africa was when Krapf landed. He had already rendered valuable service as a missionary in Abyssinia and Shoa. It was in an Austrian sailing-ship (not in a comfortable P. & O. steamship) that in 1837, the year of our Queen's accession, he reached Alexandria. But he scarcely reached it at all. A storm, the worst, so the captain declared, he had seen for forty years, struck the ship off Candia, so that, like Paul, they were "driven to and fro in Adria." That storm was not without result, for thirteen years afterwards, on Krapf's return to England, a Doctor of Laws called upon him and asked him if he remembered that storm on his way to Alexandria and his reading the Word of God to his fellow-voyagers, and, on Krapf's answering him in the affirmative, told him that after his return to Malta he had procured a Bible, and through the power of the Gospel upon his own heart had begun to labour for others till persecution drove him to England. When on his first journey out Krapf reached Massowa, no hint of any far-off future Italian occupation marked the Abyssinian port, coveted already by the French. From thence he proceeded to Shoa, immediately south of Abyssinia. It is very significant that whilst recording his labours in this district, in calling attention to the strength of Mohammedanism in that part of Africa, he foretold as likely the "mighty conflict" which actually arose twenty years afterwards throughout the Eastern Soudan and which included Abyssinia and Shoa within its area of devastation. It was not for very long that Krapf was permitted to labour in Shoa. French intrigue, already powerful, coupled with Mohammedan hostility, closed the door against him, and in 1843, driven forth from Shoa after suffering many dangers and hardships, he set sail from Aden for Zanzibar, to enter upon a new field of work, and at the beginning of 1844 his ship dropped anchor in Zanzibar Harbour. The Imam of Muscat and Sultan of Zanzibar, Said Said, was then on the throne and a warm friend of the English, because of the help which he had received from them in more than one direction, and gave Krapf an audience in his palace outside the city. He was ushered into an audience-chamber paved with marble slabs, with American chairs lining the walls, and a stately chandelier hung in the middle of the room, and received a very friendly welcome. At that time Said Said claimed the whole African coast as his undisputed territory from Cape Guardafui to Cape Delgado, and the whole Arabian coast from Aden to the Persian Gulf, while to-day that coast-line is ours for 400 miles, from Cape Guardafui to German East Africa, by a grant in perpetuity, in consideration of an annual payment of 80,000 dollars, Zanzibar itself is declared a British Protectorate, and the rest of the Sultan's African dominions are administered under British auspices. It was no small thing in those days, when the Imam of Muscat was

still regarded as all-powerful along the coast, to carry forth, as the result of this interview, a letter from Said Said to the governors of the coast, in which Krapf was commended to them as "a good man who wishes to convert the world to God," and they were called upon to "behave well to him and be everywhere serviceable to him."

The Mombasa of 1844 and 1894 would present strange contrasts if set side by side. Krapf describes the island as only "partially cultivated," though he remarks on its good harbour and the wealth of mangoes, cocoanuts, oranges, limes, and cinnamon-trees. He laments the mistake which the English had made, now happily corrected, after a temporary possession of it as their own, in handing it back as they had done to the Sultan of Zanzibar. He gives in his book a picture of the old Portuguese fort commanding the harbour, which at his landing was garrisoned by 400 Beluchis under the Sultan. The idea of Mombasa as a future coaling-station for our fleet in Eastern waters, as a starting-point of a Central African railway, and as the future emporium for East African trade, a "Delagoa Bay," only under British, not Portuguese, management, would not have been even possible.

Scarcely had Krapf landed three months when his wife was stricken down with fever at a critical time and died, followed in a few days to the grave by his infant daughter. He buried them at the same spot on the mainland opposite Mombasa, himself only able to stagger to their grave through fever weakness. Not till just thirty years afterwards, in 1874, did Frere Town rise as the guardian of that grave, close beside it on the mainland, and not only as the guardian of the dead, but also as the city of refuge of the living, rescued from slavery. On Krapf's future settlement, Rabai, situated on high ground in sight of the sea, the place whither so many returns were made by him from journeys of peril and discovery, a large number of these rescued slaves were afterwards settled. But Krapf "wrestled" with his great sorrow and went forward over that grave on the mainland which he recognized as prophetic of the path by which Africa alone could be won. "Tell our friends," he writes home at this time, "that there is on the East African coast a lonely grave of a member of the Mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore."

It is the same spirit which led him to say, as advice for future African missionaries: "Resist with all the power of faith, of prayer, and of truth, that mood of despondency and faint-heartedness which is disposed to say with the men sent out to spy the land of Canaan, 'We be not able to go up against the people; for they are stronger than we.' . . . Labour on courageously, faithfully, patiently, and believingly, for 'to continue labouring in patience' is in itself victory." And again: "Be modest, but not faint-hearted, and the Lord will show you His blessing." This is always the secret of the well-grounded optimism of Missionary Faith. It saved the Fuh-Kien Mission at a

critical moment. It shone out in the lives of Hans Egede, of Allen Gardiner, of Jens Haven, of Ziegenbalg, and of Henry Martyn, the forerunners of the modern Mission. It has given the Church of Christ as her heritage the Uganda, the Fuh-Kien, the Fiji, the Madagascar of to-day. It made Krapf the pioneer of a mighty missionary movement whose results are only in their infancy even now.

Krapf's career also shows us the *Comprehensive Imperialism* of true faith. It is one thing to look on the bright side; it is quite another to have a masterly, comprehensive grasp of the whole situation which enables you to seize and make the most of present opportunity. It is just this calm, large-minded view of the mission-field which is so specially needed in this day of open doors in all the world. We want missionary *statesmen* both in the mission-field and at home to face with an Imperialistic faith the truly splendid possibilities which lie almost at our feet.

The *Imperialism* of Krapf's faith was its most noteworthy feature. Here is a quiet, inoffensive man landing at Mombasa fifty years ago with the sanction of the Imam of Muscat. His past life has been marked more by failure than success, and he no sooner settles on East African soil than his wife and only daughter are torn away. Africa is still to Europe an unknown land. There is no Victoria Nyanza, no Albert Nyanza, no Nyassaland, and no clearly known, but only vaguely rumoured, Tanganyika. The great snow-mountains of Kenia and Kilimanjaro are matters of curiosity to the Sultan on Krapf's return from his journeys, and matters of absolute incredulity to the scientific geographers of Europe, who demonstrate their impossibility, and pour ridicule, not for the last time in history, upon the credulity of missionaries. Krapf hears of a country named Uniamesi, "in which territory there is a great lake," but he imagines one great inland sea as a possibility; he has no idea of several great lakes. The Congo has not been so much as named by Europeans, and all the discoveries which are summed up to us under the names of Rebmann, of Burton and Speke, of Baker and Livingstone and Stanley, are to spring as after-results of the pioneer journeys of this lonely man. East Africa is still in the hands of Africans, and only the Portuguese and English hold by ineffectual occupation a few places on the coast, whilst France from a few points of vantage seeks to encroach upon England and to repair in the Red Sea and along this coast of Zanzibar and in Madagascar the wreck of her Indian Empire. Krapf, ever loyal to English interests, evidently views with something of dismay an influence in Egypt and elsewhere which has been so utterly reversed to-day, except in the one instance of Madagascar. The Suez Canal is not even talked of yet, though when discussion upon it arises fifteen years afterwards, it is regarded as impracticable, as a scheme against which "engineers of eminence and respectability" have pronounced, or if practicable, as fraught with evil to our Indian Empire. All the special English relationships with Abyssinia, with the Soudan, and with Egypt, as the outcome of three important wars, are still undreamt of. Egypt still "swarms with Frenchmen." Wooded groves cover the site of Frere Town. Uganda, land now of everlasting memories and ever-brightening

hopes, is not yet heard of. No white-robed embassy from her forest-clad hills has yet startled the European in his tent. The thought of the "partition of Africa" between the leading European states is an idea which has not entered the mind of the most far-sighted statesman. The sailing-ships creep still on their slow way to Zanzibar round the Cape in eighty-one days, taking ninety days to return home, though Krapf himself journeys from Aden. All is about as unlike in every respect the state of things we see to-day as it well could be, and all is *against* the imperialism of Krapf.

Yet this stricken, sorrowing man conceives, as he is slowly gathering up strength from the terrible African fever which had proved fatal to his wife, the truly magnificent idea of a chain of Mission stations stretching across the heart of Africa like a belt of light, and connecting its eastern and western seas. It is truly amazing, and a spectacle to call the tears into our eyes, to behold this lonely "wrestler" too occupied with the miseries of Africa to have heart to think upon his own sorrow. This is not the only time we see him thus. He was joined by Rebmann within two years, but for the most part their work was solitary pioneering. Krapf's *Life and Travels*, written by himself, give a place, side by side with his own chapters, to a record of Rebmann's work from his own hand, and joyful were the reunions after such separations. The hope was never abandoned, though it had to be afterwards modified. A Missionary Institution at Chrichona, near Basle, took up the idea of a line of twelve Mission stations, each fifty leagues apart, to stretch from Jerusalem to Gondar, the capital of Abyssinia. These were to be named after Apostles and Evangelists, and the whole line was to be called the "Apostles' Street." The first was to take the name of St. Matthew, at Alexandria; the second, at Cairo, of St. Mark; the third, at Assouan, of St. Luke. A lady in England promised 100*l.* for every station as soon as it was actually commenced, and the King of Wurtemberg gave special release from military service to the missionary who went to occupy the station at Cairo. The plan of the Mission was that the missionaries should devote themselves partly to agriculture and commerce so as to support themselves in part and thus reduce the expense of the Mission and enable the whole Mission chain to be completed within the shortest possible time. Several of these stations were actually started, and Krapf made a journey later on, in 1854, to Bishop Gobat at Jerusalem, and to Gondar in order to found the station there. But all this was still at first in association with his old idea. The chain which was to encircle Africa began from the north instead of the east, but Krapf's hope was that as it penetrated into the heart of Africa it would spread east or west or south, and so cross the Continent. He still cherished side by side with this, his original idea; and the most perilous journey in his life—in which, attacked by robber tribes, he found himself cast adrift in a strange country and full of enemies, his life sought for, without friends or means, and utterly unable to find his way back to Rabai—was a journey to Ukambani to found the second of this line of stations from east to west, which he had urged in person upon the C.M.S. Committee at home. The difficulties were so great that the projected stations had to be

abandoned, but even after this Krapf's sole apology for the splendid pioneer work of himself and Rebmann is the desire to realize this idea.

It is needless to say that this ideal of Krapf's has not been realized even yet, but it is not very far short of realization. In all probability within sixty years of that splendid conception being formed, it will have found birth in actual fact. We can hardly doubt that before another ten years are over, the Missions of Eastern Equatorial Africa will have joined hands with the Missions which are pressing inwards from the west across the Congo Free State. The very country, Chaga, which Rebmann explored, is now one of the points occupied by the German Mission, and from Mombasa through Taita and Chaga to Tanganyika on the south, or to Uganda on the north, communication has been established. Each of the stations occupied on those routes should become in time a strong centre of work in the surrounding district. From the opposite western shore several Missions—those of the Baptists, English and American, on the Congo, the American Board of Missions in Benguela, the Congo-Balolo Mission, and that of the American Episcopal Methodists on the Congo and to Angola—are pressing onwards to meet these Missions, and like Livingstone and Stanley they will meet ere long in the central wilds of Africa. Krapf's imperialism will soon be justified if we too are faithful in hastening the "coming Kingdom of our Lord Jesus Christ."

And in the other direction Krapf's "Apostles' Street" is still more wonderfully being realized. The proposal to connect Egypt on the north with the Cape in the far south by telegraphic communication, put forth by the most practical of South African commercial statesmen, is due to the changes brought about by Krapf's pioneer work when all African prospects were dark and all African concerns uncared for, and, whether carried out or not, we can hardly doubt that a chain of Missions will soon pursue the same route. For already, as the result of those endeavours of faith, the land for the most part lies open. It is only the temporary tyranny which has fallen as a scourge upon the Eastern Soudan which stands like a barrier in the way, and that barrier is getting weaker and weaker. France is no longer pre-eminent in Egypt as in Krapf's day, and England in Egypt is waiting eagerly for every opportunity to recover the country associated with Gordon's name and with so much sacrifice. Uganda, on its south, already forms a frontier whose growing strength threatens more and more the Khalifa's rule. From Uganda there is one chain of communication southwards, first through the German Protectorate, then through British Central Africa and across the domains of the British Chartered Company, through the Bechuanaland Protectorate and Bechuanaland Colony to the Cape itself. A chain of lakes, Victoria, Tanganyika, Nyassa, Shirwa, with the great Stevenson Road connecting the second and third of these, makes the communication easier. They are in truth "but great central links, that are being forged under almost every parallel, of a chain which even now stretches to the Zambesi from the south, and bids fair to form a continuous line of British power through the whole length of Eastern Central Africa." \*

\* *Scottish Geographical Magazine*, August, 1885. Address by H. E. O'Neill, H.B.M. Consul at Mozambique.

Still more important for our purpose is the chain of Missions, already almost continuous, from extreme north to south. Our own Mission at Cairo on the north joins hands with that of the American United Presbyterians at Assouan, and this again with the outpost of the French Protestants at Gondar in Abyssinia. From that outpost we survey a region of utter darkness across the Soudan. But "the morning cometh," and from thence the land is bright with the promise of dawn. For, bordering on that black Soudan, is bright Uganda, and from Nassa onwards, the beacon lights pass on across Tanganyika, with its London Society Missions, to Nyassaland, held by the Universities' Mission, and the industrial settlements of the Scotch societies at Blantyre and elsewhere. The land south of the Zambesi to the Cape is held already by a chain of well-supported Missions. Krapf's "Apostles' Street" may therefore stretch ere long not only from east to west, according to its original conception, but from north to south as well. If this be so, what admiration ought we to feel for a faith so large and so statesmanlike? We admire the scheme of Mr. Cecil Rhodes for telegraphic communication and regard it as "imperial" in its conception. What words can be used to describe Krapf's, of fifty years ago, unaided by imperial revenues? It is only in such an attitude of spiritual imperialism that we can adequately face the enormous responsibilities of to-day. The present situation in East Africa, in South China, in India, demands the same kind of faith in relation to Christ's Kingdom which Lord Dalhousie showed at a critical period in the development of a great earthly empire. It claims foresight, boldness, grasp and breadth of faith, ready and unhesitating personal sacrifice.

Lastly, we may mark in Krapf's life the *Consecrated Individualism* of true faith. The noblest work in Africa, whether secular or religious, has been done by the force of individual character. Where would the British Protectorate of to-day be but for the labours and self-sacrifice of Krapf, Rebmann, Burton, Speke, Baker, Livingstone, and Stanley? And where would the Kingdom of Christ in Central Africa be but for the individualism which marked the faith of Krapf and Rebmann, of Mackenzie, of Hannington, of Parker, of Mackay, and of the noble group whose bones lie beneath the stones of lonely Usambiro, whose inscriptions speak the undying message of personal faith and hope? It is one thing to have a great ideal. It is quite another to spend precious life-years and life-strength upon it. No imperialistic conception of missionary advance will be worth anything unless backed up by personal and individual self-sacrifice. Krapf was a man who not merely had great ideas, but who threw his whole future into their realization.

It is this spirit which has marked the struggle in East Africa from the very first. The fate of most of the first party of eight who set forth for Uganda, the patient endurance of Mackay, the noble spirit of the infant Church itself in persecution and martyrdom, the readiness with which Bishop Hannington faced his fate and sent forward his dying message to the persecuting king, "Tell your king that I have purchased the road to Uganda with my life,"—all alike illustrate the truth of Krapf's words, "The slain in this conflict will be many, but over the bodies of the slain I am sure that this great African

stronghold will be conquered for the Lord." Such facts teach us, especially just now, where to look for victory. We must not trust to the new conditions as the secret of success. "Expect nothing, or very little," Krapf writes, "from political changes in Africa." "It is a vital error to make the result of missionary labours dependent on the powers that be." "I am assured that it was through the guidance of the Lord that I went to East Africa, therefore I am no less certain that the Word of God will be victorious among them if it is preached to them with energy, without interruption, for years." The words are proving true to-day, but it is in the one way. The power of faith, personal faith, steadily applied in response to a personal call to a life-long service, is irresistible. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain" (Zechariah iv. 7).

Fifty years ago, the untraversed waste, the midnight darkness, the awful misery, the moral degradation. Fifty years ago, and Ethiopia scarcely beginning to stretch out her chained hands in mute appeals to God. Fifty years ago, and one lonely man landing in that untraversed waste from a rude dhow, to lose at one blow both his earthly companions; then, when joined by his intrepid comrade, building with their own hands the little mud hut which is to be their only home. "If any one had seen us then and there in dirty and tattered clothes, bleeding from wounds caused by the thorns and stones, flinging mud on the walls in the native fashion, and plastering it with the palms of our hands, he would scarcely have looked upon us as clergymen." Fifty years ago, slavery and kidnapping in full swing, and the open sore of Africa still unhealed by any medicine however tentative, infanticide and cruelty on every side unchecked by any European influence, and, for the missionaries themselves, the problems of an unwritten language, and the fear, against which Krapf prays, lest they should die before one soul had been won who could pass on the light to others.

To-day, O everlasting, ever-conquering Christ, Thy broadening rule of peace and life and liberty, hearts for Thy cleansing, temples for Thy filling, lips for Thy praises, lives for Thy service. To-day, the awakened consciousness of Resurrection life, the almighty "Loose him and let him go," the first great burst of the million-voiced song of Jubilee. To-day, once again hands outstretched and clasped in Darkest Africa, but not between European pioneers now: the noblest daughters of the world's greatest empire, children of an age-long freedom, on the one part, and the dusky freedwomen of yesterday;—hands which perhaps, God knows, wore erewhile the slave-master's manacle, grasping in this new sympathy a fresh seal and token of the life-giving liberty with which Christ sets free. To-day, the awakened interest of Europe, the knowledge of the very heart of Darkest Africa, the British Protectorate over Uganda, the Missionary Church of Uganda founded in the blood of her martyrs, the abolition of slavery, the eager buying up of the Word of God, the promise, ever broadening, ever brightening, of a light that shall shine from those central hills across Africa unto the perfect day.

---

T. A. GURNEY.



## BIRKS' LIFE OF BISHOP FRENCH.



It is almost proverbially difficult to write a good biography, and it is perhaps still more difficult to review one, especially such an one as that which Mr. Birks has recently published.\* The subject of it, Dr. Thomas Valpy French, the first Bishop of Lahore, had so varied a career, as an Indian missionary, as a Bishop of a diocese extending from Delhi to Sindh, and again, in failing health and with the burden of advancing years, as a pioneer missionary trying to reach the Arabs of Oman; his character was so many-sided, and his ideas and method of working so far from conventional,—that it is difficult to say anything in a fugitive paper which will not spoil the reading of a book that needs so little recommendation from outside as Mr. Birks' "Life," and at the same time will, even inadequately, bring to notice the true interest of the subject, and not least, the loving, holy character of a remarkable man—one of whom it may be said without irreverence, that he had much of that spirit of his Divine Master—"the zeal of Thine house hath eaten me up."

Mr. Birks modestly explains, in a preface, the reluctance he felt to undertake the work; but the result shows that the task was laid on no unworthy shoulders. Indeed, the materials were ample, for the Bishop left copious diaries, and his correspondence was well preserved. The biographer, moreover, had the advantage of the help of living witnesses, many of whose names are household words in Northern India—such were Dr. French's much-loved and respected successor, Bishop Matthew; Mr. Shirreff, to whom St. John's Divinity College at Lahore (Dr. French's own foundation) owes so much; Robert Clark, the missionary of so many years, and hardly less respected than Dr. French himself; Rowland Bateman of the Amritsar Mission, Leighton of the Agra Mission, and Dr. Chaplin, so long connected with Syria and Palestine. All these are guarantees—if guarantee were needed—of the reliability of the record. No man courted notoriety less than Dr. French, or would have shrunk more from having his acts and his thoughts detailed or dissected in a book; but he wisely judged that such a work as his—often of pioneer duty in untried paths—was one of which the successes and the failures, the modes and the times, alike furnished useful suggestions for future effort, and sometimes not less valuable warnings. It was only that the experience gained might be of use to future missionaries that these diaries were so carefully kept up. And that object will certainly be attained; they cannot fail to instruct as well as to inspire both hope and courage. Incidentally, too, they leave an impression—at least, that was the first idea that came into my mind on reading the book—"this is the finger of God." We are sometimes told that the patience of martyrdom only proves the sincerity of the martyr, not the truth of his message. But this argument is too summary to touch more than a very limited part of the truth. For when we see a work carried on for long years, often under every possible difficulty and disadvantage, in spite of sickness

\* *The Life and Correspondence of Thomas Valpy French, First Bishop of Lahore.* By the Rev. Herbert Birks, M.A., late Scholar of Trinity Coll., Cambridge, and Curate of Chigwell, Essex. London, 1895. 2 vols. (John Murray).

and loneliness, in banishment from wife and children, and under many other discouragements, it is time to ask whether mere sincerity of conviction can supply the motive without there being any external Power which is animating the soul, sustaining strength, and daily perfecting that conquest over self which only those who have tried to attain it know how powerless mere beliefs and convictions are to compass.

Another thought will, I think, be suggested by Mr. Birks' biography. It is sometimes the fault of the writers of biographies that in their desire to do honour to their subject they seem to represent him as of almost superhuman worth and devoid of all the failings that most mortals are conscious of. Readers then put down the book with a sigh, feeling that the example is one *they* cannot hope to emulate. Mr. Birks has tried to present the subject of his pages just as he really was; and most readers will think that he has to a great extent succeeded. For the Bishop was thoroughly human; his sweetness of disposition, his strong faith, his learning, and his devotedness were alike remarkable, but at the same time he laboured under some disadvantages, and it is this fact that makes his life-work so encouraging as an example. Bishop French must have started in life with many natural gifts, no doubt; great perseverance from his youth onwards and talents of a high order must have existed to make him the oriental scholar he was, and that in several tongues, some of which taken singly are sufficient for the study of a lifetime. And his oriental knowledge in no way excluded a wide acquaintance with modern as well as with classical and patristic literature. Especially did he love the Fathers. Bishop Matthew (then Archdeacon) found him one day deep in St. Augustine, apparently as a relaxation amid the harassing occupations of a first day in a new charge; and when he died he was still writing an Arabic version of St. Hilary's *Treatise on the Holy Trinity*. On the other hand the Bishop was not equipped with some faculties that might be supposed necessary to secure success from a more mundane point of view. He had not much idea of business arrangements for travel, and none whatever of taking care of himself; and though this sometimes got him into difficulty and once nearly cost his life—witness the pathetic account of his being picked up half dead in a boat on the Indus\*—yet he performed difficult journeys, and got through an amount of itineration that is really marvellous. He had no faculty for accounts or management of business; and those who worked with him in building the Cathedral Church of the Resurrection at Lahore will remember the little "messes" they sometimes got into; yet he raised the whole sum required, and saw the building complete, at least as to the main fabric, by the sheer force of his indomitable perseverance, by his steady faith, and by the sort of moral compulsion or spell under which his intense earnestness in God's cause laid every one with whom he pleaded for help. The Bishop was not what could be called a great preacher: there was often a want of method and continuous line of thought in his sermons and longer speeches; he rarely knew just when to stop, and sometimes wasted a fine illustration or pregnant saying, which

---

\* Vol. I. p. 238.

would have clenched his argument and formed a suitable close, by going on and perhaps diverging to a different line of thought; and this obliterated the impression, while the attention was taxed too long. The fact is that his vivid imagination realized so many different aspects of his text or subject, and his reading supplied him with such a wealth of illustrations and quotations, that he could hardly keep to a sufficiently simple and consecutive course of thought. Yet with all that no one could hear him without being the better for it, and without being drawn by the manifest faith of the speaker, and by the evidence which seemed to radiate from him (if I may use such a phrase) that what he was saying was his heart's utterance, learned straight from the Holy Word, and inspired with that longing to save souls which is the first gift of every true preacher.

In reading these volumes we are struck with the variety of phrases by which different and often eminent persons endeavoured to give their impression of the Bishop's personality. I confess I like none better than that of Dr. Imad-ud-din, where he says, "I have always believed Bishop French to be a special friend of God on earth."\* The two volumes are pleasant reading and not difficult to follow, for the working life of the Bishop and missionary naturally fell into periods which take us into different scenes and places, each brightly vivid with its own, often novel, features.

In 1850, Mr. French was sent out to Agra to organize a Mission College; a work which can hardly have been very congenial, for it at first demanded much drudgery of more or less elementary teaching. Indeed, the weariness produced and the real bent of the missionary spirit are seen in the immediate efforts which Mr. French made to get out of the schoolroom and to preach in the district; not that he ever suffered this work to prejudice his primary duty, or that it made him less successful in the personal winning of his pupils' affections, for which he had such remarkable power. At first he was evidently inclined to undervalue missionary schools. "I feel very strongly persuaded," he wrote, "that it will not be found to answer well that the strength of the Society should be spent upon schools and such-like institutions."† Compare this, however, with his later opinion (1870-1), "I see more and more that schools form the very stamina of our Mission efforts, and that these early instilled lessons leave an impression which, though long and determinately resisted, is never wholly lost. May this lead me to fervent daily intercession for them."‡ Every one with experience of India will feel that the best hope for the country is the creation of a Native evangelizing agency; to raise up men who, in their own language and their own modes of thought and action, will one day turn their people to Christ. Yet surely one of the most hopeful preparations for this end—for we must not be in a hurry—is to educate the rising generation, and to produce a new standard of feeling and of character, so that a juster conception of sin, and a craving for a better righteousness,

\* Vol. II. p. 113. Some Mohammedans had asked him if he knew any one among the Christians who might be so called: he said he knew several, but if he was obliged to name one, it was as above stated.

† Vol. I. p. 64.

‡ Id. p. 201.

both individual and collective, may awaken a more eager response to the promise of a Saviour.

Reluctantly I must pass by the graphic account of the outbreak of the Mutiny at Agra: how the fruits of Mission work were clearly visible, and how the schools and teachers were comparatively safe under French's simple yet noble line of conduct.\*

After eight years of labour at Agra the hard-worked missionary returned home, but not to rest entirely; he undertook parochial duty. In 1862, once more he returned to the Mission-field. This time it was to work on the west frontier of the Punjab (Dera Ismail Khan and Bunnu); but exposure and fatigue brought on illness. Mr. French was one day found lying insensible in the jungle (from sun-stroke), and, providentially, Dr. Fairweather found him and brought him into Dera Ismail Khan. Thus was a second return to England necessitated. About this time the parish work at Cheltenham was entered on, the record of which will be read by many surviving local friends with interest. It was at this time that the scheme for a Theological College for training Native pastors took shape. In 1867, it was arranged that Mr. French should join with the lamented Rev. J. W. Knott in the first Principalship. For this Knott gave up a living of 800*l.* a year, and French, his home and his eight children. By November, 1870, a suitable house and garden were obtained at Lahore, in spite of many obstacles; and funds for the work were raised. All this is admirably described by Mr. Birks; and the account is varied by episodes regarding Mission tours, sometimes undertaken to train the students, sometimes in the hill districts, when the great heat made a sojourn at Murree necessary.† The work of the College is described in Chapter XI.; but I can only pause to call attention to the Principal's ideas on training: "He was ever on the alert lest the Native Christians should be formed in a foreign, uncongenial mould, stamped with the borrowed mark of English insularity, instead of developing untrammelled in the joyous freedom of primitive simplicity."‡ Following this comes an account of a Mission tour in Kashmir, of which I will only remark that it gives in a few pages a better idea of the general state of the country and people than anything that I have read elsewhere.

I pass on to the graphic sketches of the Afghan War, 1879-80, where we find Bishop French, with his usual energy, deploring the dearth of chaplains and hastening to the theatre of war to help minister to the troops. And even then he found time for some striking missionary efforts. After this came a return to Europe; but not directly, for an episcopal visit to Persia was undertaken *en route*. Few portions of the "Life" afford more interesting reading and are more replete with novel experiences and missionary suggestions than the diaries from Persia (Vol. II., xviii.). It was on the way thither that Bishop French first touched at Muscat, and doubtless formed the idea of his own ultimate venture among the Arabs. In 1884, the

\* See especially Vol. I. pp. 91, 92.

† Note especially the graphic details of the work in the Murree Hills and at Peshawar, Vol. I. 184 *f.*

‡ I. p. 260.

Bishop once more returned to his Punjab diocese; and the building of the Cathedral is described in Chapter XIX.\* What a work of labour as well as love this was Mr. Birks' pages will show. It was indeed no slight task even to raise the funds; but such was the impetus given to the work by the Bishop's earnestness, that after his departure effort was still sustained, and in the hands of his successor (Bishop Matthew) the whole of the chancel carving, and the groining of the interior, has been completed.† Nothing is wanted but the two towers or spires.

One general feature of the biography must not be omitted, although space is growing limited. The work is, of course, largely made up of extracts from diaries and letters; but one special chapter is devoted to a selection of letters dealing with home life and social interests. The choice of these has been well made, and the reader will be rewarded by the "find" of not a few gems of thought and many expressions which serve to throw light on the lovable character of the writer, his kindly courtesy, and his absolute unselfishness. Nor must I omit to say that throughout the book the selections from correspondence are, as a rule, judiciously made. Especially charming are the letters addressed to children; witness, for example (I take them almost at random), the letter at p. 134 of Vol. I., or that to the Children's Missionary Association at Cheltenham (Vol. I. p. 190).

But this chapter also brings us near to the end of so noble a life. The Bishop resigned his see at the end of 1887, feeling that the great strain of diocesan business, as well as of purely pastoral work, was now beyond his strength. But such was his longing for missionary work that he could not go straight home, but thought, as before, of some merely temporary rest, with a little work, at any rate, in the Lebanon. We thus once more become possessed of a series of most picturesque notes from Basra (Bussora), Baghdad, Mosul, Babylon, Aleppo, and Antioch, followed by others from Syria and Palestine. A brief sojourn at home in 1889 is marked by some memorials which will be read with a tender interest.

The last phase of the missionary life began in 1890, when we find the Bishop out at Tunis on the way to his lonely pioneer effort at Muscat. These closing pages must be left to speak for themselves. They are illustrated by a striking photograph of the rock scenery on the coast, and showing the cemetery where reposes the body of one of the best men in whom India can claim the greatest share. One would like to linger on the often pathetic details of work at Muscat,—in the absence of every comfort of life, under a burning sun, and surrounded by a people little disposed to listen. Providence once more had

\* Mr. Birks, in noticing the design of the architect (my friend Mr. Oldrid Scott), was perhaps not aware of (or he would have taken the opportunity to acknowledge) the great interest which that gentleman took in the work, preparing whole boxes of full-sized drawings of details so that nothing should go wrong. Nor was this all. His liberality in accepting a remuneration much below what he was entitled to claim may here be fittingly mentioned; it constituted, in fact, a considerable help to the whole work.

† It was all along the desire that while the building should be dignified, durable, and artistic, it should be simple, and the decoration confined to what was requisite without giving any pretext for undue expenditure.

graciously ordered things so that Mr. Maitland, who afterwards died (beloved by all who knew him) in the service of the Cambridge (Delhi) Mission, should be with him for a part of the time. But the worker's strength was exhausted, and he could no longer bear up against the strain of climate and of surroundings, which would, indeed, have tried a younger man. The appreciative notices of the Indian press, and the expressions of friends, which close the volume, are really only just, but not at all exaggerated, statements of fact. They show the impression which Bishop French's character made on men of all shades of opinion and in many varieties of occupation.

I have, so far, nothing but praise for the execution of this work; while as to its form, issuing as it does from the press of Mr. John Murray, it is needless to add that the size is as convenient as the type and illustrations are excellent. Some regret perhaps may be expressed that so much emphasis appears to be laid in different parts of the book on Church divisions. Many of the late Bishop's friends and admirers, while uniting in sympathy with his Mission work, and in cordial agreement with his views of spiritual life and Christian character, would not all be of the same way of thinking as regards matters of form in public worship, and on other matters of real, if secondary, importance. The Bishop in charge of a wide diocese could hardly expect to find all his helpers and sympathizers entirely of one turn of mind, or attached to one party in the Church. It was therefore hardly necessary for Mr. Birks to defend the Bishop's line of conduct when he sought wisely to sympathize with all that was good in each. For the same reason the book would not have suffered by the omission of some incidents, long forgotten, relating to matters of controversy, which are narrated from what some will consider a one-sided point of view. That the Bishop was of sound "evangelical" opinions (using that word in the true sense in which all can concur) no one will doubt; to say more is not necessary.

No better prayer can the friends of the Church Missionary Society offer than that the spirit of Bishop French may rest on many, and yet many more, of their missionaries in all quarters of the globe.

*Oxford, October, 1895.*

B. H. B-P.

---

## THE BEARING OF THE DOCTRINE OF THE SECOND COMING OF OUR LORD ON THE MISSIONARY WORK OF THE CHURCH.

*A Paper read at the Norwich Church Congress.*

BY THE REV. HANDLEY CARR GLYN MOULE, D.D.,

*Principal of Ridley Hall, Cambridge.*



FROM some sides my theme is almost as difficult as it is sacred. It is no easy theme to one who has to own that around the details, even the greater details of "that blessed hope, the appearing of His glory," he finds many an unsolved mystery. Not perfectly am I assured of the voice of the Word of God on more than one great question of this kind; above all, on the time-relation between the Return of our exalted Lord from heaven and the inauguration on earth of a period of

world-wide spiritual blessing. And many a problem of the mysterious thousand years itself remains for me insoluble.

It is a reluctant avowal ; but in one respect it may be even helpful to make it. For it may be positively useful to remember that the sacred questions of the prophetic future, as soon as they pass at all into detail, do not touch articles of faith in the same sense as questions, for example, about justification and holiness do. They lie partly on the field of eternal principle, but not wholly ; they lie partly also on the field of historical inquiry. In no part of sacred duty, therefore, should we be more cautious of premature assertion, and more watchful, in face of differences, of the bond of peace.

Meantime this paper, so I would humbly hope, will not be a mere avowal of uncertainties. Be the unsolved points what they may be, there are assuredly great landmarks of certainty in the future, quite enough for our purpose to-day ; quite enough to quicken faith, to brighten hope, and at the same moment to chasten and animate the Christian in every thought and effort in missionary work.

1. First of such landmarks is the revealed certainty of the infinitely mysterious, but veritable, unfigurative Return of our King and Saviour. "This same Jesus shall so come in like manner as ye have seen Him go into heaven." From the first days that oracle has been to the people of God an anchor of thought and hope. It cannot be evacuated of its glorious literality without altering it into something altogether different from its verbal contents. Whatever be the preludes to that Coming Again, it will veritably take place ; whatever be the surroundings of it and the sequels, it will veritably take place. In the future, somewhere, lies—what certainly the past has not seen—that Coming : "this same Jesus," "so," "in like manner."

2. Again, there lies assuredly in the future, foretold in the Word, asked for with the asking of an infinite need by the world, the landmark of a grand development of the power of the Holy Ghost in the Church and for the world. "I will pour out My Spirit upon all flesh." That word was indeed a prediction of Pentecost. But it connects itself naturally with other predictions which portend a practical universality of spiritual power and bliss. Such promises certainly have yet to be fulfilled ; and the normal course of things in Christendom shows no very clear tendency, of its own motion, towards the fulfilment. Notably, that prospect connects itself with the promise of a return of blessing to the scattered Hebrew race. It is written, "All Israel shall be saved" ; and that in a context which reasonably assures us that the reference is national. And this again is linked with a prospect of altogether abnormal blessing for the world ; for, "What shall the receiving of them be, but life from the dead ?" To that future few would say that the normal course of things in either Israel or Christendom is tending. The promise waits rather a fiat and a touch from heaven ; it points to a coming epoch of the work of the Spirit. That epoch will assuredly have relation to developments of human history, but it will not be merely their product. It will come from above to meet them.

3. And all this is to bear relation to the Return of our Lord Jesus Christ from heaven ; His return to be the Judge indeed, but not the Judge alone—for while prophecy does indeed predict a tribunal, white and awful, fully as much it predicts a jubilant welcome, a marriage supper, an infinitely benignant empire. Whether the epoch of the Spirit shall prelude, accompany, or follow the Return, it is profoundly connected with it and related to it. It has everything to do with the glorification of Jesus. In it He will come, with that spiritual Advent without which the Advent in the letter would be nothing but our terror and despair instead of being, as it is, "that blessed hope."

These great elements of holy expectation I mention thus, because I believe that Christians who differ widely on parts of the great subject would meet on them. The personal, veritable Return of our beloved Lord, that Return to which, at every Communion-feast, the Apostle bids us look forward; we meet on this. The hope of days of heaven upon the earth in a mightier manifestation yet of the Spirit's power; we meet on this. Some of us have seen in our lifetime days which have looked like the first showers of that great rain. Who that witnessed the solemn scenes of the religious revival of thirty-five years ago can ever forget them? It was a time different from any that I remember since in respect of its entire independence of any elaborated preparation, or organized action, or central and commanding name. From district to district, from town to town, in city and in village, in England, in Ireland, in America, men far and wide were stirred with a consciousness of eternity, an awe of God, an asking for Christ, a cry for the Gospel. There were drawbacks, there were disappointments, there was decline. But I dare affirm that those years were years of great harvests for the Lord, harvests of sound wheat; and the sheaves would have been heavier had the Church of Christ known better how to recognize and to serve the opportunity.

Since then there have been many times of extended and memorable spiritual action, recalling that great period. But there has been less spontaneousness in the phenomena as to their rise, and, so far, less of the manifestly Divine. But we look for great things of the Divine order in the future, in view of the word of promise, and of these preludes of fulfilment. The coming Saviour, and as the coming Saviour, has still the mighty "residue of the Spirit." In relation to His own glorious Return, He will "revive His work in the midst of the years," and there shall be "life from the dead."

What now is the relation of this hope to the missionary work of the Church?

Broadly speaking, the doctrine of the glorious Return reminds us that one great part of the missionary purpose must be to *prepare the way of the Lord, to make His paths straight*. To adopt the most modern of metaphors, it must be to lay the wires everywhere, ready for the fire and power of the exalted and returning King.

I say that this must be one great part of the missionary purpose. It would be a dangerous mistake to speak as if it were all. I deplore it when I see, as I sometimes do, the missionary enterprise treated as if it were only, or almost only, a work of preparatory "witness." Such a view forgets some of our Lord's own plainest words; above all His *μαθητεύσατε πάντα τὰ ἔθνη*, "Turn all the nations into disciples"; words which cannot be reconciled with the idea of only an elementary evangelization, only an itinerant witness, only as it were a mechanical hastening of the Return. Those words of the great commission bid the missionary, the Churches, the Church, labour—whatever *else* be their purpose—with a full purpose, in the grace of God, to achieve an actual and developed result among the nations; not to evangelize only, but to "make disciples" far and wide—disciples in the full sense of the word, a sense all too little exemplified as yet, on any great scale, since the first age. The missionary is to attempt such "discipling" as earnestly as if he had no merely preparatory and line-laying work to do, but were himself the ultimate avenue of the fulfilment of the promises. He is to be patient and thorough in development, as well as energetic in inception. He is to aim at spiritual education, and not only at spiritual births, still less only at a brief passing "witness," which he almost assumes is to leave the mass of hearers where they were, and this "till the Lord come." With this motto in mind, "Turn all the nations into disciples," the missionary enterprise must always find room for



comprehensive and prospective plans and methods; for the Christian school, for the Christian application of general education, for the patient training and development of the life and strength of Native Churches, for pastoral care as well as evangelistic aggression. True, every Native Church should be led to become itself an active centre of evangelization. But then it must be led in that direction. And this must always involve, under God, the diligent pastoral attention of the missionary to his converts; his instruction, his example, his loving leadership and fellowship with them, till they by the grace of God catch the holy fire and realize that the Christian Church exists to shine, is saved to serve, is brought into the love of God in Christ that it may witness of Him to the world. Such a work has been done, and with most cheering success, by a dear friend of my own in Africa. His earlier longings for more missionaries from England have lately given way to longings for more missionaries from Africa for Africa. With loving persistency he has aimed to raise up true evangelists among his own young Native men. The results have been full of encouragement. But they have demanded a kind of work on the missionary's part quite different from that of the passing "witness," who only as it were stays to say that the King is coming.

But, then, it is true all the time that the missionary's own soul must be always true to the fact that the King *is* coming, and that he *is* to prepare His way. Whilst doing his own utmost, in the Lord, to "turn the nations into disciples," he will remember always that the prospect of a *full* achievement is linked indissolubly to the blessed Hope and its attendant promises. After all, the one part of his work in which, humanly and reverently speaking, he can command results is the laying of the line ready for the force from heaven. Every present conversion is indeed (as he well knows) an instance of that force; for it is "the free Spirit" who alone, always, everywhere, brings man to the feet of Christ; yes, though a Paul plants and an Apollos waters. But then the promises lead him to look, in the unfolding of God's plan, as the longed-for coming of the Lord draws on, for a vast and decisive *enlargement* in the Master's use of the servant's labour. So he works with unquenchable hope for that future, *τῇ τέλει πίστιν φέρων*, "resting his reliance on the end."

Thus it is his ceaseless business, his never-disappointing enterprise, to prepare for the final epoch of the Spirit, in the light of the blessed Hope. He diffuses to the utmost the knowledge of the saving facts, in order that, so far, the line may be laid for the great Advent of the saving Power.

From this point I regard with the deepest interest the missionary idea which within the last few years has possessed the hearts of multitudes of Christians both in America and here. Briefly stated, it is the idea that the Church of Christ is now called to attempt to evangelize the world within the limits of a human generation. The thought is, distinctively, of a primary evangelization. The aim is, that competent messengers of the Name of Christ, true to their Lord, should be sent into the non-Christian world in such numbers, and so distributed, that the sound of the saving Name should within no long period be a known sound practically everywhere. In such a programme much will instantly occur to the thoughtful Christian for correction, or for caution, in the proposed or possible details. But I cannot but own that the idea seems to me nobly true and reasonable. And the extraordinary development, within just this decade, of the missionary consciousness, so to speak, in the student-world of both America and Great Britain, suggests the hope that within another decade we may see such numbers of well-equipped messengers in the vast foreign field as to make the proposed distribution seem no visionary prospect.

If the thoughts here indicated are at all true to the main facts, we have in

them at once a caution and a profound encouragement. They say, on the one hand, Work on, as if all the future depended on the present phase of work ; for it is the Lord's command. They say, on the other, Remember that the Church is a Church waiting as well as militant, waiting for the mighty future, waiting for the forthcoming of the Spirit and for the Return of the Son ; hoping for that which we see not yet, but which will come, and meet the work, and transfigure it, and crown it with a triumph which shall be openly supernatural. And here lies the profound encouragement. It is the argument of the close of 1 Cor. xv., "Be unmoveable in the work of the Lord ; for it is not in vain in the Lord." And why ? Because the triumphant future is not in your hands, but in the Lord's, who is coming again to meet and bless you in your work for His Name.

So "that blessed hope" shines in upon the missionary enterprise in all its parts. It shines upon the home-work for it, on the humblest gift of love, on the largest work of administration, on the manifold methods of information and appeal, on the altars of sacrifice where parents yield up their best beloved to remotest exile for the Lord. It shines upon the vast field itself—on the missionaries, men and women, and on the new-born Native Churches and their ministry. And it shines upon hundreds of holy graves, where the pilgrims of the Lord have been laid to rest in Him ; some worn out by the long but beloved labour, some slain by the poison of the air, some by the axe of the cannibal islander, some—so lately—martyrs whom some of us have counted among our familiar friends, by the sword and fire of the fanatic murderer in China.

Missionary life and death—it all lies in the light of "that blessed hope," which is not only its solace, but its issue and its goal.

### THE MISSIONARY APOSTLE'S PRAYER.

*An Address to Departing Missionaries at the Communion Service at St. Bride's, Fleet Street, on October 2nd, 1895.*

BY THE RIGHT REV BISHOP ROYSTON, D.D.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."—*Ephes. iii. 14-21.*



OME ye yourselves apart" ! So, to His chosen twelve, when tidings had come of the foul murder of John the Baptist, and when they were busy with the events of their own recent Mission, and with meditating probably on new duties soon coming to them,—so spake our sympathizing Master, Christ.

And so, we believe, He speaks to us also here this quiet morning hour. The impressive, solemn "Dismissal" season (as we call it) has yet so much of human excitement, so much of busy thought attending it for us all, that we do well to "come apart for awhile," together, into the sanctuary of God.

You who are leaving, and we who are left—new recruits for the forefront of the Lord's great battle, and older veterans (some returning, others still

detained by weakened health), the "ruling elders" of this great Society, and their many and varied fellow-labourers at home,—all of us, I say, do well to-day to unite (as, I think, only the "mission-hearted" can unite) with one heart and voice in the "communion of saints" below. Even amid the best of human counsels and encouragements, we do well thus to draw for a little while together more closely to the dear Master Himself,—to meditate, I mean, before His wondrous Cross, to strengthen and refresh our souls in His own Eucharistic Feast, and offer once more "ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice" to Him for ever!

And thus, wheresoever and whatsoever our destined sphere of service may be, we can best find the common central spot, aye, the closely connecting link, of those great assemblies of yester-even and this night; and can realize in holy contemplation the full meaning of it all:—"I am crucified with Christ, nevertheless I live." "I live by the faith of the Son of God, who loved me and gave Himself for me." "Let Him therefore be magnified in my body, whether it be by life, or by death."

And truly this is a week, and this a day, "much to be remembered before the Lord." To judge by my own observation and experience as an old missionary abroad, the associations of this solemn season, its sympathies and counsels, its warnings and encouragements, will be found recurring again and again to many of us in very different and widely scattered scenes. In selecting, therefore, a subject for so special an occasion, the portion just read seems naturally presented to us to-day. As being alike our Church's "Epistle" for this week, and also part of the lesson of this very morning, surely (familiar as it may be) it is thus impressively and doubly opportune, and it may well and easily be recalled as the years come and go, by you at least who are specially in our hearts to-day!

But apart from this coincidence, where shall we find matter more suitable for our reflection in the mingled feelings of this season?

Here is just such a prayer as we would all offer one for another, in respect of our individual spiritual life, and of our needs for active and effectual labour. And after that prayer there swells forth a triumphant "*Gloria in Excelsis*" to the blessed Giver of all good—a doxology how suited to every redeemed and consecrated soul!

But further, this is the prayer of him who is well regarded as the ideal and model "missionary," put up on behalf of his converts—himself at the time the bound prisoner at Rome, but the liberator and teacher and exemplar of many far away. The occasion of the prayer may either have been (as those who arranged this portion for the Sunday service seem to have thought) the sorrow which his afflictions caused his loving converts at Ephesus, and his desire to pour the richest consolation into their hearts; or (as it would also certainly seem to be) his own overwhelming sense of the privileges to which Christ's people are entitled, as His mystical Body of which he had also been speaking.

But, be the connexion what it may, if this prayer is suitable for converts from Heathenism of some ten years' standing—this prayer so full of surpassing aspirations and encouragements—do we not also feel it to be still more suitable and needed for ourselves? What is it that our missionary brethren and sisters so often and so earnestly put to us as their parting request? Is it not, "Brethren, pray for us"? And where else can we find recorded in any words of man petitions so comprehensive and satisfying?—thoughts so suggestive for spiritual completeness and power! How then can we do better than to "bend our knees" with the Apostle (both in the "closet" as he was then and in the sanctuary as we are now), with the very supplications and inter-

cessions which this prayer suggests? Let us do so, Christian brethren, one for another, whether here at home, or scattered widely in varied scenes of distant labour, in the Committee-room or the Mission station, and we shall soon realize that even in this wondrous Epistle there is little more wondrously blessed or blessing than this prayer of St. Paul for his converts at Ephesus.

Let us make it, too, the subject of our meditation this morning in the unoccupied moments of this service! Let us use it now, and often hereafter, on our own behalf and that of the dear fellow-labourers sent out from our Fatherland, for the many converts with the Native pastors and teachers abroad.

How it shows us what all Christ's people are expected to be (and therefore may be), wherever their life, and whatever their labour! Yes, even when breathing the impure Heathen or Moslem or Buddhist atmosphere around them; and with the terrible tendency of long-rooted evil habits within them! But it surely shows us still more the standard by which we who are Christ's "messengers" should try to walk, and the "measure" by which we should measure ourselves. Most of us who have been in foreign work know too well how easily the subtle temptation befalls us, in our isolation, of "thinking more highly of ourselves than we ought to think"; and so inducing much spiritual deadness and unprofitableness, if not hastening to a fall—when, I mean, through the moral and spiritual backwardness of those around us and the absence of the higher standards of home Christianity, we are satisfied with our own comparatively higher tastes and early associations and better habits. How different was the Apostle's action! "Brethren," he says, "I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

How remarkably, I say, does this prayer of St. Paul emphasize this point, and at once exclude all idea of self-gratulation or self-dependence; all notion, too, that merely natural qualifications can ever suffice for spiritual life or spiritual work. Its very first petition is for nothing less than the very strength of God—strength to be imparted as only He Himself can impart it. Let us ponder the words!—"That ye may be strengthened with power through His Spirit in the inner man"—made strong through the ever-increasing supply of the gifts and graces of God the Holy Ghost, shed abroad in your hearts from the very Treasury of God. Yes, dear brethren, we can never feel it too deeply: the whole prospect of any real fitness, faithfulness, success, in our life and our work is at once defined as depending on spiritual qualifications, inflowing with continual fresh abundance into our souls from above.

But we are led on from this to another thought, full of most wondrous comfort as well as caution. It is that the Christian is to desire and expect nothing less than the full occupation of his heart by Christ Himself. He is privileged to have, and to realize, Christ possessing, satisfying, ruling, keeping it—Christ "revealed in us" by the Spirit; Himself enshrined in our hearts, to our blessed consciousness and joy; Christ our life, our motive, our theme, our glory. Not self, not a society, not the Church, but Christ—Christ the very centre of all our energies and affections; "Christ in us the hope of glory." So that "whether we live, we live unto the Lord; whether we die, we die unto the Lord." Man, and man's judgments little to us; Christ and Christ's approval all in all. Yes; "that Christ may dwell in our hearts by faith"—our oneness with Him realized by the new sense which He has given us; so that we are not only "strengthened with power through His Spirit," but also so consciously identified with Christ in our life and interests that we can say with the ancient martyr, "I am a Christopher!"

"I carry Christ within me": "nothing shall by any means harm me. I am one with Him and He with me." Truly, as the Apostle says elsewhere, "our sufficiency is of God."

And so we are brought on also to a better appreciation (with our understanding and our affections) of what is the eternal purpose of God in the wondrous plan of His Redemption; namely, the Revelation of Himself to all His creatures as Love—infinite, eternal Love in Christ Jesus our Lord. The wording here seems to imply that the very object of this strengthening by the Spirit, and of this oneness with Christ by faith, is that every child of God may be always progressing to some higher ability to grasp more of the "mystery" hidden from the ages, of which this Epistle is so full. "To the end" (as the R.V. puts it), "to the end that ye may be strong (*ἐξισχύσητε*) to comprehend with all saints what is the length, and breadth, and depth, and height; and to know the love of Christ which passeth knowledge." Yes, that

"Hidden love of God, whose height,  
Whose depth unfathomed no man knows";

but a love of which the renewed soul has seen and felt something, and longs and sighs to know more, in proportion as he knows it at all. Yes, towards this knowledge, the passage tells us, we ever should and ever may be advancing "with all the saints." For therefore we dwell in this love ourselves, "rooted and grounded" in it. Having it for the very source of our life and fruitfulness, having it also as the very foundation of our strength, and of all the superstructure, we cannot but perceive more and more of it as we expand and grow ourselves. For we feel increasingly how it surrounds us on all sides, embraces us the closer as we advance the farther, till we also understand increasingly that it is infinite and surpassing knowledge. And as we feel it thus, this same "love of Christ constrains us" to seek to make all men see what is the fellowship of this mystery, even that Christ died for all, that "God was in Christ reconciling the world to Himself . . . and hath committed to us the word of reconciliation," and sends us forth as His ambassadors and "witnesses to the uttermost part of the earth."

But there is yet a further subject of petition here, though in the same direction: it is that "we may be filled unto all the fulness of God." That is, I suppose, that we—puny and earthen vessels as we are, fragile and of little worth in ourselves—may yet each of us (according to our several capacities) be made partakers of the Divine Nature—may have more and more of its grace and its likeness—to be "presented (when the earthly discipline and labour are over) faultless before the presence of His glory with exceeding joy"; and then, thereafter, growing more and more into Him in all things, "changed from glory to glory," so far at least as our finite can approach to His infinite, the creature towards the Creator!

What a consummation is here, and that for "all the saints," and therefore for each true follower of Christ, however humble and unworthy, to seek for himself!

Who does not long to "bow his knees" in earnest prayer for such a revelation of God to his soul—that he may possess it more and more himself—that he may have his lips touched with a "live coal from the altar," and so tell it out with less stammering tongue, and exhibit it with more holy life?

Shall we not all plead specially this day that this may be the blessed privilege of those around us now to whom we are bidding "God-speed," and whom we are sending forth as our representatives, to make "God's way known upon earth, His saving health among all nations"?

Yes, we cannot but feel the blessedness of such a prayer! But then who

does not also feel tempted to say for himself, and others like himself, "Alas! but what solid ground have I for hoping that blessings so vast and so divine can really be vouchsafed to such as I am? the more so, when I remember the poor and faithless prayers which my straitened soul is only able to offer to the High and Holy One! Yet, oh! if only such blessings might be mine! If only they could be imparted to those I love! If only all of these dear brothers and sisters before us were thus fully enriched with the gifts desired in this prayer! What glory would then redound to the Giver of such unspeakable gifts! What untold blessings would then flow forth in ever deepening and widening streams around us all—at home, abroad!"

What shall we say? Is God's arm shortened? Shall we doubt the possibilities of what He Himself causes us to hope for? Do not the very next words of this passage go on to raise, as I said, a triumphant "*Gloria in Excelsis Deo*" at once, when considering "with whom we have to do"? How does the wondrous doxology which now breaks forth from the Apostle's full heart, assure us that all these things—nay, even more than these—are possible? For what does it say?—"Now unto Him that is able to do exceeding abundantly, above all that we ask or think, according to the power which worketh in us, to Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Yes; even as to those requests, so surpassing our feeble powers to grasp—nay, even as to all possible desires or conceptions of good—to the very utmost limit of our capacity and of our need—our God is able to do "exceeding abundantly" more. Realize your wants then, my brethren and sisters, your sinfulness, your infirmities, your duties, all your circumstances, in their utmost strain! Realize all that you ought to be, and to do—all that you desire to be, to do. It is yet but a little thing with our God to "supply all your need," to fill your tiny vessel out of His fulness. And if He is able, is He not also willing? He, the Father of our Lord Jesus Christ, the Father of all fatherhood in heaven and earth, as this prayer reminds us? The Father pitying His own children, knowing their frame, remembering that they are but dust? Who yet sends us on His mighty errands? The Father whose very name is Love?

Surely, then, we feel that we are not straitened in Him, but in ourselves! He says to us, "Open thy mouth wide, and I will fill it." "According to your faith be it unto you." "Let us therefore come"—the very weakest of us—"boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need"—grace for each hour's need in the life of our own souls; grace for every detail of our labour in His service; grace when our soul is beset with fightings without and fears within; when buffeted by Satan, or misunderstood, if not misrepresented, by men; grace when tempted to be exalted by success, or disheartened by apparent failure; grace when traversed by "the care of all the Churches," as some of you are; yes, grace for the whole battle of life, till the entrance on God's Rest—be it by sudden, or lingering, death, or by the revelation of His Son from heaven—grace, in a word, to be found looking for and hastening on the coming of His Kingdom, faithful as His stewards, just as and where He places us.

One point more I must briefly notice. See how we are reminded (for our still further encouragement) of what He has already done for us, "according to the power that worketh in us." Yes, recall all you have felt of the power of His Spirit in first "turning you from darkness to light"; how you owe everything to Him, from the very beginning of God's life in your soul; and how He has kept you, and now brought you to your privileged place and hope to-day, in spite of all the past.

In view of this, surely each one of us can "set to his seal, that He is faithful who hath promised," and that nothing is too hard for the Lord!

Recall too what He has done, and what He has been, for His people from generation to generation; for "the glorious company of the Apostles; for the goodly fellowship of the Prophets; for the noble army of martyrs; for the Holy Church throughout all the world." Yes, and what God is doing in this our day also, as well as in the past; how out of weakness His children are made strong; how God has shown that He chooses even the foolish things of the world to confound the wise.

Recall how, as that great missionary, Krapf of Mombasa, said some fifty years ago (when he lost his wife, his only Christian companion on that then hostile coast), "The victories of the Church are gained by stepping over the graves of many of her members": and see how we are realizing this truth to-day there, on that very spot, now so changed and trodden by many a messenger of peace!

Yes, "by the power which worketh in us" God's Church is thus marching on, there and elsewhere also, in spite of her many adversaries. For He is still making the wrath of man to praise Him, and restraining the remainder of it. Witness what has even now taken place in China! Are there not signs of increasing zeal and prayer and effort on behalf of even those cruel murderers at Ku-cheng? not to speak of the noble lessons set us by those most closely mourning for their dear ones cut off in the midst of their labour of love—all tending to a holy revenge of wider and more effective effort to "bless those who have evil entreated" Christ's messengers of peace.

Yes, God's power is working in His Church now, wondrously as ever. We have seen it with our eyes; and we believe it shall be seen, as always so now also, in these our brethren and sisters to day, who are going forth, some "baptized for the dead"; these whom we send forth as our best gifts to hasten the Kingdom of our Lord—seen also among all God's faithful workers at home or abroad. "The Lord hath been mindful of us and He will bless us."

Only let us take good heed that the spirit and ascription of this doxology permeate all our counsels, all our actions. I mean, that glory may accrue to God alone. "To Him," it says, "to Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

It was (as the petition reminds us) only from the "riches of His glory" that the abounding supply comes for all our needs. And so this outburst of praise proclaims that the object of all is, and must ever be, the increase and manifestation of His glory in heaven and earth, now and throughout that eternity for which we, at least, profess to be working, and in living for which there is no such thing as "a wasted life." For so we really fulfil "man's chief end, to glorify God and to enjoy Him for ever."

O that to this great end we may each seek to contribute our little all!

But I must stop. And now—ere we set forth for "the little while" (until He come) to new posts of danger, or old ones, in that battle, which is not ours, but God's; and with the assurance that the Captain of the Lord's host is with us, as with His people of old time, and that "the Ark of the Covenant of the Lord of all the earth is going before us"—let us once more renew our soldier's Sacramental pledge of love and fealty at His sacred feast! So shall we be constrained by a fresh sense this day of the "exceeding great love of our Master and only Saviour thus dying for us," and also of His great "grace given to us that we should preach among the Gentiles the unsearchable riches of Christ."

And so, even in the wondrous prospect of His "glory to be revealed in us," we will humbly and devoutly say—in words given to the preacher on his own Dismissal day, just forty years ago, by one of the earlier fathers of this Society,—

"The glory of my glory still shall be  
To give all glory and myself to Thee."

## A JOURNEY TO THE NORTH OF THE MOOSONEE DIOCESE.

### LETTER FROM THE BISHOP.

*Moose Fort, Hudson's Bay,  
Sept. 23rd, 1895.*



N God's good Providence I have arrived at my home at Moose a few hours before the mail will leave, and I hasten to pen a brief report of my long and arduous journey to the northern part of my diocese and back, through a large section never visited by a Bishop, nor, I think, by a Protestant missionary, and scarcely ever by a white man. A full and detailed account would, I think, be found of great interest; such, however, is impossible in the hour or two at my disposal, and I must just do the best I can to present a brief *résumé* of the whole.

I desire first of all to express my sense of the exceeding goodness of God, and His abounding mercies experienced throughout this journey, both in the way of "journeying mercies" and in the help and encouragement granted me in my work at the different stations visited. It was with some anxiety as to the difficulties of the untried route, and some doubts as to whether the spiritual work done at the different stopping-places, and the impetus given to the missionary work there, would be commensurate with the toil, time, and expense of such a journey. But "I spoke as a fool," that is, I reasoned only from a human standpoint. I did not properly allow for the great power for good of the many prayers that were continually going up (1) for safe and prosperous journeying, and (2) for an outpouring of blessing on the work done. The prayers have been signally granted in both these respects: difficulties unforeseen, and which could not well be provided against by human calculations, and which might have seriously interfered with the completion of my journey, were removed or overcome; and I believe that a real

and, I hope, permanent impetus was given to the life and growth of the Church in those parts, and I have reached home well and safe, and a fortnight earlier than I thought possible even with the greatest despatch.

I need not enter into financial matters now further than to say that it is necessarily an expensive journey; but that by taking advantage sometimes of fortuitous circumstances, and the willing help of friends on the way, and largely by cutting down my needs and requirements, and by taking my share of the toil and fatigue of working the canoe, I have kept the expenses down to the utmost. For a large part of the way I only had two Indian lads, which means that I paddled myself for many hours in the day, besides helping to carry over the portages, to haul at the "tracking-line," or tow-rope, and to make camp at night. I have been travelling in canoe and open boat for over three months, sleeping in a tent, or in open boat without even that shelter, for the whole of that time, except for three weeks altogether at the different Hudson's Bay Company's posts, in almost tropical heat of mid-summer and the frosty nights of the autumn, sometimes plagued with myriads of mosquitoes and other venomous flies; at other times, on the Bay, surrounded by vast ice-floes from arctic regions, much of the time wet through from incessant rain or from wading in rivers and through swamps, exposed sometimes to the risks of swift rapids, at others to the gales and tides of the Bay, rising daily at 4 or 4.30 a.m. and retiring to my bed on the ground at 10 p.m., but throughout in perfect health and strength, and at the close of the journey perhaps in more perfect enjoyment of health and spirits than for a long time. The discomforts and fatigues and almost priva-



tions have been far outweighed by the pleasures, excitements, novelties, and many mercies of the road.

I have not time now to calculate at all approximately the mileage, a matter of difficulty where the Indians reckon by nights of camping, not by miles, and where the white man has not surveyed and measured the route; but I am safe in saying that from Winnipeg to this I have travelled some eleven or twelve hundred miles by river and lake, and some nine hundred miles along the coast of Hudson's Bay and James' Bay.

I left Winnipeg on June 13th in a small and over-loaded steamer for Norway House. The first Sunday was spent at Behrens' River, a Methodist Mission, where I had the pleasure of preaching, by invitation of the missionary there, to a good congregation of Saulteaux Indians, and in the evening, in our own language, to the Hudson's Bay Company's employes and the crew and passengers of our boat. I may say here that throughout this trip I preached to Indians by interpreters, as they used either languages or dialects unknown to me. The next Sunday was at Norway House, where, besides the usual resident Methodist missionary and Hudson's Bay Company's employes, there were gathered other Methodist missionaries and Company's employes who had come to get their annual supplies and their mail. My work here was exactly similar to that on the previous Sunday. The third Sunday saw me at Oxford House, and here, the missionary (Methodist) being absent, I conducted all the services of the day. The fourth Sunday was at York Factory, on the Bay. Here I was among my own people again, and held three services, two in Indian and one in English, assisted by our Native pastor, the Rev. W. Dick. Here I left the rivers and canoe, and journeyed in an open boat, like a fisherman's boat, along the coast to Churchill. We just failed to reach that place by the Sunday. During that time and henceforth, all along the coast, I slept on the floor of the boat with nothing but my blankets between me and the sky, often brilliant with auroral display, and the mosquitoes at times banished sleep.

Then followed a delightful eight days at Churchill, the most desolate and isolated place you can imagine, with only a handful of English-

speaking Europeans and half-breeds, and visited by the reserved and sullen Chipewyan, and by the dirty, but jolly, Eskimo, reeking of blubber. Truly it is only the grace of God and the love of Christ that can enable Mr. and Mrs. Lofthouse to hold on so patiently. They had been rather ailing in body and depressed in mind from their privations, discouragements, and complete isolation for years from any clerical companionship or communion; but their joy at my visit, and the fact that I carried with me a layman, Mr. Buckland, to help them in their work and to be trained (D.V.) for a missionary, and the profitable time we had together, have given them a new lease of work. Daily services in the church, attended by all, young and old, the final sessions of a confirmation class and interviews with each candidate, visiting the people, long conferences with the Lofthouses as to work past and future, the confirmation service itself, the daily classes for the Eskimo held by Mr. Lofthouse, and a visit to the Eskimo camp, made the time fly by. "It is good for us to be here" was the testimony of all; partly the result of the many prayers going up for this object, and partly of the faithful, thorough work of the Lofthouses.

I wish I had time to report fully my sense of the great work done by them, but I cannot do so in this letter. Mr. Lofthouse will probably give you his view of the effects of my visit. I must specially mention, however, one service, an Eskimo baptism. Mr. Lofthouse has, very rightly I think, been extremely cautious and slow to baptize any Eskimo till he had reasonable hope that they had some intelligent grasp of the elements of the Christian faith, and were prepared to show it by Christian practice. Hence, except one bright lad, whom Mr. Lofthouse took into his family for some time, and who is now trying to teach his own people what he has himself learned, there had been no Eskimo baptism. But after very careful consideration of the matter with him, while quite agreeing with him as to this, I also agreed with him that one or two seemed ripe for the Sacrament, and that the baptism of these in the presence of all the rest, with some simple explanation and exhortation, might impress the others with some sense of the reality of the Christian religion and of the necessity of their definitely

deciding for Christianity, and might be the first-fruits of a more general harvest. So we baptized one whole family and one single Eskimo, and I trust next year to hear of some more.

Mr. Lofthouse accompanied me back to York, where I spent a busy and happy week, but not with the same stirring results and experiences. And it is no wonder, for poor York has been without regular ministrations ever since the Winters left, and I feel more than ever that a wrong was done to the Mission there by their withdrawal. Mr. Lofthouse has visited it twice yearly for a fortnight or so, at the expense of great toil, and the loss of his services in his own Mission for some weeks on each visit. He had been preparing some young people, English-speaking half-breeds, for confirmation, and Mr. Dick had done what he could among the Indians to the same end in the few weeks he had been there this summer. But (and especially in the case of the Indians) I felt, after personal examination, that some of them were neither spiritually nor intellectually ready to receive the rite; and as I found that most of the young people already confirmed had never had any desire to become communicants, I decided only to admit the most promising and to leave the others for further instruction after exhorting them to persevere in preparing themselves by prayer for the Holy Spirit and by diligent reading of the Bible. After examination I also ordained the Rev. W. Dick to the priesthood.

There were not very many Indians at Fort York, and as these had been waiting for me, and were very short of food, I distributed some small amount among them. I cannot speak very highly of the spiritual life or the grasp of Christian doctrine of these Indians, but their opportunities have been very small. They need a resident ordained missionary, but I have none for them. I have, however, left Joseph Kiche Keshik, a splendid example of a Native (Indian) Christian, as catechist in charge for the present, and I do hope ere long to have an ordained missionary for York, Canadian or Native. I have every hope that the week of special services and special teaching at York by myself, the Revs. Lofthouse and Dick, and Joseph Kiche Keshik, were blessed to the quickening and stirring up of the spiritual life of some there.

Thence to Severn in open boat was a tedious journey along the coast, ten days of wet and cold and head-winds, but I had the company and help of Mr. Dick and of Kiche Keshik. At Severn we spent a profitable two days, one being a Sunday, with the very few Indians who were there. This is a difficult place to work; the few Indians who come there, and the few days in the year that they do so, would not warrant a resident missionary, hardly even a permanent catechist; the consequence being that these few only get proper instruction for the few days that Mr. Dick, from Trout Lake, can be there, and some of these perhaps only that once in two years. What knowledge or progress in Christian faith and living can we expect from them?

Happily the Hudson's Bay Company's employé in charge is a Christian and does what he can in the way of services and teaching. Here it was that my progress was seriously imperilled. The Indians from Albany who were to have met me and taken me through the unknown parts could not or did not come, and the canoe ready for me was quite unsuited. Happily the Hudson's Bay Company's officer there had kept back two Indian lads (Roman Catholics) who had once been over the route, and who could take me right through, and a kind friend in Canada had lent me a good canoe, which I had brought along from Churchill. A few sentences must suffice for this part of the journey.

I left Severn on August 19th, and that day four weeks I reached Albany, and during that time I saw not a house, scarcely a tent, very few Indians, and not a white man till I met the Archdeacon, and of course I was entirely dependent on my two lads, on the provisions we carried, and the game I shot or procured from Indians. My lads did very well, and I encouraged them by working hard with them, while they readily joined in my "family prayers" (though Roman Catholics), every morning and evening. For five days we ascended the Severn river, then another five up a creek, or brook, getting smaller and shallower and more obstructed with fallen trees, &c., daily, till it ended in a streamlet just wide enough for the canoe, thickly overgrown with willows which met over us, and where for a whole day we pulled ourselves along by the branches,

cutting or breaking those that would prevent us, and parting the others, as we almost lay in the bottom of the canoe, and filling hair and eyes and clothes with leaves and particles of bark and with the water from the heavy rains, and making, perhaps, a mile in an hour. This was followed by the most dreadful "portages" I ever want to make, between small lakes or ponds, half mud, half weeds, and *the rest* water. We had to walk and carry everything over a succession of morasses, bogs, and swamps; soft, deep moss, full of water; thick, deep, soft mud, and quaking bog, covered with water knee-deep, and the bog sometimes breaking and letting you in thigh-deep, so that I was soon wet up to the hips. My lads had to cross some three times, carrying the canoe and the heavier goods, while I generally crossed twice, carrying the lighter things, making a load of some thirty or forty pounds each time, while they carried from seventy to ninety pounds or more! Then some days down the Wenisk, a fine, rapid river, and a week up another, the Sâ Sâ Mattawa, and then a creek like the former one through thick willows, and then more

lakes and muddy portages. Here some Indians were waiting for me and I had a marriage and a baptism. I forgot to say that I had a baptism of four babes by candle-light on my boat when in the Bay. Then came two or three days down the Equan river, where we had some exciting times in the rapids; and a pleasant sail of one day brought me to Archdeacon Vincent's camp at Capisko. I spent three days with him visiting Indians along the coast engaged in the annual goose-hunt, and after two very hard and rough and long days on the Bay, reached Albany on September 16th.

On the 18th I left with two fresh men in my canoe, and after four days of hard paddling and drenching rain, reached Moose, Saturday evening, 21st, thankful for my many mercies, and glad to be at home again. My wife, three babes, and my sister, had arrived here on the 3rd, safe and sound, after a very wet twelve days' canoe journey. I think you will agree with me that this trip, though not a picnic, has been very successful, and that I have every reason to return hearty thanks to our gracious God and Father.

## THE MISSION TO THE ESKIMO OF CUMBERLAND SOUND.

EXTRACTS FROM JOURNAL OF THE REV. E. J. PECK.

[This journal will be read with deep interest. News at this time was wholly unlooked for, as neither the missionaries nor the Committee supposed that an opportunity could offer for correspondence till next year. There is much in the journal which will suggest both prayer and thanksgiving.—Ed.]

**N**OV. 3rd, 1894.—A whale caught to-day. Thank God for this. Both people and dogs are in a starving condition, and this monster of the deep will more than supply the wants of all. We also hope to have a supply of whale-skin, which is considered a dainty.

5th.—People busy cutting up whale. The total length of this huge creature is about fifty feet, height fully fifteen, and breadth of tail twelve. The thickness of blubber in some places measured fully twelve inches. Both dogs and people are now feasting away to their hearts' content, and they seem quite elated at the prospect of having many a hearty meal. Busy during day speaking to the people, and teaching them in our little church.

6th.—Mr. Parker and myself had our first meal of *muktak* (whale-skin). It is about an inch thick, and of a dark colour, and, when well boiled, fairly palatable.

11th (Sunday).—Very cold to-day; thirty-nine degrees of frost. Visited from tent to tent, and spoke to the people of Him who is mighty to save.

12th.—Children are getting on nicely, and we have now commenced a reading class for adults. It gives us great joy to see our little books, in which are portions of God's Holy Word, in the people's hands.

16th.—The Eskimo caught several seals to-day, and they very kindly brought us several pieces of seal's meat. We cut this up in steaks and fry it: as it is considered a capital preventive

of scurvy we think it wise to use it freely, and when well cooked it is certainly more digestible than canned meats.

21st.—Days are getting short now; we do not see the sun till about 10.30 a.m. Our Eskimo are getting on nicely with their reading, &c.

27th.—It is now five months since we parted from loved ones. How often they are taken to God in prayer, and how gracious the Lord is to keep our mind in peace regarding them!

Dec. 9th (Sunday).—Spoke at our evening meeting of the Holy Spirit's power and work. The people listened with great attention.

16th (Sunday).—A very blessed day. Was led to plead much with God in prayer for our people. Our evening meeting was very hearty. Twelve of our adults can now read, and some of the dear children are also in our reading class. Thank God for this blessing. I find Mr. Parker a real help and strength.

17th.—Was led to ask God definitely for another man to help in the work. The Eskimo scattered over these vast regions shall in God's good time hear the Gospel, and God will send us the man, we feel sure.

19th.—Days now very short. Sun first seen at 11.25 a.m., set again 12.30 p.m. We have to use our lamp now nearly the whole day, which, of course, is very trying to our eyes.

25th (Christmas Day).—Spent a very happy day. Gave all the people material for Christmas treat, which they thoroughly enjoyed. Very often our thoughts flew away to the homeland, and we tried to picture the loved ones in our mind's eye, and then we carried them in prayer to Him whose love and sympathy never dies.

26th.—Gave the adults a magic-lantern lesson on the life of our Lord. When the scene of the Crucifixion was shown, some cried out, "Had He not great love!" others, "Oh, what love!" Many, many times they have heard from our lips of the Saviour's dying love, and many of them, we trust, know the way of salvation, and we may well believe that the Holy Spirit is taking, and will take, of the things of Jesus, and guide them into all truth. The Gospel of God's grace and love can never fail; "for it is the power of God unto salvation, to every one that believeth; to the Jews first, and also to the Greek."

Jan. 1st, 1895.—We have now commenced a new year. May it be one of much joy and blessing here in the Lord!

2nd.—In the evening had magic-lantern lecture for adults. Our tabernacle was so crowded that in spite of the intense cold outside we felt quite warm, and many of the people perspired most freely.

6th (Sunday).—A fearful day, blowing and drifting furiously, so we did not have many at our evening meeting. We had, however, a blessed season together.

8th.—No sun to-day. We do miss his genial rays. But Jesus the Sun of Righteousness does not leave us without His soul-reviving presence.

9th.—Blowing and drifting again. I could not go far in the driving snow, but managed to crawl into four Eskimo dwellings, which were close to our house, and speak a few words for the Saviour.

13th (Sunday).—Visited several of our flock. Had meeting for adults, and school for children. We have regular classes daily for both young and old, and there are now some forty in all who can read more or less of their little books. In teaching the people I am greatly helped by my friend Mr. Parker.

19th.—A wild day. So heavy was the storm that we could not gather the people together, so we spent the day in study and communion with God.

From Sunday the 20th to Saturday the 26th was a season of much trial and deep spiritual conflict. We have had such a number of wild days lately that our poor people (some 170 being now on the island) were not able to catch seals, and consequently were in great need. Some of them, wishing to propitiate their evil spirits (*tougāt*), commenced their conjuring practices, thinking their incantations would have the desired effect of changing the weather. I spoke to them at our meeting of the power and love of God, and exhorted them to repent and turn to Jesus if they desired His great salvation. Thank God, some gave heed to the word spoken; but no one (I imagine) except ourselves can fully understand our position. We are here in the depth of a trying winter, in the midst of a starving and Heathen people, without human sympathy or support. No wonder the Prince of Darkness tries to

shake our faith. No wonder at times anxious thoughts rush into our minds.

26th.—Having asked God definitely to give the people success in hunting, we had the joy of seeing five seals brought home. To our great sorrow and dismay, however, we were soon told that some of the people had been driven away on a field of ice. We are praying earnestly to God for them.

27th (Sunday).—Men driven away on ice-floe arrived quite safe. One of them in a very simple but sincere manner told me that he prayed to God four times, as follows: "O God, save me, for I am in great danger." In the morning these poor people noticed, to their great joy, that new ice had formed between them and Blacklead Island, and although this actually bent under their weight, still (as already stated) they succeeded in escaping from their perilous position.

From Sunday, Jan. 27th, to Sunday, Feb. 3rd, was another week of tempestuous weather. The average temperature was also twenty degrees below zero. Some of the people, however, were able to catch a few seals, and on the whole the scarcity of food was not so keenly felt as in the previous week. We have now adopted the plan of inviting one family to tea every day. They have some tea and biscuit and we chat away freely together for a time; I then take our large English Bible and explain to them that this is the book which God has given to teach men the way to heaven; we then translate for them some suitable portion and explain it. Before we part they kneel down and we have prayer together. Poor people, they do seem so grateful, and we may well believe that some of their hearts are being drawn to Jesus.

3rd (Sunday).—Had meeting for adults, also school for children. Brother Parker and myself also partook of the memorials of our Saviour's dying love. How precious He is to us here in our lonely home!

4th.—Fearful storm raging. The ice near shore broke up with the fury of the gale.

8th.—A very fine day. How we enjoyed the sun's bright rays after the weather we have had lately.

From Sunday, 10th, to Sunday the 17th, duties as usual, viz. daily school for children in afternoon, evening meetings followed by instruction classes for adults, together with personal conver-

sation with one family daily in our house. God, we believe, is blessing these means. Some seem impressed and seem really desirous of knowing the truth. As the people have great difficulty in counting the days, we made some almanacks and printed them with our "Trypograph." I enclose one of these, as perhaps it may interest friends.

23rd.—We were startled this morning at about 3 a.m. by a pack of hungry dogs: these creatures had managed to climb up on the roof of our skin church, and to our dismay were tearing the edifice to pieces. Hastily slipping on our fur coats, Mr. Parker and myself rushed out in the bitter cold. Here, in the dim light, we could make out our position. We were literally besieged by dogs, and they must in all have numbered over a hundred. Most of these were on the roof, some had fallen through the same, others were devouring pieces of seal-skin, and altogether such a confused mass of dogs—young, old, bruised, and wounded—it would be hard to find anywhere else. After a sharp battle we managed to put these unwelcome visitors to flight, and we then managed by the help of our Eskimo friends to patch up, with some old canvas, the holes in our little church.

25th.—A party of our Eskimo left to-day. One of these, named Padlo, has attended our services most regularly, and we have the joy of knowing that she can read in her own tongue portions of God's Holy Word. May she become a missionary amongst her people.

March 10th (Sunday).—A very happy day. Spoke to the people at our morning meeting from John iii.; subject, the New Birth. They seemed much impressed. Mr. Parker took afternoon school for children. Our "little ones" are getting on nicely. Several can read, and some answer correctly when questioned on the leading truths of the Christian faith. Evening meeting also very encouraging. Laid before the people the glorious Gospel of the blessed God. How it warms one's soul to speak of Him to whom we owe so much! What message can we find that will arrest the attention, soften the hard heart, and renovate the soul like Jesus Christ, and Him crucified!

10 p.m.—A glorious night. Moon partly eclipsed. After eclipse the stars

shone with wondrous lustre, and the "Northern Lights" (*Aurora Borealis*), which were of every conceivable tint of the most exquisite colours, flitted across the heavens. In gazing upon such a scene one's whole soul seemed to be lost in wonder and admiration in beholding the Creator's handiwork. Truly in these northern latitudes one may well say, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

From Monday the 11th to Sunday the 17th, continued revision and transposition of St. Matthew's Gospel. We have the copy translated by the Moravian Brethren, but we are changing this into the syllabic character, and altering some words of a dialectic nature. Very earnestly have we asked God to bless this effort for His glory.

*April 4th.*—Two men went out on the ice to seaward, but a strong wind having sprung up, they were carried away from the island. We managed, with the help of the Eskimo, to launch a boat. It is well we were able to do so, for some time after the whole body of ice had disappeared. Held usual meeting for adults and school for children.

*30th.*—Have decided to go to Mr. Noble's other whaling station, which is called Kikkerton, and minister to the Eskimo in that locality. My brother Mr. Parker will, I feel sure, do everything possible for the people here.

*May 1st.*—Preparing for journey. As I shall have to live in the open-air for some considerable time, I have to provide various requisites. (1) A tent. This we are having made of canvas, and will be about eight feet long, six high, and six broad. (2) Provisions. (3) Cooking appliances. As there is no firewood to be found in these parts I am taking a small lamp and some methylated spirit. (4) Clothing and bedding. These consist of a complete suit of fur and a sleeping-bag, the inside of the latter being made of reindeer skin, and the outside of seal-skin. (5) Sledge and dogs, together with supplies for my Eskimo companion.

*4th.*—Wind blowing strong and from the north. As I was, however, desirous of reaching some Eskimo and remaining with them for the Sabbath, we determined to start. Had prayer with the Eskimo and my kind helper, Mr. Parker, and then faced the piercing wind. After a long day's travel

we found the Eskimo we were in search of. The people were living in a cluster of snow houses between some rugged rocks. Took up my quarters with an old man and his wife. True, their house was in a most filthy state, blood, blubber, and pieces of seal's meat being thrown about in all directions. I made the best, however, of my not over-comfortable abode, and tried to make the portion of house allotted to me as clean as possible.

*5th (Sunday).*—Spent the day in work for my Saviour. Six snow houses formed our Eskimo village. The inmates of the house in which I lived showed little desire for instruction, but I tried to lay before them God's message of love and mercy. In the next house a conjurer with his wife and family resided. Spoke to them about God's love and goodness. They listened with some attention to our message. The next dwelling contained four inhabitants; one, a young woman, was very encouraging. The mother of this young person also spoke very nicely, and I felt really thankful to God for inclining their hearts to listen to the Gospel. In the next house I found a poor man with his wife. The former is suffering from a painful and incurable disease. I tried to point him to Jesus, the Fountain of life, blessing, and comfort. In the next habitation I found another conjurer with his wife and family, and spoke to them of the Saviour's love. I passed into the next dwelling where I found a man with his wife who were very favourably disposed and who listened to our words with evident interest. Had the children together during the day, and found them bright, intelligent, and most eager to learn.

*6th.*—Started early for the Kikkerton station. To reach this place we have to travel near the edge of ice-floe close to the open sea. On our way we met some more Eskimo, with whom we had a friendly chat, and also held a little meeting in their snow house. Arrived at Kikkerton at about 7 p.m., and erected our tent on a barren-looking spot. Mr. Noble's agent here (Mr. James Mutch) very kindly invited me to his house for meals, but as there is no sleeping accommodation in his dwelling I shall have to sleep in my tent.

*7th.*—Went to see the Eskimo; also took their names, and told them my

object in coming amongst them. I was very kindly received, and I invariably find the people ready to appreciate a visit made to them in their own dwellings.

10th.—Still visiting. Finished taking names. Find some 180 souls at this place.

11th.—Having no house to assemble the people in, I requested some Eskimo to build a large circular wall of snow about six feet high to keep out the piercing wind. The seats—if such I may call them—were made of square blocks of snow, which were placed close to the snow wall. When I called the people together, quite a number of adults and children came to hear the Word of God in our Arctic church. Our service consisted of hymns, prayer, and I then told them some simple Scriptural truths. What a strange sight, these walls of snow with nothing between us in an upward direction but the blue heavens! Truly the angels of God might look down upon such a gathering with wonder and joy.

12th (Sunday).—Spent the day in holding meetings in our snow church. Many came, and we had a grand time together. Had some sweet communion with my Saviour and never-dying Friend.

15th.—A dull day. Snowing rather heavily. Crawled into several miserable dwellings and spoke to the inmates concerning the things of God. Mr. Mutch left to-day, so I am, in a measure, thrown on my own resources. Had tea in tent this evening. Bread was frozen quite hard, so I had to chop off pieces, and altogether I made but a poor meal.

16th.—Weather finer to-day. Had a more satisfactory meal than that of previous day, experience having taught me a lesson. The frozen bread I wrapped in a towel and took to bed with me the previous night, and through the heat generated in my fur bag it was quite thawed by the morning. Snow was melted by one of the Eskimo and brought to me; this was finally, by means of my methylated-spirit lamp, brought to the boiling-point, and I soon had the pleasure of drinking a cup of hot cocoa, which beverage, by-the-by, is most acceptable in these cold regions. It is certainly preferable to either tea or coffee, on account of its sustaining properties.

20th.—Was much cheered to-day by

meeting two of the people who had heard much of Jesus from one of the Blacklead Island Eskimo.

21st.—Had meetings in our snow church as usual. The people are now beginning to understand the simpler truths of the Christian faith. While visiting during the day, met an old woman named Okalingat, who showed much intelligence, and who inquired particularly how sin came into the world. I of course dwelt upon the fall of our first parents, and pointed out that we, being their offspring, were through their disobedience made sinners; and more than that, we have by thought, word, and deed departed from the living God, and are altogether lost and undone. She listened attentively, together with others who were present; but how true it is that this people, even as others, need the enlightening power of the Holy Ghost before they can realize their lost condition and see their need of a Saviour. Often when I speak of man's lost, fallen state to the Eskimo, they make remarks which show that they—if any people under heaven—ought not to be placed in the list of sinners. Some remark, when I mention the various sins to which they are addicted, "But I do not steal," "I do not commit adultery," &c., &c. Others, again—not, I must confess, without just cause—refer to the sins of white men who have visited them from time to time, and they naturally reason that if they are specimens of the religion we have come to teach the Eskimo might just as well remain as they are.

23rd.—Busy visiting from house to house and in holding meetings in our snow shelter. Our services generally last about an hour. We sing hymns, the Lord's Prayer is then repeated, together with John iii. 16. Instruction in Christian doctrine then follows, and we close with a hymn and prayer. The syllabic characters are then learnt by those who remain. Some friends might perhaps be disposed to blame me for remaining so long in the open-air with only a wall of snow for protection; but there is no alternative. There is not a fragment of wood or anything else here to make a more suitable meeting-place; but God has not failed to strengthen me wonderfully to bear the cold. The weather is now, I am thankful to say, getting warmer, and I slept quite comfortably last

night in my tent. The bread in my box is also beginning to thaw, so there is much to be thankful for.

24th.—Busy visiting and holding services. Have also very refreshing seasons of private prayer and meditation. The life of God in the soul seems strengthened when, through discomfort and trial, we are thrown, so to speak, entirely upon our God.

26th (*Sunday*).—Spent a very happy day. Visited some of the people. Felt great joy in telling them of the Friend of sinners. People listened attentively, and with deep concern.

27th.—Snowing all day. Could not hold meetings in the open-air, so visited from house to house. In one dwelling I had the pleasure of meeting one of our Eskimo who had heard the Gospel at Blacklead Island during the winter. When I spoke to the people he warmly seconded my remarks, and spoke very kindly of our work. There are wonderful signs from time to time of God's blessing and ready help, and one would be faint-hearted indeed to doubt the power and presence of our God.

28th.—Busy visiting, &c. Weather fine. There is really no night here now. The sun shines about eighteen hours out of the twenty-four, and the twilight seems to me almost as light as the other portion of day. The children, strange to say, have adopted the plan of playing from about 10 p.m. till nearly 6 a.m., they then go to sleep nearly the rest of the time. It does seem strange certainly to be awakened up about midnight by the noise without, and to be for a time puzzled to know if I have not passed into a land of endless light.

31st.—Visited from house to house. I witness some strange sights in these Eskimo dwellings—an Eskimo feast, for instance, being by no means uncommon. Imagine a seal, fresh from the sea, laid on the floor of a hut, surrounded by a number of hungry people all armed with knives ready for the fray. The seal is cut open down the middle, the skin taken off, and the carcase roughly cut up; pieces of the gory flesh and blubber are then devoured with the greatest avidity, and soon the mass of meat vanishes away.

June 5th.—Visited several tents. Had some interesting conversations with some of the people. A sledge (sent for me from Blacklead Island)

arrived this evening. I leave here (D.V.) to-morrow. The people seem very sorry, but the ice is getting very weak in some places, and it is not safe to wait longer.

6th.—Left Kikkerton at about 7 a.m. Made our way across the vast ice-field, which trends in a northerly direction to the opposite shore of Cumberland Sound. We followed in some places the tracks of sledges which had preceded us on the way, but at last, to our dismay, we saw the ice had been broken up in some places, and that the open sea was quite close to us. We were obliged, therefore, to alter our course, and after a hard day's travelling we succeeded in reaching the shore in safety. Found some Eskimo here, who received us very kindly, and with whom I soon felt at home. Our methylated-spirit lamp was soon lit in their house, water soon boiled, a cup of tea made, and we attacked our evening meal with an appetite which only an Arctic traveller, I think, can fully understand. Had evening meeting with people, and then wriggled into my fur bag and was soon fast asleep.

7th.—Strong wind, which was quite fair for us. As our dogs were tired, we rigged up a sail on the forepart of sledge, and after prayer with our Eskimo friends, we started, and were driven along by the breeze over the frozen sea at the rate of about six miles an hour. Kept on sailing but we did not arrive at Blacklead Island till about 2 a.m. on Saturday morning. On arrival I was surprised to see many of the people out and about, and they gave me a very warm welcome, and right glad I was to meet again my friend, Mr. Parker, and to hear good accounts of his welfare and work.

23rd (*Sunday*).—Had a happy day. Ministered to the people morning and evening. Climbed the rocks to see sunset and sunrise. Sun set at 11.5 p.m., and rose at 12.55 a.m. Although the sun was not visible during this interval, still the bright light on the horizon was most lovely to behold, and I could see to read almost as well as if it were mid-day.

From Sunday, 23rd, to Sunday, 30th, had usual meetings for people, and school for children. Spent a goodly portion of our time in preparing St. Matthew's Gospel for our people. I find this work a great blessing to my own soul. After prayerful



consideration, Mr. Parker leaves with some Eskimo who are going to a whaling station near Frobisher Bay.

30th (Sunday).—Spent another happy day. Mr. Parker addressed the people in the evening. He spoke very nicely, and he has certainly made very good progress in the language.

July 2nd.—Mr. Parker left to-day. I accompanied him to the boat, and we had prayer together by the beach. I feel lonely here now, with not one soul to speak to in my own tongue. But Jesus is near, and why should I think of repining while His promises are so true and faithful?

14th (Sunday).—Had morning and evening services for the people. We are now steadily going through our little books, which contain portions of God's Word. The people read over aloud with me a passage three or four times; I then read it alone, and then explain to them the truths the passage contains. They enjoy this much, and God is blessing His own Word.

From Sunday, 14th, to Sunday, 21st, work as usual during week. Weather now very warm, and the scanty vegetation about here is beginning to look green. I have planted some mustard and cress, together with some other vegetable seeds, in two boxes. I managed with difficulty to get some soil, which I worked up as fine as possible. I hope our efforts may be successful. One does miss a few fresh vegetables.

From Sunday, August 4th, to Sunday, 11th. I had the pleasure during the week of eating some mustard and cress, but the other seeds I planted are coming on but slowly. Held usual evening services during week, but discontinued, for a short time, our other work. A rest now and then is needful. "Come ye yourselves apart, . . . and rest awhile."

Aug. 20th.—While having dinner, some of the people rushed into our little house, and cried out, "Oomeakjuak! oomeakjuak!" ("A ship! a ship!"). I could hardly credit the news for joy. Went out, and saw a vessel bearing up for our island home. She had evidently been driven to leeward of the island during the stormy weather we have had lately, and was now (as sailors say) beating to windward. But, alas! when she was almost close to us a thick fog settled over everything, and the wind began to blow with great

fury. We knew the vessel could not make the land, so we returned to our solitary dwelling and committed the ship and her crew to God's care, and then felt quite at rest.

21st and 22nd.—Weather still foggy and stormy. Could see nothing of vessel on account of the fog. I wonder where she is now!

23rd.—Fog cleared away. Had the joy of seeing the ship again, but some considerable distance to leeward of the island. The vessel, which on approaching we found to be Mr. Noble's brig, the *Alert*, succeeded in reaching her anchorage in the evening. I immediately went on board, and, of course, our first inquiries were concerning loved ones far away. My heart overflowed with thankfulness to God when I read their letters. How great His mercy in having kept my dear wife, and our four little children, in health and strength, for it is now over thirteen months since I heard a word about them. Truly our God is a covenant-keeping God, who will fully keep that which we commit to His trust. Other letters, both from the Society and dear friends, are full of comfort, and one feels more than repaid by such tokens of love and sympathy for leaving all to come out to this desolate place.

25th (Sunday).—Held services for our Eskimo, also for crew of *Alert*. God was with me to strengthen and bless.

26th.—Busy with various matters. I find the Committee have consented to allow Mr. Parker to remain here beyond 1896, and a large supply of stores have been sent out for his use. I also hope to have the pleasure of welcoming another brother next year. We need two or three men at least to carry on the work in these vast regions.

27th.—My dear brother, Mr. Parker, arrived from his long and perilous journey to the south. The gentleman in charge of the whaling station near Frobisher Bay received him with the greatest kindness, showed great interest in his work, and is desirous of helping us in every possible way. Mr. Parker met Eskimo who had travelled from the northern and western shores of Hudson's Straits, and we may well believe that the Gospel of God's grace and love will soon spread over these Arctic wastes, and that God's Name will be glorified amongst the poor Eskimo.

## THE MISSION-FIELD.

## WEST AFRICA.

**B**ISHOP TUGWELL recently presided at a public meeting on the Drink Traffic at Lagos, which was held in the Glover Memorial Hall. The hall was crowded, the Bishop writes, the audience enthusiastic, and the resolutions were carried with acclamation. The *Lagos Weekly Record* thus reports Bishop Tugwell's speech at the meeting :—

Bishop Tugwell said that a great deal of the indifference of the community on the subject of the drink traffic was due to ignorance of the appalling evil which was being wrought by it in the interior. He quoted instances in which he had observed its demoralizing and degrading effects, and stated that the traffic was spreading with alarming rapidity throughout the country; several districts over which he had travelled before and found free of its influence, had more recently been overwhelmed by the pernicious trade. He was of the candid opinion that if the effect of civilized government tended to the demoralization and degradation

of the people such as he had witnessed, then it was far better if they had never been brought under such civilizing influence. He knew this was a grave statement to make, but he was impelled by a conscientious conviction to make it. He said it was left with the Natives to say whether or not they desired a continuation of a traffic which was operating with such dire results upon them and their people. He believed from what he saw and the support given by the public press and the people to this movement for its suppression, that they did not desire it, and that that indication gave him much gratification.

The following striking testimony to the havoc which is being wrought by imported European spirits in Abeokuta and its neighbourhood is borne by Mr. J. J. Ransome Kuti, a Native catechist, in his journal recently received :—

My experience about this drink since 1887 in this country is a very sad one. One thing is certain, and it is this: we must extirpate gin and rum, or gin and rum will extirpate us. The free use of this stuff which obtains in all quarters in this place is fearful. Men, women, and little children indulge in the free use of it. Go wherever you like, at home, or at farm, in streets, and in compounds, you meet with people drinking it. At every idol feast, at every jovial club, at every funeral, at every marriage feast, and at every social gathering, this fire-water—gin and rum—is drunk to a degree incredible except to an eye-witness. The importation of this stuff into the town, and through all the small creeks into the villages and hamlets, and in the farms is very great. Thousands of bottles of gin pass to farms monthly, which never reach the town; and thousands pass into the town by Aro and other gates, and all these are consumed. If a friend go to salute a friend, instead of treating with kola-nuts as formerly, gin is used instead.

Go out into the streets. Gin-bottles, whole and broken, supply a strong evidence that drink in this country is going on at a rate we little think of.

The worst of it is, the elders of the town—I mean the Ogbonis, who are the reputed magistrates of the town—indulge freely in drink.

Formerly gin was sold in shops at Agbo market, and at Ido, but now women and girls hawk it about the streets, crying "Gin-o-o-o-o."

Gin has invaded the country, and is determined to ruin and desolate it, if not put a stop to. There is no distinction—men, women, and children drink; and, what is worse, infants and sucklings have the gin-glass held to their mouths by their parents.

In the month of June, when a portion of Gbagura celebrates the year of Edi in honour of the idol Orisako, the whole township of Ijaye become dead-drunk.

The people are put in such a condition by drink that they cannot be reasoned with. When told not to drink, and that drink is bad, they retort in this manner :—"White men make it and sell it to us; write to them to stop it; if they do not stop making and selling, we will not stop buying and drinking."

Of course with men in such a mood, no argument is available.

Drink is a great impediment to the

progress of the Gospel, and a great barrier to a betterment of the condition of the people. It renders futile and abortive all the civilizing agencies sent forth to make us Yorubas rise and improve our condition. It is an enemy within the walls; an enemy that has taken the stronghold of the town; an enemy that has chained our elders, sent into poverty and bondage our young men and young women, filled

our streets with broken bottles, filled our homes with desperate and hardened inmates, and peopled hell *with souls* that might have been saved by the sound of the Gospel.

Finally, it is a plain fact that, except Christian Europe combine to put a dead stop to the importation of this "fire-water," rum and gin, into this country, the worst consequences will come in a few years more.

#### EASTERN EQUATORIAL AFRICA.

We mentioned last month the receipt of letters from Nassa dated April. Just as that number went to press, further letters were received, written as recently as the end of July, having reached home in less than three months, owing to improved postal facilities in German East Africa. Still more recently letters dated August 27th have come to hand. The Rev. E. H. Hubbard, at the invitation of the German Commander of the Lake, had been to Ukerewe to assist in registering the effects of the late Mr. C. H. Stokes, who was executed in the territories of the Congo Free State. In July, Mr. Hubbard baptized two men, natives of Nassa, one of whom, Luka, had been with him as a servant since 1892.

#### PALESTINE.

The Rev. A. Liggins went in September to Mount Lebanon, suffering from fever. The fever increased on the journey, and soon after reaching his destination it developed into typhoid, and he was taken to the Friends' Mission Hospital at Brumana. There unhappily he died on October 20th. Mr. Liggins was an Islington student, and went out to the Mid-China Mission in 1891. Last year he was transferred to Palestine, as the climate of the former Mission was not considered suitable for his *fiancée*, Miss Goadby, to whom he was married after reaching Palestine.

The Rev. J. G. B. Hollins has been obliged, on account of his health, to reside on Mount Carmel since July. The last account of him was more cheerful.

The Misses Edith and F. E. Newton and Miss F. Brownlow arrived at Jaffa on October 10th.

The local Finance Committee have requested Dr. Saleeby to remove temporarily from Salt to Kerak, in order to commence and work a Medical Mission at the latter place, pending the arrival of Dr. F. Johnson.

#### BENGAL.

On August 23rd the Bishop of Lucknow dedicated Christ Church, in Cornwallis Square, Calcutta, lately rebuilt, and opened the new buildings for Christ Church Girls' Boarding-school. The *Indian Daily News* thus describes both structures:—

The school building is admirably adapted for its purpose, is extremely well ventilated, and is capable of accommodating upwards of one hundred boarders. It is a High School for Native Christian girls, and is under the able management of Miss Neele, whose name has become a household word among the Bengali Christian community. Miss Neele is assisted by a corps of trained teachers, and the school, under her able management, occupies the enviable position of being one of

the best of its kind in Calcutta. To keep abreast of the times, arrangements have been made for the students to study for the First Arts and Bachelor in Arts standards.

An inspection of the class-rooms, dormitories, &c., shows how excellently the arrangements have been carried out by the contractors, and how carefully the health and comfort of the students have been considered and attended to.

The church is a handsome edifice,

constructed in the popular Gothic style, and is capable of comfortably seating some three hundred persons. The present Sunday congregation numbers about two hundred, so that reasonable

provision has been made for the increasing popularity of the building, which like the school, is intended for Native converts. The services are, of course, conducted in Bengali.

A report of the Ranaghat Medical Mission has been sent to us. The staff consists of the following Europeans: Mr. James Monro, C.B.; Charles G. Monro, B.A., M.B., B.C., Cambridge; Charles Neill, M.A., M.B., B.C., Cambridge; Mrs. James Monro; Mrs. Charles G. Monro; Miss J. B. Monro; and Miss R. A. Brown. The number of patients, new and old, treated at the dispensary during the year 1894-5 was almost 28,000. The report says:—

The numbers have far exceeded our anticipations, and we look upon them as sent by the Master and "Lord of the Harvest," thanking and praising Him for the way in which He is owning and blessing the work which He provides for us. These patients come not merely from villages in the vicinity of our headquarters; many of them come from places twenty and thirty miles off, and it is no uncommon sight to see small parties of villagers from distant places coming to Ranaghat before nightfall, to camp for the night, and make sure of being in time for their medicine at the dispensary next morning.

To all these patients, men and women, the message of salvation is

given at the dispensary every morning. They listen with apparent attention, and there can be no doubt that, with an attendance of several hundreds of patients a day, coming from upwards of 600 villages, a large tract of country is being partially evangelized through the visits paid at the dispensary. Twenty-eight thousand people have heard "the Word of the Lord" within a few months, and in this region "the name of the Lord Jesus has been magnified." It is touching to hear how the villagers attribute the cure of their bodily ailments to the power of Jesus—may the time come when they will acknowledge His power and His grace as the Saviour of their souls!

#### WESTERN INDIA.

The foundation-stone of the new Divinity School buildings of C.M.S. at Poona was laid by Lady Sandhurst, wife of His Excellency the Governor of Bombay, on October 22nd. The Bishop of Bombay, who was present, with a number of clergy and lay friends, took part in the proceedings, an interesting report of which has been received, but our limited space this month obliges us to defer it.

The Rev. R. S. Heywood wrote from Poona in September:—

The work is going on here quietly. The Khéd school grows, over sixty boys are in the Brahman school. I was over there yesterday, and many of the boys answer very well in Scripture. I cannot get out to Junir in the rains, but the accounts from there are pretty good. The Mohammedan convert [presumably the one baptized at Junir on Whit-Sunday. See *Intelligencer* for October, page 772] spends his evenings in the preaching-hall, speaking from love for his new Master.

One item here in Poona has been very encouraging. A poor woman of the Tamil congregation gave me Rs. 50 to be spent on something for the church. She has been saving it up in small amounts for some time, and now that she has given it she has made me promise not to tell any one her name. I have spent the money in a brass desk and alms-

dish for the communion-table. As you may have heard from Mr. Stock, Mr. R. P. Wilder and a colleague are here working amongst English-speaking Brahman students. God is showing wonderful tokens of blessing. After about three weeks' work an average of about sixty come with wonderful regularity to a daily Bible-class, and many have personal talks with Mr. Wilder in another room. Some eight or nine are known to be on the border-line, and one young fellow has already been turned out of house and home. Mr. Wilder hopes to stop here till April. Pray for their work: it is not direct C.M.S. work, but they cheer us all up. Next Saturday is to be the second day entirely set apart for waiting upon God: if it helps one as much as the last it will be a blessed day indeed. The Bishop has shown

his interest by preaching in our church in Marathi on August 25th. We had a nice congregation, and the

Bishop gave a very simple and earnest address on the Parable of the Sower.

Mr. Heywood has since written that a Parsee graduate of Bombay was baptized at St. Matthew's Church, Poona, on October 10th, who was brought to Christ, Mr. Heywood says, by a series of providential leadings, and not directly through the instrumentality of any individual man.

#### SOUTH INDIA.

The Rev. A. H. Arden, the Acting-Secretary of the Madras Corresponding Committee, had a fall from his horse at the end of September. We are thankful to learn that though badly shaken he was not seriously hurt, and was making a good recovery when we last heard.

A harvest festival was held at Sachiapuram in North Tinnevely on June 4th, 5th, and 6th. On the evening of the 4th a "preparatory service" was held, with addresses by two Native clergymen, the Revs. J. Griffiths and S. David, and the 51st Psalm was sung kneeling. The next morning 235 partook of the Holy Communion, and the Rev. V. Surgunam preached on Christian unity. Then the anniversary meeting with prize-giving to certain Mission agents who had acquitted themselves well at the Bishop's Prize Examination, &c., and services for women and children were held. On June 6th the harvest service, at which the Rev. T. Walker preached from Eccles. xi. 1, 2. Forty-five adults were baptized at a special service, and a missionary meeting was held.

Early in September a severe cyclone caused much damage in the Godavery and Krishna districts of the Telugu Country. Most of the houses of the Christians in the town of Ellore were swept away, and the loss of property, and even of life, was considerable in the district. For some thirty miles eastward of Ellore the banks of the canal were carried away. Whole villages were washed down; two villages of Christians were utterly ruined, one being swept off by the current, the other submerged by the overflow of the Colair Lake. In the Masulipatam and Bezvada districts, also, similar cases of destruction are recorded to have taken place. An appeal has been published by Mr. Arden in Madras for help to relieve the distress.

The Rev. F. W. N. Alexander writes us a full account of the flood, and mentions that Mr. M. Browne's house was inundated and most of his private property and books destroyed. He also mentions what we had not heard from other sources, that Mrs. Alexander sustained serious injuries through being thrown from her trap in August, her arm being fractured in two places and her face badly bruised. But he concludes his letter with an encouraging account of the Lord's work in his district:—

A few Sundays ago, in Polsanipalli, nineteen persons, nearly all adults, were baptized. Thirty-three years ago the Gospel first found a footing there. It was my first missionary tour. Never had missionary found his way there before. A boy heard and believed, others were converted. Now we have had a movement among the Heathen remnant, and sixteen adult men have joined us after long holding out, and are now in the fold of the Good Shepherd. The bulk of the Christians there have all along been "lively stones," one of them is already ordained, another is to be ordained in

January next, several are catechists, and many are schoolmasters. Yet there was no extension amongst the Heathen in their own town, although many were brought in by them elsewhere, mostly friends and relatives. Now again the Spirit of God stirs them, and these are made obedient to the faith. It is God that converts, not the missionary, according to His own purpose in grace.

Another interesting baptism I had quite lately—a man belonging to one of the Mala settlements of Ellore. My own horse-boy, of many years' service, lives in it. After my last return from

England he became an inquirer, and has since been baptized. That makes the ninth servant in my family that has been baptized. Before that, I planted a school in the village. It is a very prosperous one, and it has been the means of influencing the parents also. One of the chief men of the village, a cultivator, has his sons reading in our schools. One of them joined the inquirers' class; he learnt our prayers—the Lord's Prayer first—the Creed, the Ten Commandments, and the story of the life of Christ: and two Sundays ago he was baptized, along with his children. His companion begged hard to be baptized also, but I would not receive

him, because his parents, though well inclined, are not Christians, and the lad is still too young to stand alone.

Thus the Gospel advances on every side. "Not many mighty, not many noble, are called," though some of them, too, are being brought out of darkness. You may depend upon it "the true light now shineth" with a great blaze of glory. As a rule, the community are convinced that Christianity must triumph. It only waits for the spark of God's Spirit to ignite the mass, and the smouldering fire will burst out into a flame. Great things are in store for the Church in the near future.

#### TRAVANCORE AND COCHIN.

Bishop Hodges confirmed 106 candidates (74 males and 32 females) at Cottayam on August 25th.

Archdeacon Caley noticed in the Travancore Administration Report for the year 1893-4 a classification of persons, according to their creed, who had been accused before the magistrates during the year, in which the following rates were given:—Hindus, 1 to 66; Christians, 1 to 47; Mohammedans, 1 to 29. The great bulk of the Christians in Travancore are Roman Catholics and Syrians, and the Archdeacon was anxious to ascertain whether the very unsatisfactory figure which the Report attaches to Christians was even approximately correct of those connected with the C.M.S. He therefore, with the Bishop's consent, obtained a return relating to all the C.M.S. Christians in Travancore (1) of all the persons accused, (2) of those convicted, and (3) the sentences passed upon the latter. The following is his presentation of the results, as supplied by the Archdeacon to the *Madras Mail*:—

Total number of Christians and catechumens connected with the C.M.S. in Travancore in 1893-4, 27,641. No. of persons charged in 1893-4 before a magistrate, 51, or 1 in 542. No. of persons convicted, 16, or 1 in 1727. Sentences:—1, One month's simple imprisonment for theft; 2, two months' rigorous imprisonment for misappropriation of Devaswam timber; 3, fine of Rs. 125 for assault (this person is a policeman); 4, fine of Rs. 5 for theft; 5, whipping (6 lashes) for theft; 6,

fine of Rs. 7 for assault; 7 and 8, fine and imprisonment for two months for assault; 9, one month's simple imprisonment for assault; 10, 11, and 12, fine of Rs. 5 for personal insult; 13, 14, 15, and 16, one month's simple imprisonment each for theft. There is an enormous difference between 1 in 47 and 1 in 542. When, however, only 1 in 1727 is a proved transgressor of the law, we may, I think, thank God and take courage.

#### SOUTH CHINA.

A report of the Pakhoi Mission Hospital and Leper Asylum for 1894 has been received; 11,407 patients were treated during the year, and over 1000 services and classes were held in the hospital compound. Four patients were baptized.

Archdeacon Wolfe wrote in September:—

I am very thankful for all the sympathy and prayer which have been called forth on our behalf and on behalf of this Mission, not only here in China and at home in England, but also in America and Australia, and we cannot doubt but that we and our Fuh-

Kien Mission are about to experience showers of blessing soon, in answer to the many prayers and supplications offered up for us to the Throne of Grace. But perhaps our gracious Lord may see fit to try us still more, and so prepare us more for the reception of His bless-

ings. I have very great fears, from the hostile attitude of the Chinese officials, high and low, that a time of heavy trial and sifting is about to fall upon our Native brethren and sisters all over this Mission. Already, indeed, both in Hok-chiang and Hing-hwa and Kieng-ning, in the north-west, troubles have arisen. The hospital in the last-named place is being threatened with destruction, and we are expecting from day to day to hear that it has been burned down. In Hok-chiang the houses of some of the Christians have been destroyed and plundered, and many of the converts beaten, a few of them almost to death. The same violence has taken place at Sieng Tu, and the life of our Native pastor, the Rev. Ting Chung Seng, has been attempted, and his house plundered of whatever little property it contained. Others in the same district have suffered in the same way. The Chinese authorities refuse to take any steps to stop this violence. On the contrary, they openly encourage it:—(1) By showing

indifference to the appeals of the Christians made to them personally for protection. (2) By rebuking the Christians openly for having embraced Christianity. On two occasions the Christians were beaten by the magistrate when they appealed for protection, and their petition was torn up and thrown in their faces. On another occasion, the magistrate told the converts, when they appealed to him for protection, that they had better put on English clothes, and then they could appeal for protection to the "foreign devils." (3) By publicly denouncing them for not subscribing to the support of idolatrous processions and ceremonies, and ordering them to do this. (4) By treating with studied contempt the requests of H.M. Consul to protect the converts from violence, and their places of worship from the attacks of the evil-doers. All this is contrary to treaty, and H.M. Consul here can do nothing to make these authorities respect treaty rights.

#### MID CHINA.

The Rev. J. H. Horsburgh wrote on September 5th that all was quiet in Si-chuen, and that the ladies were able to travel about in safety. In a previous letter, Mr. Horsburgh mentioned that the Viceroy and the Tartar general had issued an excellent proclamation, and Mr. Horsburgh considered the province safer as a place of residence for Europeans than it had been for some time.

#### NORTH-WEST AMERICA.

The ship which calls at Fort Churchill once a year had a narrow escape of being wrecked in a fog off Mansfield Island. Its arrival on August 22nd caused much thankfulness to the Rev. and Mrs. J. Lofthouse and the Hudson's Bay Company's people, who had been kept in great anxiety for nearly a fortnight. Many of them must have perished from starvation if it had failed to reach the station, as the Company's employes had no store of provisions for the approaching winter.

Bishop Young admitted the Rev. A. J. Warwick to Priest's Orders on July 28th, at Vermilion, and on September 22nd he admitted Mr. W. G. White to Deacon's Orders at White Fish Lake.

#### NORTH PACIFIC.

The Rev. A. J. Hall writes as follows of an Indian Christian who died last summer at Alert Bay:—

On July 10th our Native teacher, George Kamāno, passed away, leaving behind him one of the brightest testimonies of faith in Christ that I ever saw in this country. Last winter and till the end of May he took real delight in preaching to his people, and all were equally delighted to hear his solemn and earnest words. On two occasions he asked to be sent away to

preach in other villages, saying he believed he had a word to deliver. Those messages were, I believe, faithfully delivered. I shall never forget hearing him preach last February at Fort Rupert from St. John iii. 14 and 15. He was an eloquent man, with plenty of illustrations, and always commanded attention.

## THE GLEANERS' UNION ANNIVERSARY.



WE do not always expect startling incidents in connexion with the Gleaners' Union Anniversary, although one or two past anniversaries have afforded them; but we do expect two things—a story of annual expansion and development, and a high level of spiritual teaching. And we are never disappointed. The progress of the Union is such that we may almost borrow the words of the Psalmist, "The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. She sendeth out her boughs unto the sea, and her branches unto the river"; and the meetings are "times of refreshing from the presence of the Lord."

The Anniversary now covers the whole of two days—a Congress in miniature. The only disadvantage of its multiplied gatherings is that space to describe them adequately cannot be correspondingly multiplied. In 1889, when the present writer penned the first description of a G.U. Anniversary which appeared in these pages, two meetings were held. This year there were no less than seven, culminating in the great meeting in Exeter Hall.

We began on Thursday morning, October 31st, with a meeting of Secretaries of G.U. Branches in the Committee Room. Captain Cundy, as Chairman of the Gleaners' Union Auxiliary Committee, took the chair in the absence of Mr. Stock. Naturally, Mr. Stock's absence was felt throughout the Anniversary, and his name was frequently mentioned with affectionate regard. Captain Cundy, the Revs. W. E. Burroughs and B. Baring-Gould, and Mr. E. M. Anderson divided between them the functions usually discharged by the founder of the Union.

The principal object of this first meeting was to hear the Reports of Secretaries. These were prefaced by an address from the Rev. E. L. Roxby on John xii. 31, 32, setting forth the attractive power of the Cross, and urging his hearers to lift up Christ. Captain Cundy then opened the business of the meeting. After referring to the "one visible lack, the absence of our dear parent and founder," he called upon Mr. E. M. Anderson, Secretary to the G.U. Auxiliary Committee, to give an account of the reports sent in by the branches. Four hundred and eight reports had been received. These were cheering, as showing that more men were being enrolled, that the secretaries of branches were seeking rather quality than quantity in their members, and that 139 branches, as against 58 last year, held meetings distinctly for prayer. Two reports were singled out for special mention. One said, "We cannot hold a prayer-meeting, as only the secretary and her sister will pray." The other, "Thirteen members were definitely converted at these meetings during the past year." The proportion of members who took part in meetings varied very greatly, as did also the methods employed by secretaries for becoming acquainted with their members, and the evidences of growth in interest and personal responsibility.

The meeting was now thrown open for brief verbal reports by secretaries present. When I say that there were no less than thirty-four short speeches in the hour, it will be seen that no detailed account of them can be given. Mrs. Lake (Folkestone) heroically broke the ice, and was followed by Mr. Cross (Fulham), Miss Green (Streatham), Mrs. Stables (St. Luke's, Redcliffe Square), Miss Healey (Clontarf), Mrs. Thwaites (Salisbury), Miss Enfield (Nottingham), Miss Blake (Harborne), Miss Gibbs (Fulham), Mr. Bethune-Baker (Birmingham), Miss Burnside (Forest Gate), Miss Gage-Brown (Eaton Chapel Sowers' Band), Miss Edmunds (St. Andrew's, Barnsbury), Mrs. Bomford (Barnet), Miss Gardner (St. Peter's Green S.B.), Miss Brass (Redhill



S.B.), Miss Williamson (Harlesden S.B.), Miss Holroyd (Hertford and Hoddesdon), Gen. Hatt Noble (Redhill), Mrs. Saunders (St. Jude's, Kensington), Miss Hart-Smith (South Streatham S.B.), the Rev. H. R. T. Jackson (Shenley), Miss D'Oyley (Worthing), Mrs. Hunt (Ware), Mrs. Hannington (Brighton), Mrs. Estall (Twickenham), Mrs. Fox (Wellington), the Rev. T. T. Smith, Miss Sweeting (Christ Church, Tottenham), and the Rev. F. J. Lansdell (St. Andrew's, Streatham), some speaking more than once. They nearly all had to tell of offers of service or increased contributions through the Gleaners' Union ; or of blessing bestowed through the Gleaners' prayer-meetings ; or of new methods of work for the cause. Private schools, especially for girls, seemed to have been well looked after, and an entrance obtained in a large number of instances.

Before the Conference separated, the Rev. H. T. G. Kingdon, Association Secretary, gave an address on "How to put the call to service before our members." In his able paper he dealt with the Introduction of the Call to the hearts of Gleaners ; the Presentation of the Call, its nature, purpose, and motive ; and its Application. The Rev. E. Bachelor Russell offered the concluding prayer.

The morning Conference adjourned at one o'clock. At two o'clock, after a luncheon provided by the thoughtful generosity of the Chairman, the session was resumed. This time the proceedings were of a slightly more formal character. A number of papers were read in succession, and discussion followed after each. The first paper, by Mrs. Lake, was on "Methodical and Systematic Missionary Study," and offered detailed suggestions of a varied kind. It closed with Dean Vaughan's striking missionary aphorism : "Know and you will feel ; know and you will pray ; know and you will help." The discussion which followed at first took the form of the recommendation of books. The Revs. T. T. Smith, H. T. G. Kingdon, and J. C. Duncan, General Hatt Noble, Mr. C. E. Caesar, and others took part. The book most generally in favour seemed to be the Report of the Missionary Conference of 1888. When the Chairman had pointed out the one-sided line which was being taken, the Revs. F. J. Lansdell and H. Laurence, Miss Gollock, and Miss Storr (Bournemouth) offered additional suggestions for study.

The second paper was by Mrs. J. B. Snell, on "The work of Gleaners among children" other than in Sowers' Bands. Miss Howard read the paper for her sister. The paper teemed with suggestions, particularly for Gleaners in day and Sunday schools. The discussion on means of obtaining an entrance into private schools, which had sprung up in the morning, was revived, and much valuable information elicited. A short controversy on the respective merits of missionary bags and boxes happily gave way to more important topics. Dr. Harford-Battersby suggested work amongst public-school boys and girls in holiday time, as, for instance, by a missionary exhibition in London, and missionary meetings in connexion with the Children's Special Service Mission. Miss Gollock said the new Women's Department was anxious to get openings in girls' schools, and would be glad to hear from friends who could secure them. Miss Etches and Miss Baring-Gould were about to make a tour through Worcestershire, Herefordshire, and Monmouth, visiting such schools. The Revs. T. A. E. Williamson, C. D. Snell, F. J. Lansdell, T. T. Smith, H. R. T. Jackson, and W. E. Burroughs, Miss Bradshaw (Dublin), Mr. Bethune-Baker, Captain Cundy, and Mr. Cross also contributed to the debate.

The third paper was by the Rev. W. S. Standen, Chaplain of Smithills, on "Missionary Prayer-meetings." Practical and spiritual throughout, two short passages may be singled out for quotation :—"I have known the very hour when we have been praying at home in a missionary prayer-meeting, the

answer has been given abroad in China and India." . . . "More prayer at home means more work accomplished abroad even without more workers or more means. If we call forth a revival in the various Mission stations, we might have the needs of the Heathen field, vast as they are, more effectually met than by raising another 100,000*l.* or by an additional hundred missionaries."

Dr. A. Lankester (Punjab) strikingly confirmed these views. The missionaries do feel the help of prayers at home. "The eleventh day of the month," said he, "has scarcely ever passed without my realizing that God's people were praying for me." The Revs. H. Laurence, C. D. Snell, A. Armitage, and E. Bachelier Russell, Dr. Harford-Battersby, and Miss Godden (Hampstead) also spoke briefly, and the Rev. A. R. Fuller (Association Secretary) closed with prayer.

In the evening of the same day the Committee Room was filled once more, this time with male Gleaners. As the Rev. W. E. Burroughs, who took the chair, remarked, some people are sceptical as to the existence of the male Gleaner. But he was present in the flesh on this occasion, and a good many of him, too. The meeting, it may be briefly said, was one of the most inspiring of the whole series. After prayer by Canon Trotter, and opening remarks by the Chairman, Mr. L. B. Butcher gave a short account of the origin of the Students' Volunteer Missionary Union in England and America. He told us that the student population of Great Britain was estimated at 40,000, in 120 colleges. They had on their list 971 volunteers, of whom 150 had sailed for the foreign field. Mr. F. Anderson, who belongs to the same organization, gave a condensed sketch of proposals for missionary study, the conduct of missionary bands, and the delivery of missionary addresses. Pithy, direct, and spiritual was his speech; epithets which characterized most of the speaking of the evening. Dr. Lankester followed with another admirable speech. Some persons object that the Heathen are quite content with their religions. Dr. Lankester admitted the contentment, and told us many painful facts about these religions. "God send the day," said he, "when they will be no longer content."

A discussion now ensued, in which Messrs. E. M. Anderson, F. Anderson, C. E. Cæsar, Langton (Tunbridge Wells), Cross, Allison (Louth), and Dickenson (Harlesden), Drs. Harford-Battersby and H. Lankester, and the Rev. W. S. Standen took part. The closing address was given by the Rev. A. E. Barnes-Lawrence, on the interview between King Joash and Elisha as recorded in 2 Kings xiii., helpfully unfolding the spiritual teaching of each feature in the story.

Next day was All Saints' Day, a festival which has been seized upon by the Gleaners' Union from the outset, as appropriate to a body which unites in one fellowship so many believers widely divergent in race, language, country, age, and condition of life. General Hutchinson reminds us of the interesting fact (which we have mentioned in this connexion before) that in the Jubilee year November 1st was set apart for prayer all the world round.

The programme of the day followed the order which precedence has sanctioned. At half-past ten there was a prayer-meeting at Salisbury Square. An hour later, the Holy Communion was celebrated in St. Bride's, where the congregation fairly filled the central aisle. The service has previously been held in St. Dunstan's-in-the-West or St. Mary-le-Strand, but St. Bride's is after all the natural home of the C.M.S. The sermon was preached by the Rev. E. Bachelier Russell from the familiar words of St. Matt. xxviii. 18, 19 (*R.V.*), on the approach of Jesus, the talk with Jesus, and the commission of Jesus. The Sacrament was administered by the Revs. B. Baring-Gould, G. Furness Smith, P. Ireland Jones, and the preacher.

The afternoon has for some years been given up to a ladies' meeting. Until this year it has been held in the Lower Exeter Hall, which has been uncomfortably crowded. This year the venue was changed to Queen's Hall, Langham Place, airy, commodious, and of excellent acoustic properties. The afternoon was gloomy and rain fell fitfully. Nevertheless an audience was there which could not have been got into the smaller hall. After the Rev. G. Furness Smith had read a passage from Rev. xix. and offered prayer, the Rev. W. E. Burroughs, who presided, delivered a message from Mr. Stock, assuring all at the Gleaners' Anniversary of his affectionate recollection of them, and repeating their message to him when he was in Tasmania, "May living waters flow." Other messages were delivered from Miss Conway (Mombasa), a Gleaners' Own Missionary, from New South Wales, and from India. Mr. Burroughs announced the Motto-texts of the year: "While they communed together . . . Jesus Himself drew near and went WITH THEM" (Luke xxiv. 15), and "They that are WITH HIM are Called, and Chosen, and Faithful" (Rev. xvii. 14).

Mr. E. M. Anderson, Sec. of the Union, then spoke a brief Report of the year's progress. During the past twelve months 10,124 Gleaners had been enrolled at headquarters, exclusive of some hundreds probably enrolled in the Colonies whose names had not yet been received. Eighty-eight new branches had been registered, exclusive of India and the Colonies, four had been disbanded or amalgamated, bringing the full number, including a few foreign branches, up to 653. Membership fees and contributions towards G.U. expenses had amounted to 1224*l*. The total expenses of working the Union amounted to 750*l*. In addition, the gifts for "Our Own Missionary Fund" amounted to 1321*l*., and for the C.M.S. General Fund to 1034*l*. An important change was now to be made in the "Our Own Missionary" arrangements. Hitherto only the first year's salary had been guaranteed, in 1888 of one missionary, next year of two, and so on until in all twenty different missionaries had been so designated. Of these two, Bishop Hill and the Rev. W. A. C. Fremantle, had passed away, two were about to become missionaries' wives, three were now supported by private friends or local bodies. There were thus thirteen left. It was proposed that the Union should undertake the entire support of these on the scale of 100*l*. a year each. To them was added the name of Mr. Hamilton Blackwood, who has gone out to join the Lucknow Associated Evangelists' Band. Mr. Anderson also mentioned that the Gleaners in the counties of Kent, Surrey, Sussex, and Durham are supporting their own county missionaries.

Now followed a succession of lady speakers, to whose addresses we can only briefly allude. Mrs. Hannington, of Brighton, whose name must ever be held in honour in C.M.S. circles, spoke feelingly to parents and friends on the wrong of withholding their dear ones from the Mission-field. One felt that she had every right to make the appeal. Miss H. Bradshaw, of Dublin, directed her appeal to the whole audience, not that all should necessarily go out, but that all should have a definite transaction with God as to where He would have them be. Her words on the duty of prayer on the part of those who stayed at home were very searching. Taking up Mr. Standen's words quoted above, she said, "If it is true, and I think it is, then we here are responsible as Gleaners for hundreds and thousands of unreached Heathen, for scores of disappointed and discouraged missionaries, and for many stumbling and backsliding Native Christians."

Mrs. Knox, the next speaker, took us to China, and set before us not only the vastness of the need, but its variety,—women in the crowded cities and innumerable villages waiting for the Gospel, Christians needing to be taught further, Bible-women needing to be trained, medical work, and work among the children. After another hymn, Miss Askwith, of the Sarah Tucker

Institution, Palamcottah, set forth the claims of India. Few of those present can have realized that, travelling night and day, it takes six days and nights by rail from Amritsar to Palamcottah; and that there are more Bengalis than the entire population of the United States. The last speaker, Miss C. Lambert, of the Female Education Society, took us back to Fuh-chow, and gave quite striking illustrations of the evangelistic power of educational work. Perhaps the most touching of all was the story of a leper girl who became a sort of missionary in the leper settlement to which she was sent.

A prayer by the Rev. D. H. D. Wilkinson, and the Benediction by the Rev. B. Baring-Gould, brought this succession of solemn appeals to a close.

The Annual Meeting in the evening was held, as usual, at Exeter Hall. The scene had all the familiar features—the great throng of people, the singing before the meeting, the suppressed applause, the earnest appeals, the solemn and spiritual atmosphere of the gathering. The opening hymn, “We bless Thee for Thy martyred saints,” written by Miss A. J. Janvrin for this Anniversary, carried our minds back to Ku-cheng. The opening passage of Scripture, Rev. vii. 9-17, which the Rev. P. Ireland Jones read, took the thought further, to the multitude before the Throne. After prayer, the Rev. B. Baring-Gould spoke a brief Report, the same in effect as that which Mr. Anderson had given in the afternoon.

The Bishop of Coventry, who has so many ties which bind him to the C.M.S., was in the chair. Imitating the brevity of the Report, he confined himself to a commentary upon it, particularly drawing attention to the branches at Malta and Julfa. He considered that the Gleaners' Union was taking up Henry Venn's maxim, “Spiritual work must be done by spiritual men,” and was applying it to the whole body of the Society, leavening the whole body of the contributors with this principle, that their duty and commission is not discharged by money, but by prayer. It would enable the Union to do so if its members recollected the two Motto-texts of the year. The Bishop spoke of the presence of Christ in all our efforts for the cause of Missions, and on the cloud of witnesses watching those efforts.

The Rev. Evan Hopkins, the next speaker, told us first the story of the conversion of Robert Stewart, and then taking the text (Heb. xii. 2) of the sermon which was the means of that conversion, dwelt upon the joy of the Lord, which consisted in accomplishing the Father's work and in bringing sinners to glory. The secret of endurance was the joy of the Lord, “Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.”

After a hymn, three missionaries were called upon. The Rev. W. P. Buncombe (Japan) calculated that God had appointed to the C.M.S. a tenth of the world to labour in, and showed that on a liberal estimate each missionary had no less than a hundred thousand Heathen as his proportion; each Native male worker, 25,000, and each Native female worker, 100,000. Telling a curious story of Old Japan, he urged each Gleaner to be “red-hot”—“fervent in spirit”—to send “red-hot” men into the field, and to keep them “red-hot” by prayer.

The Rev. D. A. L. Hooper (Jilore, E.E. Africa) said many in the field were members of the Union. “Surely,” said he, “the Master claims as true devotion from you as from us.” He feared lest Gleaners should get accustomed to appeals. If they could not go out themselves, they should pray to be kept sensitive, to make time for prayer, to seek to save others at the expense of self. Some spoke of “counting the cost,” misapplying the passage, which meant, “considering if he had the wherewithal,” not what it

would cost us; and he then reminded us that all power has been given unto Christ and through Him to us.

Mr. G. L. Pilkington, just back from Uganda, was the last of the three. When he got up the cheers could not be wholly restrained. He gave us a succession of stories as samples of the quality of the work done in Uganda—drunkards converted, Mohammedans brought to Christ by the lives of Christians, teachers learning to rely only upon Christ, and abundantly blessed in their work, women coming forward to teach on Sunday. It was a stirring recital of blessing. Mr. Pilkington testified to the power of the Holy Spirit of God in his own missionary life. In his closing appeal he quoted the words,—

"Measure thy life by loss, instead of gain;  
Not by the wine drunk, but by the wine poured forth:  
For love's strength standeth in love's sacrifice,  
And he who suffers most, has most to give."

The closing address was by the Rev. W. E. Burroughs. We should regard this Anniversary, he said, not as a goal, but as a starting-point for another round of blessed service. He told the story of the ancient king who, in the presence of the Roman ambassador, commanded one soldier to take poison, another to cast himself from a precipice, and a third to fall on his own sword, and was obeyed. "I have thirty thousand men behind me," said the king, "who are ready to die for me like that. Go and tell your master that he had better think twice before he comes to subjugate such a host as that." We Gleaners were more than twice thirty thousand. If we were ready to lay down our lives at the feet of our Master, how soon would the Cross of Christ be planted on the ramparts of Heathenism! With this preface, Mr. Burroughs gave an exposition of what he called the workers' chapter, Gen. xxiv., and found in the mission of Eliezer a parallel to that of the Gleaner, for he went to fetch a Bride for the King's Son. The allegorical interpretation was worked out in detail, and many spiritual lessons enforced—the commission; the servant anxious and timid; the servant equipping himself; the servant pleading for his master; the servant's welcome home.

Mr. Burroughs also led the closing prayer, and the Bishop of Coventry pronounced the Benediction. Thus were the messages of another season of heart-searching added to our responsibilities. "Take heed how ye hear."

J. D. M.

### NOTICES OF BOOKS.

A LIFE OF A.L.O.E. By AGNES GIBERNE. London: Hodder and Stoughton, 1895.



It is a trite saying, "We are what we have made ourselves, we shall be what we are now making ourselves." The honoured lady of whom we have in this book a biography was a conspicuous example of the justice of this expression. Her biographer tells us that "in her early days, and for many a year afterwards, it would not appear that gentleness or sweetness were characteristics belonging to Charlotte Tucker. . . . She was chiefly remarkable for her spring and energy, her originality and cleverness, her wild spirits and her lofty determination." One of her privileges was the fact that she was the child of godly parents. She had the fulfilment of the Divine promise that the generation of the upright is blessed. The fact that she was one of ten children widened the scope of her sympathies, and gave her early training in unselfishness. The facts that her father was a director of the East India Company and that all her five brothers were in the service of the Company, drew her mind and

heart to India, and led to her eventually taking up her abode there. It was then that she fulfilled in its last and uttermost sense the desire of her heart quoted on page 135 of the memoir, "It is sweet to be somebody's sunshine."

However, before this time the romantic and somewhat poetic bias of her genius had led her to the publication of a number of books designed chiefly for the young. A list of them is given us in the pages of this work, but it is not our purpose to dwell at great length on this portion of her life's work, for that which concerns the readers of the *Intelligencer* is rather that part of it which was done in her missionary career. It was some years after the deaths of both her parents, and the entry into the duties of life of the children whom she brought up, of her late brother Robert, that she came to the conclusion to offer herself, as a missionary for India, to the Indian Female Normal School Society. Of course many tried to dissuade her. It was easy enough to point out that the age of fifty-four was an era at which there were obvious risks and disadvantages in embarking on such a course. Nothing is cheaper than advice; in this case it was not even good advice. The leadings of the Holy Spirit were too clear to her own mind to let her waver, and she accordingly went out in 1875. (We may just remark that a few years later, when a reconstruction of the Society took place, she joined the Church of England Zenana Missionary Society, continuing to be, as on the old Society, an honorary missionary.) She had become a missionary at an age when none could accuse her of being led by youthful fancy, or allured by hope of worldly profit. She commenced the study of the Hindustani language ere leaving home, and soon became quite able to understand, and, later on, to speak it with a fair degree of ease.

After working for a year or two in Amritsar in close connexion with the missionaries of her own Society and of the Church Missionary Society, she was induced to take up her abode in a town of 25,000 inhabitants, some twenty-two miles north-west of Amritsar, called Batala. Here she lived at first in an immense building which had been erected as a country-house for one of the former Sikh rulers of the Punjab. There was scarce a door or window in it which would shut. Bats, rats, wasps, and birds of all sorts were its sole inhabitants, save on the rare occasions when some Government officer took up his quarters for a night or two in a couple of rooms which had been made habitable as a rest-house. The memory of sundry dismal nights spent there in 1868 is one of the writer's most unpleasant remembrances. No kind Englishwoman then brightened its enormous, dusty rooms, no voices of merry Christian boys had ever then scared away the ghosts which seemed to creep up and down its narrow stairway.

In this place A.L.O.E. lived with the sole companionship of another lady, now well known in missionary circles in England, Miss Swainson. After Miss Swainson's illness and consequent departure, the Rev. T. H. Baring was led to choose the house as a suitable place wherein to found a school of a high class for the sons of Native Christian gentlemen. We believe it was about this time that Miss Tucker began the odd custom of styling various missionaries whose age and position entitled them to the honour, "mera bhatijā," meaning "my nephew." There are at least five known to us who were dignified with this title, and the spectacle of dear Miss Tucker affectionately embracing on a railway platform at any hour of the day or night one or other of these "nephews" was not to be viewed without a certain degree of merriment by the onlookers. Mr. Baring's arrival was a source of the deepest joy to Miss Tucker. She forthwith began to lavish on the engaging youths who flocked to the school her best powers of winsome Christian devotion. She

took classes among them in subjects sacred and secular, she wrote jolly school songs for them, she gave them prizes, tended them in sickness, and was their blessing in health. But she never intermitted her own special efforts for the female non-Christian population in town and country. Many a scorching blast has she endured, while being carried in a low "dooly" through a stifling atmosphere, past suffocating rice-fields, over roads where clouds of dust almost prevented respiration, because the love of Christ constrained her. But in her there was not only love to the Lord, but to her fellows for His sake, and a scene is vividly impressed on the writer's memory when she sat down on the floor after a Sunday service in the school chapel with her arm round the neck of a humble Christian woman, and gazed at her with tender affection. The ceaseless visiting of zenanas in the town was maintained on certain days with perfect regularity, and though there was less of distance, and perhaps a little less exposure to flaming sun on these days, there were the worse foci of pestilential odours, and audiences more capable of organized opposition to her message than had to be faced in the country.

Only a few weeks prior to her last illness she wrote to one of the C.M.S. Boards of Examiners in the vernacular languages, remonstrating against what seemed to her undue severity of the test in the Punjabi language. By such acts as this she evinced that regard for her fellow-workers which was another prominent feature of her many-sided character. It was not in her nature to accommodate herself to every one, and occasional instances did arise where one and another found it expedient to seek a different sphere for her energy; but where Miss Tucker gave her affection she gave it with a very whole heart, and for each and all she cherished a true solicitude and poured out most fervent prayer. Her morning walk up and down in the shade of the mango-grove hard by the schoolhouse was known by all as her season of communing with God, where no one ever dared to intrude.

When she was more than seventy-two years old, on October 26th, 1893, she rose early and started by train before 9 a.m. from Amritsar for one of the village Mission stations. At the time of returning, next to the Bishop's signature in the visitor's book, she wrote this entry: "C. M. Tucker. I have been greatly pleased and gratified by what I have seen and heard at this station. I have been present at the consecration of the Church of the New Birth, and the confirmation of twelve converts." She did not add that she had insisted on sitting on the floor through both the long services, nor was it the place to mention that she could not reach home till nine that night. The prolonged effort was too much for her bodily frame, and in five weeks afterwards she was in the presence of the King.

We have not attempted here to draw attention to her many books, to the remarkable intellectual ability she possessed, to the detail of her eighteen years of missionary labour. All this and much more can be read in Miss Giberne's delightful volume. The large mass of her correspondence has afforded material from which copious extracts have been made. No one can read the book without feeling grateful for the labour bestowed on its production. Nor can any one read it without recognizing the keen observation, the chastened humility, the overflowing love, the fervent laboriousness, the single-hearted consecration, which illuminated Miss Tucker's whole being.

The exigencies of space permit us to make only two extracts from a work of over 500 pages, from which passages of peculiar force and brilliancy might be culled by the dozen. The first is a rapid sketch of Miss Tucker's character (p. 161):—

"Among her most marked features were an intense vigour and energy, an extraordinary force and vitality, together with great eagerness in whatever she

undertook, and a burning desire to be useful in her day and generation. She was very resolute, very persevering, very affectionate, reserved yet demonstrative, untidy yet methodical, exceedingly anxious for the happiness of all around, apt often to think people better than they really were, generous to a fault, unselfishly ready at all times to put her own wishes aside, vehement and impulsive, yet never in a hurry or flurry, unyielding yet tender, severe yet frolicsome."

Another, from a private letter referring to the time before she went out to India, runs thus :—

"I think things were only a trouble to her when she had to do them for herself. Nothing was a trouble if it helped another. . . . Work for the Master whom she loved was her animating motive. . . . She was, I think, the most unselfish character I ever knew. She lived for others, whether in the great work of her life, the use of her pen, the proceeds of which went to fill her charity purse, or in the simple act of leaving her quiet room on a dull, rainy afternoon, to play a bright country dance or Scotch reel, and set the little ones dancing to vent their superfluous spirits."

It were ungracious in closing our remarks to dilate much on one or two points in the work which appear to us to be blemishes, but we think that the book would have been more widely read had it been considerably shorter, and there are passages which might advantageously have been suppressed, as never meant for the public eye, some of which may give pain. But the whole is a highly graphic, inspiring, and touching record of devotion, of love, and of sanctity, which it is given to few on earth to manifest. It is lives like that lived by Miss Tucker which make us see what is meant by men being living epistles of Christ, known and read of all.

H. E. P.

ROBERT AND LOUISA STEWART IN LIFE AND DEATH. *By* MARY E. WATSON, *with a Chapter by* MR. EUGENE STOCK. *London: Marshall Brothers.*

Mrs. Watson—who was a Miss Smyly and a sister of Mrs. Stewart—disavows the purpose of writing biographies of the subjects of this memoir. Her object, in accordance with her belief of what their own wishes would have been, is rather to write what will awaken sympathy with China and the Chinese. Nevertheless, the personal traits and incidents regarding the Stewarts naturally attract and rivet the reader's attention and inevitably form the chief interest of the book.

Of the circumstances of Robert Stewart's conversion only a few words are said. It was on a Sunday morning "when he, a young barrister, worldly and full of ambition, turned into Holy Trinity Church, Richmond, saying to himself that he knew his mother (then in glory) would be better pleased to see him there than boating on the Thames, as had been his intention when he left the house that morning."\* Mr. Stock's reminiscences of Robert Stewart as his character disclosed itself on their Australian tour, present him to the reader in a way which cannot fail to create an appetite for more particulars of the same kind. His singleness of purpose, guilelessness of heart, directness of aim, devotion to duty, and fearlessness of all impediments and of all consequences in fulfilling what he felt to be a Divine commission, are brought out very plainly. No better test of character and disposition could perhaps be devised than a voyage of several weeks in a P. & O. steamer. How did Robert Stewart stand this test among a company of passengers containing few who sympathized

---

\* Some further particulars were supplied by the Rev. Evan Hopkins at the recent G.U. Anniversary. See *supra*, page 924.—ED.



with spiritual religion, and none who were willing to join them at their daily Bible-reading? Mr. Stock says:—

"Stewart's brightness and *bonhomie* made him popular with the worldly men, and a very real affection was manifested to him by some. One, who was a leader in the theatricals, sweepstakes, &c., seemed to feel a personal sorrow because Stewart did not attend when a couple of farces were acted; but to his question, 'My dear fellow, *why* didn't you come?' the unanswerable answer was returned in another question, 'My dear fellow, *why* didn't you come to my service on Sunday?' On the last day of our long voyage, one of the chief officers came to me and said, 'I don't think your friend Mr. Stewart has the least idea how the whole ship admires him. He has quite altered my opinion of parsons. We've had a good many at different times, but either they were so stuck up one could not speak to them, or else their talk in the smoking-room was worse than that of the fast men; but Mr. Stewart is always pleasant, and yet we all know what he's driving at'—which was, that other men might know the happiness he had himself found in the Lord's service. (Of course I in no way endorse this officer's opinion of 'parsons'; I only record what he said.) Of more private work on that and subsequent voyages, of souls striven for and prayed for and won, I will not write; I am sure Stewart would prefer that I made no allusion to them."

As a missionary speaker, Stewart's definiteness of aim was very manifest both in the matter of his speeches and in his manner, as many can testify. The secret of this is disclosed by Mr. Stock. He invariably prayed beforehand for a direct message to his audience, and he expected the message to take effect. On one occasion he administered a gentle rebuke to his companion, who had been quietly writing letters on his lap to catch the mail while Stewart was speaking, by saying afterwards, "While *you* were speaking, I was *praying*." "I never wrote letters during his speeches again," Mr. Stock adds.

He invariably declined commiseration regarding the privations, the trials of a missionary's life, and insisted that it is "a life the highest archangel in heaven might envy." His favourite interpretation of C.M.S. was "Come, Master, Soon," and it enhanced his sense of the privilege of his missionary service to realize that thereby he was discharging the appointed means of hastening the coming of his Lord. And Mrs. Stewart entirely shared her husband's devotion. On one occasion, shortly before their return to China and a separation from some of her children, she remarked to a relative, "No one seems to understand but Mr. Hudson Taylor. Every one else says, 'When *must* you go back to China?' but he said, 'When *can* you go back to China?' He understands."

THE LIFE OF JOHN LIVINGSTONE NEVIUS. *By his Wife, HELEN S. COUR NEVIUS.* New York: Fleming H. Revell Company.

If in the memoir just reviewed some disappointment may be justified that more materials are not provided for effecting a personal acquaintance on the reader's part with the missionaries who are its subjects, that cannot be urged in the case of this biography. Nearly 500 pages of small type—much of it devoted to extracts from the correspondence and journals of Mr. Nevius—will unquestionably be thought ample for its purpose. We have a fear indeed that the very abundance of matter may defeat the good purpose of the book, which would be a loss to the missionary cause.

The Rev. Dr. Nevius, the author of *China and the Chinese*, was for forty years a missionary of the American Presbyterian Board of Foreign Missions. China was the field of his labours, first in Cheh-Kiang, at Ningpo, and for a short time at Hangchow; but for the greater part of his missionary career—from 1861 till 1894—at Tung Chow, on the northern shore of the Shantung promontory, some fifty miles west of Chefoo. The story of

his godly parentage, his conversion at the age of twenty, his missionary call, his marriage to the writer of this memoir, their united labours in city and on itinerating tour, their dangers, trials, and triumphs in the Gospel, will amply repay the patient reader for his trouble; and he will not end without thanksgiving and supplication, for the aged matron, waiting in almost total blindness for the Master's call, rejoicing that she was privileged to give her son to the Lord's service in his bright young manhood; and for the widowed lady whose love and devotion to duty insisted at a critical time on her husband's remaining at his work when she was invalided home, and thus preserved to the Mission for a lengthened time his peculiar gifts and graces.

FRED. C. ROBERTS OF TIENTSIN. *By* MRS. BRYSON. *London: H. R. Allenson.*

The missionary career of Dr. Roberts, measured by years, was little more than one-sixth that of Dr. Nevius, but in both cases the measure was the Lord's apportionment, for both died in harness, and their remains are laid in the land which they had sought to win for Christ. Mrs. Bryson, wife of the Rev. T. Bryson of the L.M.S. Tientsin Mission, the well-known authoress of *The Story of James Gilmour*, and of *John Kenneth Mackenzie*, has very appropriately taken up her pen again to record the story, short but pregnant, of him who joined Gilmour in Mongolia as a fellow-labourer long prayed and waited for, and after a few weeks was summoned back to Tientsin to succeed Mackenzie—summoned to his rest after a few days' illness—in his remarkable hospital work there. Roberts received his first missionary impulse while a student at Aberystwith College, and it was through a letter from his youngest sister Mary, upon whose heart the needs of the Heathen in China had been laid. (This sister followed him to the mission-field, and was the companion of his life at Tientsin.) Later, while at Edinburgh, the example of Schofield, the London gold medallist who went out under the C.I.M., and visits of the "Cambridge Seven," and of Hudson Taylor himself, under the Spirit's power, decided his course, which is traced with adequate fulness of detail, but without prolixity, by the authoress.

WOMEN IN THE MISSION FIELD. *By the* REV. AUGUSTUS R. BUCKLAND, M.A. *London: Ishister and Co., Limited.*

The appearance of this little book is particularly opportune just now when the public press is asking for evidence that women are needed in the mission-field, and that their going to its sufferings and dangers is justified by useful results. Mr. Buckland rightly says: "It is impossible to believe that the verdict of Christendom could ever exclude them from the field, or direct them only to the few corners in which perils are at their least. There is work to be done which only women can do." An introductory chapter gives a cursory but useful review of the growth of women's work in Foreign Missions, from early in the thirties when the F.E.S. led the way, shortly followed by the Ladies' Association for Foreign Missions of the Church of Scotland; through the period 1868 to 1879, which was characterized by the formation of numerous Women's Boards in America; onward to the close of the eighties, when simultaneously in England and in some parts of the Continent, notably in Norway, women's work received a remarkable development; till the present time, when "the unmarried female agents of the Protestant societies number at least 2500, and the total number of women in the field exceeds that of men by about one thousand." Then follow chapters on the girl martyrs of Kucheng; West African pioneers; Anna Hinderer; Sophia Albrecht; Charlotte Tucker (A.L.O.E.); Elizabeth Maria Thompson; and Mary Riggs. It will

be seen that Mr. Buckland has exercised his choice in a very catholic spirit, and that his examples present a wide variety both of personal qualities and of spheres of service. China, West and South Africa, India, Palestine, and North America present conditions as different as could well be conceived, but in all the ministry of holy women is seen by the reader to be a potent influence, whose efficacy once proved cannot ever be dispensed with. These short, bright chapters will be welcomed at working parties.

*A New Programme of Missions*, by Luther D. Wishard (New York: Revell and Co.), is an account, concise and pointed, of the Students' Christian Movement, and a statement of the writer's conception of its potential bearing on the world's evangelization. The remarkable progress of the movement in America, Great Britain and Ireland, and on the Continent of Europe is traced; the visit of Mr. Wishard, as the delegate of the American Y.M.C.A., to the East, on a tour which continued nearly four years, and embraced Japan, China, Malaysia, Siam, Burmah, Ceylon, India, Arabia, Syria, the Caucasus, Persia, Kurdistan, Asia Minor, Cyprus, and Egypt, and the mission-fields of Eastern Europe, is described in a short chapter, followed by the writer's conclusions as to the hopefulness of the movement which his visit to the East had served to inaugurate among the students of many Christian colleges; and the whole is concluded by a pithy threefold appeal: "Pray ye," "Go ye," "Bring ye" (the whole tithe into the store-house). We heartily wish God-speed to the movement, and warmly commend this record of its progress.

*In a Mule Litter to the Tomb of Confucius*, by Alex. Armstrong, F.R.G.S. (London: James Nisbet and Co.), is a journal, brightly written, of a thirty-six days' missionary tour from Chefoo to Chü Fou-Hsien and back again.

*A Brief Declaration of the Lord's Supper*, by Nicholas Ridley, edited by H. C. G. Moule, D.D. (London: Seeley and Co.), will be welcomed by Protestants. The last edition was published by the R.T.S. in 1830, and the one before that, as a treatise included in Legh Richmond's "Fathers of the English Church," in 1807. So it was not easily accessible to most modern readers before Dr. Moule's edition appeared. The value of this is enhanced by a biographical sketch of its author, which precedes it, and by additional notes and appendices which follow it.

We have read with much enjoyment many of the chapters in *Salvation and Service; or, Practical Talks about Grace and Godliness*, by the Rev. George Everard, M.A. (London: James Nisbet and Co.), and found everywhere the counsels of a ripe and sanctified experience, applied with Christian fervour and wisdom and love. For Christians who, through sickness or old age, are house-tied on the Lord's Day, this book will prove a delightful companion. Many of its chapters are also directed to the anxious and to the careless.

*The Old Missionary*, by Sir William Wilson Hunter, K.C.S.I., M.A., LL.D. (Oxford: Henry Frowde), is a touching and beautiful story, free from sensationalism, but told with a simplicity and directness, and with so complete a knowledge of the environment of its subject and appreciation of the moral beauty of his character, that the reader will find it a difficult book to lay down till its last page is reached. It appeared originally in the *Contemporary Review*, but has been revised. The "Old Missionary," a member of the Scotch Episcopal Church, labours among a hill tribe in Bengal, but independently of any Society. We will not indicate the plot, some features of which are sufficiently singular, e.g. the temporary secession of a Native deacon—a Brahman convert—because the missionary refused him permission to use the Athanasian Creed on Trinity Sunday. The book has been and will be assuredly widely read, and though we should not endorse every sentiment expressed, we anticipate only good to the missionary cause from its perusal.

Regarding *Spiral Stairs; or, Heavenward Course of the Church Seasons*, by the Rev. J. H. Townsend, D.D. (London: Hodder and Stoughton), Dr. Handley Moule says, in an introduction to the book: "The reader who brings to the

following chapters a mind prepared by a worshipping love to our Lord Jesus Christ, and along with it a loving and reverent sense of the spiritual value of the Book of Prayer, will surely find that the ascent of the 'Spiral Stairs' is a happy and most helpful exercise."

In *Lessons in the School of Prayer as taught by the Lord Jesus Christ Himself*, by Arthur T. Pierson, D.D. (London: Hodder and Stoughton), Dr. Pierson has first gathered together all our Lord's teachings as to prayer, for the sake of completeness; secondly, he has endeavoured to classify them under appropriate divisions, for the sake of analysis and synthesis; and, thirdly, he has arranged them in chronological order for the sake of discovering and disclosing the progress in doctrine which they exhibit. The results of his studies have surprised himself, and we have no doubt they will edify and profit not a few.

We have also received: *The Zenana; or, Women's Work in India*, the bound volume for 1895 of the Zenana Bible and Medical Mission magazine, a most attractive volume; *The Master's Guide for His Disciples* (London: Elliot Stock), with a Preface by Mr. Eugene Stock; *Little Rests by the Way*, by E. H. G. (London: Elliot Stock); *The Christian Year*, and *Of the Imitation of Christ*, Oxford "Thumb" Editions; *Oxford Helps to the Use of Hymns Ancient and Modern* (Oxford: Henry Frowde), invaluable to any clergyman in whose church this hymn-book is in use; *The Bible-searching Almanac for 1896* (London: J. F. Shaw and Co.); *The Coming of our Lord Jesus Christ*, containing texts and quotations from various writers chosen for the days of a month, on sheets attached to a roller for hanging on the wall, compiled by Mrs. M. Washington; *Illuminated Texts in several Indian languages*, International C.P.A.

## LETTERS TO THE EDITOR.

### ARE MISSIONARIES' WIVES "MISSIONARIES"?

DEAR MR. EDITOR,—Some little time ago I was spoken to about a letter which appeared in the *Intelligencer* of last July, under the heading, "Women missionaries, married and single." To my astonishment I was, I found, supposed to have written it. I, in good faith, denied having done so. However, I procured the number to see what it was, and I found myself disagreeably confronted by an extract from a hasty and half-forgotten private letter of date December, 1894—one the spirit of which I had long regretted, and which was written under the heavy strain of most trying circumstances. Let that suffice as explanation. While regretting painfully the appearance of at least bad taste in writing so personal a letter for publication, I made up my mind to take no notice of the matter further. But I have been written and spoken to by several people about this extract in a manner which shows it has been misunderstood; and some friends have been in haste to misjudge both it and its writer. Indeed, from the misleading manner of its appearance, it does entirely give a wrong impression of such insignificant opinions as I may claim to have upon what is stated to be its purport. But more than that, and which is the reason of my present writing, to leave it thus could do, I fear, little but harm to the cause and the subject I did mean to discuss.

This subject was never "married *versus* single" at all! Were I to do that, I might possibly prefer to hold a brief for the single missionary, if a woman, for her own sake. But my arguments did not enter upon this. They were all directed against the assumption which was deliberately made by speaker after speaker at the Anglican Missionary Conference, and from which even C.M.S. is not free; *not* that one was better or worse than another, but that married women were not missionaries at all! And I unfortunately took the instance nearest at hand to refute *this*; simply *as* nearest, as one well known to my correspondent, and as a weaker example than hundreds of others the world over (a sentence which made this plain is left out in the "extract"). They exist; no one can deny it. And to say in the face of them, and of what they have done, that a married woman cannot be a missionary, is to say what is proved untrue. Was Louisa Stuart not a missionary? God knoweth! And did she stand alone? Such as she will

be, and have always been, that which lies in them to be, in spite of fate. But I say that the rank and file need "fate" to help them more and condemn and impede them less. It is so fatally easy to be only what one is expected to be.

Another and equal untruth would be to say that the wife and mother can do, under usual circumstances, and especially during the years she may have children with her, *as much* of what is by "the vulgar mass called work," beyond her home, as if she had the health and the freedom from care she has probably sacrificed. But granted that she is a missionary—or ought to be, and may be if she and her husband will, which I hold to be the case—*why*, simply because she has contracted the private tie of marriage, is she not to be called so, and aided to be so? In any other profession which a married woman can follow, if she *does* follow it, she *is* what she does. If Mrs. Brown teaches a school she is a schoolmistress, accredited and supported as such, under the National Board or any other Board. If Mrs. Smith does not do the same, she is not called or counted the same; and she is not aggrieved thereby. She is not a schoolmistress, not because she is a wife, but because she does not teach. Whereas, if Mrs. Brown does the same work as Miss Jones she stands on the same footing; and, in secular work, would receive the same salary. She may however agree, as against the chance of her being more often ill, or otherwise hindered in her work, to forfeit all or part of the latter, and this would be just, even in secular employment. Should her calling be a sacred one she will, of course, be thankful if she *can* do so, and much rejoice to be permitted to offer her work freely. This is as she would have it.

But, adopting for the moment a lower point of view already taken by others, and replying to that, I tried to show, in a former letter, how it can be grievously—nay, shamefully—unjust to accuse all, or nearly all, wives in the mission-field of being useless expense—it may even be, expense at all. In this connexion I have to regret the supposition in that letter that some little of the funds of a certain brotherhood might be spent unconsciously. It appears that on the contrary their care has produced a small surplus for the advantage of their work.

Would it not clear the ground, in much that has been said upon the economy problem and others, to cease confounding wives and children? When we have realized the fact that it is not the former but the latter whose advent brings about so many serious results, we may begin to see some not impossible solution.

I say again that the missionary wife, as such, should *not* forfeit her *office*, any more than her husband does, by marriage. And that the strength and consecration implied in the title of a missionary, the severance from a frivolous society, the status for work—often half the battle, this, especially in countries where women are heavily handicapped in innumerable other ways—with all usual aids, such as teachers, definitely allotted duties, participation in discussions and prayer about the cause, and community of interest in it, or the various "tools" always understood to be granted by a Society to its missionaries, so far as funds admit—these things ought surely, in rectitude, and if she elects to do the so-much-needed work and can do it, to be shared by her as by any other worker. Are they always so shared?

I know a medical missionary, married to a clerical one, whose patients used actually to be sent to him instead of to her; and notes about them to follow him all over the place, whose contents concerned only her, while the sick must wait. Time, trouble, and delicacy were thus sacrificed; more or less serious mistakes occurred; the Native estimate of women was fostered; and such influence for good as her success might have secured to her personally was lost. And why? She had no *locus standi*, and must not be accorded one, for whatever high ends. So she and her husband, who were quite at one in their estimate of the worse than ludicrous position, could only acquiesce. Had the candidates for ordination been handed over to her, it would have been a consistent *reductio ad absurdum*.

It seems rather paradoxical that those soldiers of the missionary army who must, almost in the nature of things, fight, if they do fight, under conditions of the greatest difficulty, are as a rule precisely those to whom least aid or encouragement is given. In these days we hear much of "missionaries' wives" being

what they ought not. I ask—and I trust some abler pen than mine may pursue the inquiry—who helps them to be what they ought, and, in spite of all hindrance and infirmity, what they often are—unknown and content to be unknown—true and whole-hearted missionaries themselves? ONE OF THEM.

October 15th, 1895.

[Mr. Stock writes:—"The letter referred to above was, as stated, an extract from a private letter from India, and was printed more than six months after it was written. It seemed to me to state, in a somewhat striking way, a new view of the subject discussed at the Anglican Missionary Conference, and I therefore printed it, without asking the writer. I should certainly not have done so, had I thought it possible that the writer could be identified."—Ed.]

#### A HINT TO RECTORS.

DEAR SIR,—I have been staying for a short time in a scattered country parish of about 1200 people, which contributes nearly 200*l.* a year to our Society, beside much to other Missions. The reason appears to be, not exceptional advantages, but the zeal of the present and former Rectors in steadily and perseveringly bringing Mission work, and the duty and privilege of supporting it, before the people.

The missionary sermons, followed by a well-attended Monday evening meeting, are just over, and I would like to say a word about the preparation for those sermons, for past experience teaches me that a formal notice on the previous Sunday is considered enough at most places.

On the Sunday evening previous, the Rector, in speaking of the feeding of the five thousand, made some searching remarks on our responsibility, our privilege as bearers of the Bread of Life to the world.

At the weekly Wednesday evening meeting, which some fifty attended, the subject of the address was the Communion Service from a missionary standpoint. For instance, the comfortable words: Christ came to the weary, *the world*, to save sinners. "Heaven and earth are full of Thy glory": are they? Heaven is, but is earth? Whose fault that it is not? How shall they hear without a preacher? how preach except they be sent? Prayer of consecration: "Didst give Thine only Son for *our* redemption, . . . and for the sins of the *whole world*." We so easily forget the latter clause. Christ saves us and wants us to help to save the world. Christianity cannot be "the selfish saving of our own soul." Thanksgiving after communion: "We offer and present ourselves, our souls and bodies." A most solemn consecration to God; not only soul, but *body*, to be used where He will. Are we for any reason exempt from foreign service? Let each settle that question first. If we are, still everything we have is our Master's to be used for His service and the spread of His Gospel.

On the Saturday evening a prayer-meeting was held, for thanksgiving, which seems never forgotten here, and prayer for more zeal and blessing.

These have been the preparation services, but during the year missionary work will not be neglected; working parties, boxes, and missionary literature will be faithfully looked after. I tell you this, hoping that some other Rectors may be encouraged to do likewise. How can they expect liberal donations when they do not interest their people in the work and teach them the duty and privilege of helping both by their gifts and by their prayers?

August, 1895.

GLEANER No. 53,472.

#### "MISSIONARY MISSIONS" AND "MISSIONARY WEEKS."

SIR,—In the Rev. H. P. Grubb's able and interesting article on "What is wanted still," in your last issue, he makes frequent mention of "Missionary Weeks or Missions." Would it not be well at the outset of this new development of our Home work to make a clear distinction between the "Missionary Mission" and the "Missionary Week"? It seems to me that the Missionary Mission should be exactly on the lines of a Parochial Mission, with the services, &c., held entirely in the church, the addresses being wholly Scriptural in character, with no attempt to give information, except incidentally and by way of illustration, and the Mission being quite distinct from anything like the collection of funds

and therefore *not* leading up to the annual sermons, &c. Such a Mission could only be successfully held, of course, in a parish where there was a good deal of spiritual life and missionary interest already, and would only appeal to true Christians. But there are many parishes where a Mission would be a total failure, but in which a Missionary Week might be very beneficial. The arrangements might in this case include social gatherings, conversaciones, teas, lantern lectures, &c., with occasional church services, but the main object in this case would be to give information and awaken interest, and the week might well end with the annual sermons and collections, &c.

I cannot help thinking that if some such distinction as the above were made and maintained it would be very advantageous to our future work.

Glenwood, Rathen Road, Withington, Manchester,  
Sept. 19th, 1895.

W. J. L. SHEPPARD.

### NOTES ON OTHER MISSIONS.



THE BIBLE SOCIETY'S *Reporter* informs us of the recent efforts of other societies. The American Bible Society has issued the Gospel of St. Matthew in a new dialect, the Shan-tung colloquial, and St. Matthew and the Acts in the Hing-hwa colloquial. More important than these, the whole Bible has been issued in Punti, the Canton vernacular, chiefly the translation of two American Presbyterian missionaries. The same society has printed St. Luke, St. John, and the Acts in Laos, an Indo-Chinese language, for the American Board. The Netherlands Bible Society makes the languages of the Dutch East Indies its speciality, and has added a new language to the list, by publishing St. Luke in the language of Roti, an island near Timor. Other books have been published in Bugi and Macassar, languages used in South Celebes. The National Bible Society of Scotland has published St. Luke in Akunakuna, and St. Mark in Umon, both of them languages spoken near Calabar, which have been translated by U.P. missionaries, who have also rendered the whole Bible into Efik. These additions bring the number of African languages published by the Scotch Society to eight.

The Directing Board of MORAVIAN MISSIONS has to face a deficiency which bears a very serious disproportion to its income. After all deductions there remains a debt of 5744*l.*, attributed to decreased legacies and increased expenditure. The total receipts in 1894 were 24,789*l.*, the total expenditure 30,287*l.* There was a small deficit remaining over from 1893, which brings the total up to the sum named. With these limited means the brethren do a vast quantity of work. Some of their stations are in the most uninviting parts of the globe—in Greenland, Labrador, Alaska, and North Queensland,—as well as in the West Indies, Surinam, South Africa, and Nyasaland. They have 154 stations; 348 missionaries, men and women; 1883 Native helpers, permanent or occasional; 32,367 communicants; 17,505 other baptized adults; 37,641 baptized children; and 6136 catechumens and inquirers. In all they number 93,649 adherents.

The NORTH AFRICA MISSION had an increased income during the year ending April 30th last. The total receipts were 7845*l.*, exclusive of 504*l.* balance in hand. This is the highest income yet received. The expenditure reached 7554*l.*, so that the present balance in hand is 795*l.* The work generally, it is stated, makes progress, though but few conversions of Mohammedans have taken place. "Many an acknowledgment," says the Report, "has been made that if only there were protection for life and property, many would come out and confess the faith which they secretly hold." There is an increase in the sales of Scriptures and in the number of children under instruction, but no figures are given. One thoughtful missionary is translating Anselm's "*Cur Deus Homo*" into Arabic, believing that it excellently meets the needs of the Mohammedan. The threatened interpellation of the Député for Oran has been disclosed by the *Matin*. Mr. Liley, of the North Africa Mission, says M. Saint-German, has been distributing books in Arabic printed in England. One of these, entitled "The Spiritual Arrow shot from the Divine Quiver," is a collection of anecdotes whose scene is laid in England, and whose tendency is to enhance the position of

Great Britain, and on the other hand to lower the *prestige* of France. The worthy deputy is having this translated and proposes to read it to the French Chamber—in which case that august assembly will (probably for the first time) have to listen to a Gospel tract! Mr. Liley's other enormities are of a similar character. He is charged with possessing a bicycle and going about with a camera! In any other country these ridiculous charges would be laughed down, but in the present state of French suspicion of England there is no accounting for what may happen. *North Africa* itself says, "We earnestly hope that it will at length be made clear to our French friends that the missionaries have no political aim whatever, and that their sole object is to bring to weary, burdened hearts the message from the Almighty Saviour, 'Come unto Me, and I will give you rest.'"

The SOUTH AFRICA GENERAL MISSION is under the presidency of that honoured servant of God, the Rev. Andrew Murray. It works among both Europeans and Natives. There is a Council in England and an Executive Committee at the Cape. Besides its work among Europeans, into the details of which we need not enter here, the Mission works among the Malays at Cape Town, among the 8000 Native labourers in the diamond-mines at Kimberley, in Pondoland, among the 60,000 Swazies, amongst the Zulus at Vryheid, among the Natives who have been attracted to the gold-mines at Johannesburg, at Pretoria, Durban, Majuba, and St. Lucia Bay. It also helps the French *Missions Évangéliques* in Basutoland, and co-operates with the Mildmay Mission to the Jews in Johannesburg. The organ of the Mission is the *South African Pioneer*.

At the Annual Meeting of the MEDICAL MISSIONARY ASSOCIATION, Dr. J. L. Maxwell stated that the last year had been the most prosperous in the history of the Society. The year before they had eleven medical missionary students in training; now they had twenty, all of whom, with one exception, were proceeding to full qualification. The Association very rightly tells its students, "Take the very best degree you can get." The Training Home is undenominational, but the larger number of the students belong to the Church of England, and look forward to service under the C.M.S. The Home is already full, and has neither means nor accommodation for more inmates. The need of a similar Home for lady medical missionaries was strongly urged.

The large circulation of certain Scotch magazines is sometimes quoted as showing a greater interest in missionary matters in Scotland than among ourselves. The *Free Church Monthly*, for instance, has an average circulation of about 80,000 a month, and the *United Presbyterian Record*, the organ of a not very numerous body, circulates about 60,000. These are excellent magazines and well deserve their popularity, but it ought to be understood that they are not missionary magazines pure and simple. They are the organs of the two denominations, and as such contain home, Jewish, colonial, and foreign Mission news, besides other matters which in England would be published in a Church newspaper. They thus appeal to a wider audience than that of friends of Foreign Missions. We have nothing, and in a Church like our own *can* have nothing, at all similar.

The crying need of India, even in comparatively well-manned districts, is better realized when we examine a small portion of the field than when we attempt to take in the whole. In the Gujerat district of the Punjab, between the Jhelum and the Chenab, the CHURCH OF SCOTLAND alone is at work. The population is over 760,000, the number of towns and villages 1440. Out of seventeen centres, only four are well occupied. Three more, which have respectively 30, 31, and 95 villages round them, have one Native evangelist at each. Twelve centres, comprising 30, 182, 70, 115, 28, 118, 101, 52, 108, 87, 69, and 122 villages respectively, are absolutely unevangelized. The figures are saddening enough. But they are dwarfed when compared with the great Gorakhpur and Basti districts, with two missionaries and five million Heathen. Still they set one thinking—How many millions are there in India who have never yet heard the Gospel?

J. D. M.



## EDITORIAL NOTES.



**RICHARD BAXTER**, as we are reminded by a valued contemporary, *Regions Beyond*, wrote in the *Narrative of his Life and Times* :—  
 “ My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world, or if I prayed for the conversion of the Jews, that was almost all. But now as I better understand the case of the world and the method of the Lord's Prayer, there is nothing in the world that lieth so heavy upon my heart as the thoughts of the miserable nations of the earth. . . . No part of my prayers is so deeply serious as for the conversion of the infidel and ungodly world.” May the Lord at this special season of Intercession for Foreign Missions draw His people's desires in the same direction, and lay upon their hearts the same burden ! What did Baxter, in the seventeenth century, as compared with ourselves, know of the world's alluring harvest-fields of inquiring souls, or what of its sorrows and sufferings and sins, that they should drive him with a burdened heart into the sanctuary ? Baxter got his missionary spirit from His Master and from His Master's Word ; and perchance it was the purer and the stronger in that it was fetched direct from the fountain-head. The too-prevalent neglect of prayerful, meditative study of the Scriptures, which Bishop Ryle complains of, has much to do with a slack interest in the purposes of grace, as well as with a loose holding of the doctrines of grace.

SOME of the Bishops have issued a special notice to their clergy commending the observance of the Day of Intercession. A joint letter of the Primate of the Church of Ireland and of the Archbishop of Dublin does this in very earnest terms ; and the first pastoral letter of the new Bishop of Rochester dwelt exclusively upon this subject. The following is Bishop Talbot's letter :—

“ **DEAR BRETHREN OF THE CLERGY AND LAITY**,—There are few matters about which I should care to address to you any suggestion or request before I have made personal acquaintance with yourselves, and with the circumstances of your work.

“ But I am sure that I may without scruple of any kind, and at the instance of the Diocesan Board of Foreign Missions, recommend to you as united and general an observance as possible of St. Andrew's Day (or one of the days close to it), as a Day of Intercession by Prayer and Thanksgiving for the Foreign Missions of the Church. It is a thing which raises no controversy, which we have increasingly learnt to feel as a duty, as a privilege, and as bringing its own reward in a deeper and quicker Christian life at home. The Diocese of Rochester, with its vast home missionary needs, has a special opportunity for bearing generous and unselfish testimony to the universality of this duty.

“ Your representatives appear to have agreed on this time as best for the purpose ; and I earnestly hope that there may be very general agreement in using it.

“ At the present time voices of those who have passed away in the Master's service, of the noble young bishop drowned at the outset of his episcopal work, and of those who have suffered in China at the hands of the people whom they sought to help, cry to us to do our part for the cause, to which they gave their loyalty and their lives.

“ Public opinion is more than usually interested in the matter. It is our part to press home its obligations on all Christian people ; but, above all, to lead them to use and trust in this behalf the prevailing power of prayer.

“ I am thankful that my first words to you should be in so high and holy a cause.—Believe me to be, your faithful servant in our Lord Jesus Christ,

“ *Lucerne, October 20th, 1895.*

“ **EDWARD ROFFEN.**”

EVERY autumn, immediately after the recess, the estimates of expendi-

ture for the following year are gone into, and every item in the budgets received from the Missions is scrutinized with the utmost care. On November 5th, the Estimates Committee presented its report, and the estimates were passed at a special meeting of the General Committee which had been, as usual, summoned for that purpose. We do not mention the aggregate amount of the estimated expenditure, as it will be reduced in all probability by differences in exchange and other considerations, including the effects of constant efforts made by not a few missionaries to keep expenses well under the sanctioned estimates; but it is important to point out that it is some 17,500*l.* in excess of the aggregate amount which was estimated last autumn for the current year.

It concerns us more immediately just now to draw attention to a statement which the Estimates Committee presented at the same time regarding the needs of the present financial year, which will terminate on March 31st next. We will not run the risk of confusing our readers with a long array of figures, but we do wish them to know and to remember—especially at the throne of grace—the general conclusion. It is this. After adding to the estimates which were passed last year the expenditure involved by additions to the missionary ranks which were not provided for in those estimates, and for grants which have since been sanctioned, and after, on the other hand, making such deductions as can be reasonably anticipated, an income exceeding the general income of last year (exclusive of the large sum, nearly 17,000*l.*, given to extinguish the previous year's deficit) by 18,000*l.* is required. In other words, if by a general united effort during the next few months the income is raised by about the same amount as was given by a few friends last year to wipe off a deficit, there will next year be no deficit to wipe off.

---

EVEN humanly speaking, and upon a comparison of data which are within our knowledge, a clear balance is not outside the region of hope. At the end of October, when seven months of the year had run their course, the sum received was more than 7000*l.* in excess of ordinary receipts for the same period of last year; and seeing that more than two-thirds of the year's income is received during the second half of the year, if this proportionate increase be maintained the required sum will be fully supplied. We must, however, notice that the increase mentioned is entirely accounted for by two items, namely, appropriated contributions and legacies. The income from Associations, the chief item, shows a slight fall (of over 300*l.*) on last year's figure, and is very little above the average of the last five years. Thus, as we said, looking at accomplished facts, it is not forbidden us to hope, but our hope on such grounds is not unmixed with trembling and fear. But when we look up to the face of our Covenant God and listen to His promises, and get glimpses of His resources, and recall His providences in the past, we then acquire a firm confidence to go forward without misgiving in the way of His commandments. Will our readers continually inquire for this thing? To depend thus upon the Lord—it is our life, and it shall ensure both our labours' needs and our labours' end.

---

ON November 19th the Committee had the pleasure of an interview with His Excellency Colonel Cardew, Governor of Sierra Leone. He drew attention very earnestly to the unevangelized interior behind the Peninsula of Sierra Leone, but within the borders of the British territory. Colonel Cardew commended the scheme of Bishop Ingham for the employment of West Indian negroes as evangelists in the interior, and it was somewhat remarkable that on the agenda of the same Committee there was an item proposing a step in

the direction of the Bishop's desires. This was the consideration of a generous offer from the Lady Mico Charity Trustees to give a free education at their College in Jamaica to a certain number of young men of African descent, to be selected by the Committee or their representatives, with the view to their going to West Africa for further training and for service under the Society. Colonel Cardew assisted the Committee in their deliberations, and gave valuable information on this question. A cordial vote of thanks to the Mico Trustees was passed, and an assurance that the Committee would forthwith take steps to ascertain whether and if so how best they could avail themselves of their offer.

REGARDING the liquor traffic, Colonel Cardew, in response to a question, expressed his opinion that a prohibitive tariff could only be made operative through the concerted action of the Powers represented on the West Coast. It is supposed that the condition of the Colony, with Liberia and French Sahara as immediate neighbours, would render isolated action inoperative for the ends proposed, and financially disastrous. This is doubtless the official view and as a question of practical politics it may seem incontrovertible. When, however, the evil effects are admittedly so grave and so terrible—and evidence on this point is furnished in this number under "Mission Field" from Bishop Tugwell and from Native witnesses—we should for our part rejoice to see Christian England going forward in the matter undeterred by the prospect of immediate loss, or by the difficulties of isolated action. The example of Khama and the other Bechuana chiefs in determining at all costs to keep so great a curse out of their country, which Her Majesty the Queen so highly commended when she received the chiefs at Windsor on November 20th, may well put us to shame.

ON the same day that the Estimates were passed, the Committee gave a warm welcome to several missionaries who had just reached home from their distant fields: Messrs. Baskerville and Pilkington from Uganda, Mr. Carless from Persia, and Mr. Fyson from Japan. They all had much to tell us about their work, its encouragements, its trials, and its needs. We were told that in Uganda during the past six or seven years, the number of baptisms has each year been more than double that of the preceding year—an example of geometrical progression. Mr. Carless had a different story to tell, and he asked the heart-searching question whether we, the members of the Committee, prayed as often and as fervently for the hard Mohammedan lands—which were once the home of Christian Churches—as for Uganda. We pass his question on.

MESSRS. BASKERVILLE and Pilkington met Bishop Tucker's party in Kikuyu on August 21st—a joyous meeting to all. News from the Bishop up to September 5th has since been received. The party had just passed safely the Eldoma Ravine, on the Mau Plateau, a difficult descent and climb for the heavily-laden porters and for the ladies. A wounded mail-man, belonging to a small caravan carrying up-country C.M.S. mails, had just been met, who reported that his party had been attacked by some two hundred Wanandi while asleep in camp, on the borders of Kavirondo, and almost the whole caravan of thirty had been massacred. The mail-bags were recovered, but a number of books and letters were seen scattered about, some of which were brought to the Bishop, among them being letters of his own which he had written at the coast three months before. The Bishop was taking special precautions against surprise, but did not think it at all likely that his exceptionally large party would be attacked. It is reported that Mr. Berkeley, the new

Commissioner, and Bishop Hanlon, whose caravans had preceded Bishop Tucker by four and three weeks respectively, were attacked in Kavirondo.

MR. PILKINGTON since his return has given to Reuter's Agency important information bearing upon Mr. Stokes' arrest and execution by Captain Lothaire, accounting satisfactorily for the former's presence in the camp of the Arab Kibonge. Lord Salisbury has accepted an indemnity from the Congo Free State as an acknowledgment that the forms of law were infringed, and Captain Lothaire is to be tried by a competent tribunal. The Rev. E. H. Hubbard, of Nassa, assisted, by invitation, the German officials in registering Mr. Stokes' effects which had been left on the island of Ukerewe, at the south of the Victoria Lake.

THE news from Uganda is deeply interesting. Archdeacon Walker says the people were "delighted beyond measure" at the prospect of the arrival of European ladies. Since the departure of Messrs. Pilkington and Baskerville more responsibility has been thrown on the Native deacons. They were placed in superintendence over all the Native agents, and one of them was made chairman of the Church Council, the Europeans being present only in the capacity of advisers. The monthly missionary meetings are described as most stirring, attended by 2000 people, and addressed by Waganda missionaries returned from Toro, or Koki, or from the country stations, the speakers sometimes affected to tears as they pleaded for more volunteers to fill up gaps and occupy new ground. The new church on Namirembe Hill was opened on July 16th, and the last services in which Messrs. Baskerville and Pilkington took part were those connected with a ten days' mission held in the church just before they left. This news should be read as an addendum to our opening article as an illustration of the contrast which is there so forcibly presented.

THE famine in Usagara is not yet a thing of the past. The Rev. H. Cole, of Kisokwe, writes that between thirty and forty were being relieved daily at the end of September, and that the stores provided by the kind special offerings of friends in response to an appeal some months since need to be replenished if the people are to be saved from dying. To mention the need will, we feel sure, be enough!

THE Committees of the C.M.S. and of the C.E.Z.M.S. have decided not to apply for compensation for any losses sustained by the Societies in connexion with the Hwa-sang massacre. It is thought probable that any demand under the circumstances would incur a risk of being regarded by the Chinese as an indemnity for the lives of the missionaries—an interpretation which the Committees would much deplore. Accordingly, when the Foreign Office intimated that any claim that might be in contemplation should be made without delay, no time was lost in replying that none would be made. The Committees' desire is that, so far as their own action and that of their agents is concerned, the Heathen may neither see nor hear of anything which could be interpreted as vindictiveness. Their action, of course, has been guarded so as not to prejudice the claims of individual missionaries for compensation on account of personal property destroyed, or of the representatives of the murdered missionaries. But, so far, no claims whatever have been made, and it is most unlikely that they will be.

THE two meetings in Dublin in aid of the Church of Ireland Fuh-Kien Memorial Fund, which we referred to last month, but of which the particulars were received too late for our noticing them at greater length, were in every sense memorable. They were held in the Metropolitan Hall, Dublin, under

the presidency respectively of the Primate and the Archbishop of Dublin, who were supported by several Bishops and a very large body of clergy. The speakers, besides the Primate and the Archbishop of Dublin, were the Earl of Belmore, the Bishop of Meath, the Regius Professor of Divinity at Trinity College, Judge Warren, Canon Crozier, the Rev. J. S. Collins and Dr. J. Rigg, missionaries from Fuh-Kien, and the Rev. W. H. Collison, Association Secretary. The question before them was, the Primate said, "Are we to retire or are we to go forward?" and the reply, so far as the Church of Ireland is concerned, was emphatic and unanimous. The Memorial Fund is being generously and heartily supported, and it has been decided that it shall be devoted "to the furtherance of the Gospel in the Province of Fuh-Kien."

OUR attention has been drawn to a curious omission in one of our Editorial Notes last month relating to a memorial service in Australia. We mentioned that it was held in St. Andrew's Cathedral, but neglected to say in which diocese, though an allusion to the absence of the Primate probably gave our readers the needed clue to enable them to locate it at Sydney. On September 8th a similar memorial service was held at Christ Church Cathedral, New Zealand, and the sermon was preached by Bishop Julius from 2 Sam. xxiii. 15-17. In the course of it the Bishop defended the right of women equally with men to show their loyal devotion to their King by sacrifice.

THE policy of sending unmarried women to places of danger has been assailed by some whose criticisms deserve special consideration. Especially is this so with regard to Sir Charles Elliott, the Lieut.-Governor of Bengal, a well-known friend of missionary work. When presiding in October at a C.M.S. meeting at Darjeeling, Sir Charles expressed regret that missionary societies have permitted unmarried ladies to go to out-of-the-way and unprotected places and that a fresh party of missionaries, including unmarried women, had lately sailed for China, and he hoped that his words would reach the ears of those most concerned with the administrative work of the C.M.S. at home. We can assure him that they will whenever a cognate question arises, and that they will receive the respectful attention which is their due. The question of risk, however, important as it is, is not the only criterion of duty. And, moreover, in gauging the risk, past experience has to be taken into account as well as antecedent probability. Has it been proved during the last ten years, during which hundreds of unmarried European ladies have spread over the inland provinces of China, that the risk of violence is so grave that, whatever the advantages of a contrary policy, they should at once be recalled? Some words of Sir Charles lead us to think he may have been misled as to the facts at Hwa-sang by some of the sensational reports which were current for awhile, and to which we have adverted in previous numbers. What cases are on record of outrages? We are inclined to doubt whether, judging by experience, England itself is in this respect so safe as China has hitherto been. It is our duty not to be influenced by panic, but to look calmly at the facts; and one fact, which is surely not without importance, is that all the missionaries in Fuh-Kien with one voice ask us to send out more ladies, and to send them soon. At the same time, so solicitous are the Committee to run no undue risk, that they have not even yet fixed the time for sending out the ladies to reinforce the Fuh-Kien Mission.

A VERY hearty expression of gratitude has been sent by over fifty British missionaries in China, representing six missionary societies, to the United States Consul at Fuh-chow, the Hon. Colonel Hixon, for his prompt and effective assistance in despatching a steam-launch up the Min to send help

to the wounded after the Hwa-sang massacre. The memorial concludes :—  
 "Your kind and most practical sympathy is another proof of how closely the two great branches of the English race are united in heart. We earnestly pray that the efforts put forth may result in such a settling of these troubles as may enable us to go on with our Master's work in quietness."

AT Nablous, in Palestine, on November 8th, a Mussulman mob, who were following a company of soldiers, attacked the Society's Mission premises, and also the Latin convent and the Greek church. One of the C.M.S. Syrian lay agents received a bad wound in the head from a stone. Dr. Gaskoin Wright and the Rev. C. Fallscheer had been about to start for the Conference which was held at Jerusalem during the week beginning Sunday, November 10th, but the unsettled state of the town decided them to remain. Dr. Wright subsequently tried to send the ladies of the station—the Misses Reeve, Jarvis, and Seton Adamson—to Jaffa, but was unable to prevail upon any muleteer or Syrian Christian to accompany them, as the roads were full of soldiers and their friends, and they were afraid of being killed. In the present excited state of the Mohammedan mind throughout the Turkish Empire much prayer should be made for God's servants and people in their midst.

DURING the first four weeks spent by Mr. Eugene Stock and the Rev. Percy Grubb in Canada, the former gave no less than fifty-six addresses. A most interesting and inspiring Valedictory Meeting was held on October 30th, at Toronto, to bid farewell to six Canadian missionaries, namely, the Rev. and Mrs. Cooper-Robinson, Miss Young, and Mr. Saiki (a Japanese convert) for Japan, and the Rev. and Mrs. R. J. S. Boyd for China. Mr. and Mrs. Boyd are the first missionaries of the Society to be accepted and sent out by the Canadian Association. Mr. and Mrs. Cooper-Robinson and Miss Young have been taken over by the Association from the Wycliffe College Toronto Mission. Much interest was added to the occasion by the presence of the Misses Tristram, Hamilton, Julius, and Fox, who were *en route* for Japan, and Miss Carleton, going to the North Pacific Mission.

THE Protestant Christians in Madagascar claim a place in our prayers at the present time. The changes involved in a French Protectorate or in annexation are likely, judging from experience in other places, to involve severe tests to their constancy. But a Church which in its infancy has lived and multiplied amid the fires of persecution will occasion no alarm on this score, though it is likely enough that some of its weaker members will turn aside, as we infer from the *Times'* correspondent's letters has already been the case. A glance at the Report of the London Missionary Society shows that its missionaries have built on a solid foundation. Their congregations, with nearly 300,000 adherents, are practically self-supporting; the 1048 Native ordained men and some 6000 lay agents are paid by the Native Church, which raised last year for the purpose nearly 7000*l.*, besides over 1550*l.* paid as school fees. May God grant that all that befalls may be overruled to promote the stability and fruitfulness of His people. If the London Missionary Society could point in its Centenary year to no other fruits of its world-wide labours than the above, its friends and supporters would still have abundant matter for thankfulness and praise.

ONE of the recent projects of the C.M.S. London Lay Workers' Union which we have not hitherto mentioned is a "Preparatory Training Home for Candidates-in-Waiting while still engaged in business"; i.e. of course for young men. It seems to us that this is a very happy thought. Many young men inquire about missionary service, who, when they find what

is required, very naturally hesitate to throw up their situations on a bare chance of successfully passing their probation and being fully accepted for further training. Indeed the Committee would not be justified in asking a young man still immature in age and mind and spiritual experience to go to the Society's Clapham Preparatory Home to see how far he is likely to develop and give fair promise of being ultimately accepted and sent out. To do so would be to deprive him of his means of support just when he has started in life, with the possibility that in a few months he may be found not to respond to the teaching, and obliged to go back to a secular calling and find another berth if he can. The Committee therefore seek to accept, even on probation, only those who may be reasonably expected to do well; and their success in this respect is shown by the small number that drop out in course of training. But if a young man can, while engaged in his daily work, engage rooms and board in a training home instead of in an ordinary lodging, and give some of his evenings to definite study under a sympathetic guide, he will be able to test his capacities for missionary work before coming to the Society at all. For it is not proposed that the projected Home for Candidates-in-Waiting shall be an official C.M.S. institution, but rather an unofficial auxiliary managed by a small committee of its own. A house at Highbury has been placed at the disposal of this Committee on favourable terms, and several young men have expressed the desire to take advantage of the facilities offered. We heartily wish the project God-speed.

THE Report of the Rugby-Fox Memorial Fund for 1894-5, which we have just received, makes grateful mention of the invaluable services to that Fund of its late Rugby Secretary, the Rev. P. Bowden Smith, who died in June last. He had been Secretary for twenty-one years, and through his indefatigable labours it is largely due, the Report says, that the income made a continuous and almost uninterrupted advance throughout that period. Altogether, since the Fund was formed in 1850, its receipts have amounted to 13,004 16s. 8d.—a goodly sum indeed.

THE Society has lost an Honorary Life Governor by the death of the Rev. Charles Marson, Vicar of Clevedon, Somerset. From 1861-4 he was Metropolitan Association Secretary of the C.M.S., and the Rev. Henry Sutton, in *The News*, gives some characteristic reminiscences of that time when they served together on the staff. Mr. Sutton recalls how, in one of his reports at the annual meeting of the Association Secretaries, after paying a tribute of honour and respect to the devotion of members of Committee to their duties, he went on to express some disappointment not to receive more help from lay members of the Committee residing within the boundaries of his district. He asked, "Would it not be well if sometimes members of Committee would fight with Joshua on the plain as well as pray with Moses on the mount?" This reminder of Mr. Sutton's was very opportune on the eve of the Missionary Mission to Men, and we trust it may have served as a timely suggestion.

WE are asked to mention that the Rev. A. E. Barnes-Lawrence has been appointed Commissary to Bishop Cassels, and that any contributions to the Western China Diocesan Fund may be paid to him at 6, Church Terrace, Lee, S.E., or to the account of that Fund at the London and County Bank (Blackheath branch).

WE hope our readers will not overlook the statement by Miss Gollock in our pages regarding the Women's Department. It will be observed with thankfulness by many that Miss S. M. Etches, daughter of the Rev. W. H.

Etches, of Bath, an old and staunch friend of the Society, has accepted service as an honorary worker in the home branch of this Department; and also that a monthly Women's Prayer Meeting has been started for the present winter at the C.M. House, to be held on the first Thursday of each month at 2.45 p.m.

By the courtesy of the Vicar of St. Bride's Church, Fleet Street, the Rev. E. C. Hawkins (and indeed at his request), short sermons on the following subjects will (D.V.) be preached at that church on the Mondays of Advent, the service to commence at 1.30 p.m., and not to exceed thirty minutes:—

- Dec. 2nd. On the Duty of the Church to Christians, by the Rev. Canon Girdlestone.  
 „ 9th. On the Duty of the Church to Jews, by the Rev. A. J. Robinson, Vicar of Holy Trinity, Marylebone.  
 „ 16th. On the Duty of the Church to Mohammedans, by the Rev. E. Sell, of Madras.  
 „ 23rd. On the Duty of the Church to Heathen, by the Rev. James Stone, of the Telugu Mission.

THE Committee have accepted offers of service from the Rev. William Spiller Cox, B.A., of Queen's College and Wycliffe Hall, Oxford, Curate of St. Mary Magdalen, Peckham; Mr. W. Victor R. Kamcké; Miss Elizabeth Mary Keen; Miss Florence May Freeth; Miss Emmeline Marie Stuart, M.D. (for Persia); Miss Helen Augusta Wilkinson (Honorary, for Mauritius); and Miss Mabel Elizabeth Turnbull. The acceptance of Miss Rose Bachlor by the New South Wales C.M. Association, and Miss Violet H. Latham by the New Zealand C.M. Association, has been recorded.

In addition to the lists previously published, the C.M.S. Committee have received letters of sympathy in connexion with the massacre at Ku-cheng from the following societies and friends:—

Shanghai Y.M.C.A.; Tasmanian Gleaners' Union; South Africa General Mission; Society for Promoting Female Education in the East; Women's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada; Edinburgh Committee of the Zenana Bible and Medical Mission; Diocesan Synod of Armagh; Conference of the Congregational Union of Merionethshire; Presbytery of Dublin; Woman's Auxiliary Missionary Association of the Diocese of Huron; Dublin Junior Clergy C.M.S. Union; Société des Missions Évangéliques, Paris; and the Diocesan Council of Down, Connor, and Dromore.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the opening up of the Dark Continent to missionary enterprise. (Pp. 881-8.)

Thanksgiving for Bishop Newnham's safe and prosperous journeyings in his diocese; prayer for an outpouring of blessing on the work done. (Pp. 904-7.)

Thanksgiving for the encouragement given to the Mission to Cumberland Sound; prayer that the Gospel may soon spread over the Arctic wastes, and God's name be glorified amongst the Eskimo. (Pp. 907-913.)

Continued prayer (with thanksgiving) for the Christians in China. (Pp. 919, 940.)

Prayer for missionaries and Native converts in lands under Mohammedan rule. (Pp. 932, 942.)

Thanksgiving and prayer for the Gleaners' Union. (Pp. 920-5.)

Prayer that the Society's means may be adequate to its needs. (P. 937-8.)

Thanksgiving for the safe journey of the Uganda party. (P. 939.)

Continued prayer for a more widespread and earnest observance of the Day of Intercession. (P. 937.)

Prayer for the Women's Department of the C.M.S. (P. 947.)

Prayer for the Native Christians in Madagascar. (P. 942.)

Continued prayer for the Deputation to Canada. (P. 942.)



## HOME DEPARTMENT.

## CHURCH MISSIONARY HOUSE.

**A**T the monthly meeting of the C.M.S. Lay Workers' Union for London, held on November 4th, Mr. H. R. Arbuthnot presided, and the Rev. E. A. Stuart gave a special address to the members and workers preparatory to the Missionary Mission to Men.

The usual monthly meeting of the Ladies' C.M. Union for London was held on November 21st. The Rev. B. Baring-Gould presided, and the Rev. C. J. F. S. Symons (missionary from Ningpo) gave the address.

## YOUNGER CLERGY UNIONS.

**O**N October 11th the Birmingham Y.C.U. had their usual monthly meeting. The Rev. W. La Porte Payne presided, and the Rev. J. F. Starforth read a very interesting paper on "Shintoism." After referring to the marvellous development of Japan, he traced the history of Shintoism, with the Mikado as its central figure, and ancestral worship as its main feature, from its origin in 560 B.C. to the present time. The Kojika, or Shintoist Bible, was vividly described. Mr. Starforth's conclusion was that "the intelligent Japanese have found their system to be hollow and unsatisfactory, and desire something better."

On October 14th the Manchester Y.C.U. had their meeting at the Religious Institute, the Rev. Canon Kelly in the chair. The president, treasurer, and secretary were unanimously re-elected, and a special sub-committee was formed to consider the advisability of a missionary mission and of other means of extending the missionary cause. An address was then given by Dr. B. Van Someren Taylor on "Medical Mission Work at Fuh-ning."

The C.M.S. Younger Clergy Union for London held their Annual Meeting on October 21st. The Annual Report was presented by the Secretary, and its adoption moved by the Rev. J. Vezey Mason, and seconded by the Rev. F. E. Murphy. The President of the Union (the Rev. E. A. B. Sanders) and the Rev. W. E. Burroughs, Central Secretary, also addressed the meeting.

The opening meeting of the session of the Leeds C.M.S. Clergy Union was held on October 18th, the President (Rev. D. Allison) in the chair. The Ven. Archdeacon Favell, of Sheffield, gave a most impressive address, in the course of which he refuted many of the charges brought against missionary work. At the close of the meeting the Rev. T. T. Smith, Association Secretary for Yorkshire, was introduced to the members.

A special meeting of the Dublin Y.C.U. was held on October 14th to give the members an opportunity of hearing an address from Dr. Rigg, of the Fuh-Kien Mission. After describing the vast needs of China, Dr. Rigg appealed earnestly for offers of service from those present, an appeal which some will doubtless answer by prayer for God's clear guidance in this matter.

The Sheffield Y.C.U. met on October 18th, the Rev. G. S. Pite being in the chair, and opening the meeting after hymn and prayer with a brief address based on Acts i. 8. The Rev. W. T. Edginton followed with a carefully prepared paper on Japan, tracing the religion of the people, and showing where it fell short of the teaching of Christ. A short discussion on the life and history of Buddha followed.

## LOCAL ASSOCIATIONS AND UNIONS.

**T**HE sixty-sixth Annual Meeting of the Blackburn Association was held in the Town Hall on October 14th. There was a very large and enthusiastic audience, fully 1500 people being present. Nearly all the local clergy—including the Ven. Archdeacon Rawstorne—were on the platform, while the Vicar of Black-

burn, Bishop Cramer Roberts, was in the chair. The Deputation included the Rev. Dr. Bruce and the Rev. W. J. L. Sheppard. The Rev. Dr. Pinck, Honorary District Secretary, read the local report for the year, which stated that there was no real advance in the funds over the previous year, the majority of parishes having been almost stationary for years. The chairman, in a spirited address, rejoiced that he was able to be present that night, and take a part in so great a work; parochial organizations, he said, were not complete without missionary associations, and the more they helped Foreign Mission work, the more would their home work be blessed. The Rev. W. J. L. Sheppard spoke of the vast work yet to be done in the mission-field, and the lack of help towards doing it. The Rev. Dr. Bruce then gave an interesting account of his work among the Mohammedans, and pointed out that no lands had been so neglected as the Mohammedan, and nowhere were the difficulties of the missionary so great. More than fifty sermons were organized in connexion with the Anniversary, and in addition to the aggregate meeting in the Town Hall, ten district meetings were held.

J. O. P.

The Half-yearly Meetings of the Berks County Union were held at Reading on Monday, October 14th. A sermon in the morning was preached by the Rev. J. Consterdine, the successor of the Rev. H. Brooke, at St. Mary's Episcopal Chapel. In the afternoon a meeting was held at the Abbey Hall, when the Rev. B. Baring-Gould gave an address on special topics for thanksgiving and prayer. In the evening the public meeting was at the Town Hall, and was well attended. A special choir led the singing, Colonel Bazett was chairman, Mr. Baring-Gould was again the speaker.

W. C.

The Half-yearly Meeting of the Sussex Church Missionary Prayer Union was held at Worthing on October 14th, and was largely attended. The Lord's Supper was administered to sixty-six persons at Christ Church, after a devotional address by the Rev. Alfred Pearson. At the afternoon meeting, interesting addresses were delivered by Archdeacon Moule and by Mr. D. Marshall Lang. The honorary Secretary, the Rev. E. D. Stead, referred with deep regret to the death of Mr. G. C. Courthope, Vice-President, and reported that the Union continues to increase, having nearly 250 members, living in all parts of the county. He also stated that the C.M.S. friends in Sussex propose to begin this year to support a special missionary in the foreign field. It has since been decided to adopt the Rev. Robert Sinker (just gone from St. Margaret's, Brighton, to Karachi), as the special Sussex missionary; and it is hoped that he will be supported, not only by liberal contributions, but also by very earnest and unceasing prayer that God's blessing may rest abundantly on him in his new sphere of work.

E. D. S.

A United Meeting of the Hants and Surrey C.M.S. County Unions was held at Farnham on October 16th. A sermon was preached in the Parish Church at noon by the Rev. W. E. Burroughs, Central Secretary of the C.M.S., followed by the Holy Communion, there being fifty-nine communicants. At 2.45 a meeting was held in the Corn Exchange, when Mr. R. C. Hankinson, President of the Hants Union, occupied the chair and gave the opening address. The Rev. C. Tanner read a portion of Scripture and offered prayer. The Rev. W. E. Burroughs gave an address on some of the latest news from the Mission-field, and pleaded for more effort among the friends of the C.M.S. He was followed by the Rev. C. J. F. S. Symons, from Ningpo. Archdeacon Hamilton closed the meeting with prayer. An evening meeting was held at 7.30, the Rev. C. H. Simpkinson, Rector of Farnham, presiding. The speakers were the Rev. Walter Clayton, formerly of the Telugu Mission, and the Rev. C. J. F. S. Symons, who appeared in Chinese dress.

C. F. F.

Belfast has recently been visited by the Rev. P. B. de Lom, Association Secretary for East Yorkshire, and the Rev. J. S. Collins, missionary in Fuh-Kien, China. Mr. de Lom came on October 9th and stayed until October 25th, and Mr. Collins stayed for six days during the same period. Mr. de Lom preached three times in the Mariners' Church on Sunday, October 13th, when the congregations were large, and the collections for C.M.S. showed an encouraging increase.

over the preceding year. On the following Sunday, October 20th, he preached at services in St. Aidan's Church, the Rector of which, the Rev. John Northridge, is a most earnest advocate and worker for C.M.S. The congregations were extremely large, the church being crowded at evening service. In addition to the two Sundays, Mr. de Lom also addressed a large number of week-day meetings. Mr. de Lom is a most powerful missionary advocate, and his whole-hearted earnestness in the good cause was manifest to all who heard him speak. It should be mentioned that he also addressed two clerical gatherings in Belfast: the monthly meeting of the Belfast Younger Clergy C.M.S. Union, on which occasion about twenty were present; and a meeting of clergy belonging to the city and neighbourhood, who met in the Mariners' Parsonage on October 24th. Mr. Collins preached twice on Sunday, October 20th; in the morning at St. James's, and in the evening at the Mariners' Church. He addressed a week-day meeting at St. Thomas's, and also spoke at the clerical meeting held in the Mariners' Parsonage. His addresses were listened to with great attention, and his accounts of the murder of our devoted missionaries in China were intensely and sadly interesting.

H. W. B.

The Annual Meeting of the C.M.S. Liverpool Lay Workers' Union was held on October 17th, in St. Luke's Parish Room. The chair was occupied by the President, Mr. Charles A. Mather. The annual report indicated the accomplishment of a great amount of excellent work since the Union was established ten years ago, especially in the direction of reaching Sunday-school scholars and children attending Sunday services, and interesting them in Foreign Mission work, and also in enlisting the sympathy and co-operation of laymen in the work of the Society, by means of addresses, illustrated lectures, and other means. The Rev. O. F. Jones, C.M.S. Association Secretary, delivered a very interesting address on the difficulties which beset the missionaries in China and India, and set forth at some length the efforts which are being made by the C.M.S. to grapple with Heathenism and to bring the people to acknowledge salvation. The Rev. J. W. Davies, M.A., called the attention of the meeting to the gathering of the Volunteer Students' Mission, which is to be held in Liverpool in January next, and asked for the co-operation of the Lay Workers' Union in welcoming the members of the Mission.

R. J. P.

[We are compelled by lack of space to omit accounts of several important meetings, &c., sent for publication, notably the Bedford Loan Exhibition, York Missionary Mission, Dorset Conference of Hon. Dist. Secs., and the Bradford, Devon and Exeter, and East Sussex auxiliaries.]

#### THE WOMEN'S DEPARTMENT, C.M.S.

READERS of the *Intelligencer* will remember that in the early months of this year a Provisional Committee was appointed to consider and report upon existing missionary interest among women, and how it might be extended and deepened. In answer to a request in the *Intelligencer* for April, and to many direct inquiries, much information was elicited, and a valuable Report was presented to the Funds and Home Organization Committee by the Provisional Committee.

Meantime, as the need grew more defined, a permanent organization sprang up, which not only covered the ground already surveyed by the Provisional Committee, but embraced the whole area of C.M.S. women's work, foreign as well as home. A Women's Department was formed by the General Committee of July 9th, and a Lady Secretary appointed in charge of its work.

The Department has two sections, one dealing with the Foreign side, and another, subsequently organized, dealing with the Home side, on the lines of the Provisional Committee's Report. Each side has a Ladies' Consultative Committee, who consider all questions brought before them by the C.M.S. Executive, and send forward suggestions through the Lady Secretary for the Department, who is thus the official link between the C.M.S. Executive and the voluntary lady workers of the two Committees.

The ladies who form the Consultative Committee for the Home side previously

worked on the Provisional Committee, and Mrs. Percy Grubb, who then took a leading part in the collection and classification of information, is its Honorary Secretary. The parallel Committee on the Foreign side consists mainly of members of the Ladies' Candidates Committee, who have therefore more or less intimate knowledge of the women missionaries and their work. For this Committee no Honorary Secretary has been appointed as yet.

On the Foreign side, the Department is worked in close connexion with the C.M.S. Secretaries in charge of the various groups of Missions. Their relations to the women missionaries are in no way changed by the fact that a Lady Secretary is also provided for personal correspondence, and for friendly intercourse during furlough time, and that a few ladies of experience are at hand to confer as to any questions which may arise. There is no transference of responsibility or of authority, only an addition of what it is earnestly hoped may prove a fresh source of help and encouragement both to single women missionaries and to missionaries' wives. Women candidates for missionary work still remain in direct connexion with the Department of the Hon. Clerical Secretary, and the Ladies' Candidates Committee, with Miss Brophy as its Hon. Secretary. But when accepted and located, the women missionaries are in touch with the new Department.

On the Home side, the Department is worked in close connexion with the Central Secretary, he being the Chairman of the Ladies' (Home) Consultative Committee. A women's deputation staff is being quietly and gradually formed, and arrangements for women's meetings throughout the country will lie in the hands of the Lady Secretary for the Department, acting in conference with the Central Secretary. Through the good hand of our God upon us, Miss S. M. Etches—daughter of the Rev. W. H. Etches, of Bath, an old and well-known friend of the Society—whose heart has long been in the C.M.S. Mission-field, though her home service has been in the ranks of the Y.W.C.A. and the Children's Special Service Mission, has been led to give herself to C.M.S. home work, and has been appointed Secretary (Hon.) for Extension Work in the Women's Department.

It is not proposed to start any new union or organization in connexion with the Department, and great care will be taken to fit in with local methods, thus strengthening, not subverting, that which already exists. The workers of the Department go forth commissioned as women to women, seeking, by God's enabling grace, to strengthen any existing work in which they shall be invited to take part, and wherever they are used to stir fresh interest, to set it flowing through such channels as are already recognized by the C.M.S. Whether further knowledge will bring to light a need for further organization remains to be seen.

For the present winter, the Department in its home working aims specially at an increase of united intercessory prayer. In various centres it is hoped that a Day of Missionary Prayer (for women only) may be arranged, and leaflets embodying this suggestion in detail are now ready and can be had from the C.M. House. Many doors are also opening for work in girls' schools, and already a three weeks' tour, kindly arranged by one of the Association Secretaries, is being taken by Miss Etches and two younger helpers. A Women's Missionary Prayer-meeting, jointly conducted by Miss Mulvany of the C.E.Z.M.S., and Miss Gollock of the C.M.S., has been started, and will be held in the large Committee Room at the C.M. House at 2.45 on the first Thursday in each month through the winter. The meeting is open to all women, but any who would like to receive monthly notice of it can do so on application to the C.E.Z.M.S. or C.M.S.

There are three requests which are on our hearts. The first is for *Patience*. The friends written to some months ago must think us slow in carrying out their suggestions and making use of their kindly offered aid, but the work, as a whole, is great and pressing; we at the centre are few, and God has once again chosen "weak things" to carry out His plans. Therefore, if we seem to move slowly, it is because of our conscious weakness and our earnest desire not to make mistakes.

The second request is for *Help*. Through the land there are scores of missionary workers—men as well as women—who, through long years of faithful service, have gained experience that would be invaluable to us. Later on, we hope it may be possible to get into personal touch with them, but from the outset we plead for their aid. If we can but focus at headquarters the knowledge of local workers we shall be far better equipped. And on local helpers, too, we are largely dependent for openings for extension work.

Our third request is for *Prayer*. Pray that each Ladies' Consultative Committee Meeting may be guided and controlled by the Holy Spirit of God; that each interview with a missionary sister may be true fellowship in the Spirit; that each letter written to the Mission-field may be dictated by the spirit of love and of power and of a sound mind; that every plan in the Home work may be God-given, and that every meeting may be blessed by the manifest presence of the Holy Ghost. Pray that all who go forth to speak may walk in the Spirit day by day, and be used through His power to quicken consciences, to deepen consecration, and to inspire true devotion to Christ. And pray that the Women's Department may be so full of Divine Love that all women who work at home for Foreign Missions may be drawn nearer to one another, in being drawn nearer to their common Lord and Master, that many whose hearts are not now touched may be kindled and drawn in, and that the honoured missionary sisters far away may feel the glow of our love and union, and be sent forward in fresh faith and hope to their work.

G. A. G.

#### THE MISSIONARY MISSION TO MEN.

ON Tuesday, December 3rd, in connexion with the Missionary Mission for Men, now in progress, a *Meeting for Men only* will be held in Exeter Hall, Strand, at 7.30 p.m., under the presidency of the Right Rev. the Lord Bishop of London, the speakers being the Very Rev. the Dean of Norwich, Col. Robert Williams, M.P., the Rev. H. E. Fox (Hon. Sec. of the Society), Mr. G. L. Pilkington, B.A., missionary from Uganda, and Mr. C. T. Studd, B.A., missionary of the China Inland Mission. Tickets may be obtained from the Hon. Secs. C.M.S. Lay Workers' Union for London, Salisbury Square.

A *Conference* will (n.v.) be held on the following day, Wednesday, December 4th, in the morning, at eleven o'clock, in the C.M. House, when Dr. R. H. Kinsey, of Bedford, and Chancellor P. V. Smith, will speak on "Laymen's Position and Responsibility in Missionary Work"; and the Rev. A. Armitage, of West Ham, and Mr. C. E. Cesar on the Influence, Results, and Practical Working of Missionary Bands. The afternoon meeting will be held at 2.30, at the C.M. College, Islington, the federation of Lay Unions and Bands being dealt with by Mr. W. L. Shand, and the call to service by Mr. John Lowe (Manchester), Mr. F. A. Graham, and the Rev. P. Ireland Jones. Invitations and particulars can be obtained from the Hon. Secs. of the Union. Endeavours will be made to provide hospitality for friends coming from a distance. Laymen from the provinces are specially invited to attend both the Exeter Hall meeting and the Conference.

#### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 15th, 1895.*—A Sub-Committee was appointed to consider the question of medical training of certain candidates for medical work in the Field, and to report to the Committee of Correspondence.

The location of the Rev. H. W. Weatherhead to the Uganda Mission was fixed.

An offer of service from the Rev. Clifford Douglas Fothergill, M.A., Queen's College and Ridley Hall, Cambridge, Curate of Christ Church, Ware, was accepted. Mr. Fothergill was introduced to the Committee, and addressed by the Chairman (General Touch), and having replied, was commended in prayer to the favour and protection of Almighty God by the Rev. W. E. Burroughs.

*Committee of Correspondence, November 5th.*—The Committee accepted offers of service from Miss Elizabeth Mary Keen and Miss Florence May Freeth, and located them to the Japan Mission.

It was decided to transfer Miss A. H. C. Wilkinson from the North-West Provinces of India to the Mauritius Mission; and the Rev. J. R. S. and Mrs. Boyd from Mid China to the South China Mission.

The actions of the Secretaries in telegraphing to Archdeacon Wolfe, "Brethren must not act as members of the Commission," in reference to the position held by Messrs. Banister and Star in connexion with the inquiry at Ku-cheng; and also in declining on behalf of the Society to apply for compensation for losses in

connexion with the massacre at Hwa-sang, but without prejudice to the claims of individuals, were approved.

The Secretaries reported the death of the Rev. Albert Liggins, of the Palestine Mission, from typhoid fever, and reference having been made to the personal esteem in which he was held in the Mission, it was resolved, "That the Committee have heard with deep regret of the death, from typhoid fever on October 20th, of the Rev. Albert Liggins, who in 1891 was accepted as a Missionary of the Society and proceeded in that year to the Mid-China Mission, and was in 1894 transferred to the Palestine Mission with a view to his marriage, which took place in November, 1894, to Miss E. M. Goadby, who was unable to proceed to China. The Committee desire that an expression of their sincere sympathy be communicated to Mrs. Liggins and to other relatives of the deceased."

The Rev. W. St. Clair Tisdall having tendered his resignation of the Mission Secretaryship in Persia, it was agreed to request the Rev. C. H. Stileman to take up the duties of the Secretaryship.

The acceptance by the New Zealand C.M. Association of Miss Violet H. Latham, and by the New South Wales C.M. Association of Miss Rose Bachlor, was recorded.

The Committee had interviews with Mr. G. L. Pilkington and the Rev. G. K. Baskerville, from Uganda, the Rev. H. Carless, from Persia, and the Rev. P. K. Fyson, of Japan. After prayer had been offered by the Rev. H. Sharpe and the Missionaries had been introduced to the Committee by the Chairman (Mr. Henry Morris), Mr. G. L. Pilkington spoke of the encouraging progress of the work throughout Uganda, and of the openings for extension into the country bordering upon Uganda, where he felt there was much need for a number of additional European workers. He called attention to the fact that during the last six or seven years the figures in the Uganda statistics might be said to have doubled themselves year by year. He called attention to the importance of choosing a Missionary of special linguistic powers as a pioneer to any new country that might be opened. He closed his remarks with a short testimony as to his spiritual experience in Uganda.

The Rev. G. K. Baskerville spoke of the healthiness of Uganda, and then described the progress during the last two and a half years in Kyagwe, quoting many striking facts and figures in that connexion, Kyagwe now having thirty-five out-stations, with some seventy Native workers, all supplied from the head-station, Ngogwe. He pointed out the importance from a Missionary point of view of the Christian chiefs spending much of their time in their country districts rather than at the capital.

The Rev. H. Carless spoke of the causes which hindered the progress of Christ's Kingdom in the Mohammedan lands of the East. Some were seeking after God, and the Bible was being circulated. But the Church at home needed to be roused to confession of past failures, with earnest prayer for lands, once the home of Christian Churches, but now possessed by the followers of the false prophet, who from the seventh century had usurped Christ's Kingdom there. Humility, patience, faith, and prayer were much needed, that by the power of the Spirit of God those lands might be won back to Christ.

The Rev. P. K. Fyson spoke hopefully of the Divinity College, Osaka, and explained that the small entries of last year were probably owing to the recent war. Seven students had just passed out with, Mr. Fyson believed, every prospect of proving useful workers. He described how the students engage in practical Mission work, and spoke hopefully of the improved tone which characterized their public addresses. Mr. Fyson expressed the hope that the Committee at home would bring pressure to bear upon the Native Christians in order to induce them to undertake more in the way of self-support. He concluded by warning the Committee that Japan was no place for constitutions which could not be reported as thoroughly sound; and expressed great thankfulness for a more adequate attempt being made to represent Evangelical Churchmanship in the city of Tokio.

Mr. W. Victor R. Kamcké was accepted as a Missionary of the Society. Mr. Kamcké was introduced to the Committee, and addressed by the Chairman (Mr. Henry Morris), and having replied was commended to the favour and protection of Almighty God by the Rev. W. E. Burroughs.

It was resolved to request the British and Foreign Bible Society to print an edition of St. Mark in Ki-Sukuma, forwarded by the Rev. E. C. Gordon, and an edition of St. Matthew in Ki-Taveta, forwarded by the Rev. A. R. Steggall.

*General Committee (Special), November 5th.*—The Estimates Committee reported on the estimated expenditure for the year 1896-7, and presented a prospective statement of the year ending March 31st, 1896.

On the report of the Patronage Committee, the Rev. F. E. Wigram, late Honorary Secretary of the Society, was invited to accept the office of Vice-President.

*General Committee, November 12th.*—On a letter from the Rev. H. E. Perkins, resigning his position as Honorary Assistant Secretary, to which he had been appointed during the absence of the Rev. F. E. Wigram, the Committee's grateful thanks were tendered to him for the valued assistance which he had rendered to the Society at a time when, owing to the illness of their late Honorary Secretary, the staff was heavily burdened. They gratefully recognized that Mr. Perkins had very materially lightened that burden. The Committee expressed the earnest hope that Mr. and Mrs. Perkins would, in due time, be allowed to return to the foreign field, and that God would use them there in His service in the future even more markedly than in the past.

The Secretaries reported the death of the Right Rev. Bishop Durnford, Bishop of Chichester, Vice-President of the Society, which the Committee heard with much regret, and desired that an expression of their sympathy with his family under the bereavement which they had sustained should be communicated.

The Secretaries reported the death, on November 1st, of the Rev. Charles Marson, M.A., Honorary Life Governor of the Society. The following Resolution was adopted:—"The cause of Foreign Missions of the Church of Christ at large has sustained a serious loss in the sudden home-call of the Rev. Charles Marson, M.A., an Honorary Governor for Life of the Society. From the days when he acted as Metropolitan Secretary for the Society, from 1861-64, he has ever held a prominent position as an able advocate and active worker on behalf of the Foreign Missionary enterprise. His kindly disposition and his extensive reading enabled him, by God's grace, to exercise a powerful influence on behalf of Evangelical Churchmanship during a long and honoured ministerial life. The Secretaries are instructed to communicate with the relatives of the late Rev. Charles Marson their respectful sympathy in the bereavement which has so suddenly fallen upon them."

## NOTES OF THE MONTH.

### ORDINATION.

*North-West America.*—On Sunday, July 28, 1895, at St. Luke's Church, Vermilion, by the Right Rev. the Bishop of Athabasca, the Rev. A. J. Warwick, to Priest's Orders; and on Sunday, Sept. 22, Mr. W. G. White, to Deacon's Orders.

### DEPARTURES.

*Yoruba.*—The Rev. and Mrs. F. M. Jones, Mr. A. Smith, and Miss C. C. Boyton left Liverpool for Lagos on Oct. 19.—The Rev. and Mrs. T. Harding left Liverpool for Lagos on Nov. 9.

*Niger.*—Mr. and Mrs. P. A. Bennett left Liverpool for Akassa on Oct. 19.

*Egypt.*—Mrs. Bywater left Liverpool for Cairo on Oct. 18.—Miss H. K. Cornford, M.D., left Brindisi for Cairo on Nov. 8.

*Palestine.*—Miss E. G. Reeve left London for Jaffa and Nablus on Oct. 23.—The Rev. W. F. Connor left Dover for Jaffa on Nov. 19.

*Bengal.*—The Rev. A. W. and Mrs. Crockett, the Revs. C. Grant, H. Kitley, A. Le Feuvre, and S. R. Morse, and Miss I. F. Young left London for Calcutta on Oct. 25.

*North-West Provinces.*—The Rev. R. Hack and Mr. H. Blackwood left London for Bombay on Oct. 25.—The Rev. and Mrs. E. T. Pegg and the Rev. and Mrs. T. Russell left London for Bombay on Nov. 7.—The Revs. A. C. Clarke, H. F. Rowlands, and R. H. Welohman left London for Calcutta, and the Rev. R. Sinker and Mr. and Mrs. H. B. Claxton left London for Bombay on Oct. 25.

*Punjab and Sindh.*—The Rev. and Mrs. W. Thwaites left London for Peshawur on Nov. 6.

*Western India.*—The Rev. H. T. Jacob left London for Bombay on Oct. 25.

*South India.*—The Rev. W. M. H. Wathen left London for Madras on Oct. 25.

*Ceylon.*—The Rev. R. W. Ryde left London for Colombo on Oct. 25.

*South China.*—The Revs. J. A. Catten, F. E. Bland, and L. Lloyd left London for Hong Kong on Oct. 25.

*Mid China.*—The Right Rev. Bishop and Mrs. Cassels and Miss Mary Taylor left London for Shanghai on October 25.—The Right Rev. Bishop, Mrs. and Miss A. M. Moule left London for Shanghai on Nov. 14.

*Japan.*—The Rev. H. Woodward, Miss M. Sander, and Miss Fox left London for Osaka on Oct. 25.

#### ARRIVALS.

*Eastern Equatorial Africa.*—The Rev. G. K. Baskerville and Mr. G. L. Pilkington left Mombasa on Sept. 29, and arrived in London on Oct. 23.

*Persia.*—The Rev. H. Carless left Ispahan on Sept. 12, and arrived in England on Oct. 24.

*South India.*—The Rev. T. H. Fitzpatrick left Madras on Sept. 28, and arrived at Plymouth on Nov. 12.

#### BIRTH.

*Eastern Equatorial Africa.*—On Aug. 19, at Kisokwe, the wife of the Rev. A. N. Wood, of a daughter.

#### MARRIAGES.

*Eastern Equatorial Africa.*—On Oct. 25, at St. Mary's, Kilburn, the Rev. D. A. L. Hooper to Miss Elizabeth Mary Wells.

*Bengal.*—On Oct. 22, at St. Mary's, Putney, by the Revs. H. E. Fox and P. Ireland Jones, the Rev. C. H. Bradburn to Margaret Edith Highton, of the C.E.Z.M.S.

*North-West America.*—On July 18, the Rev. Charles Weaver to Miss H. Thompson.

#### DEATH.

*Palestine.*—On Sunday, Oct. 20, at Brumana, Lebanon, the Rev. Albert Liggins.

### PUBLICATION NOTICES.

THE following books, &c., have been published since our last notice :—

**Ever Westward through Heathen Lands.** By Edith M. E. Baring-Gould.

Further particulars of this book will be found in the handbill inserted in this number of the *Intelligencer*.

**C.M. Pocket Book for 1896, with Diary.** Roan, 1s. 4d., post free.

**C.M. Pocket Kalendar for 1896.** Paper covers, 3d.; 4d. post free.

**The Gleaners' Union Member's Manual for 1896.** This Manual is given to members on first joining; subsequently it is necessary for those who require it annually to purchase it. Price 1d.; 1½d. post free.

**Divine Companionship.** By the Rev. W. E. Burroughs. This is the title of the special address issued, in booklet form, to the members of the Gleaners' Union, with the Motto Card for 1896. Copies for general use can be supplied at 4d. per dozen, post free.

The Magazine Volumes for 1895 will be ready early in December, viz. :—

**C.M. Intelligencer.** Cloth boards, 7s. 6d., post free.

**C.M. Gleaner.** Paper boards, 1s. 6d.; cloth, 2s. 6d., post free.

**Awake.** Cloth boards, 1s. 6d., post free.

**The Children's World.** Cloth, 1s. net (1s. 3d. post free), gilt edges, 1s. 6d., post free.

A new **C.M.S. Map of China**, specially prepared for the use of Gleaners' Union Branches, Lay Workers' Unions, &c., &c., on similar lines to the C.M.S. Map of India, is now ready. The size is about 6 ft. by 4 ft., and the price 6s. 6d. net (7s. post free). The Map is printed on linen.

The following books have been added to the list of those supplied through the Book Room at the C.M. House :—

**Robert and Louisa Stewart.** By Mary E. Watson. (3s. 6d.) 3s., post free.

**Japan; its People and Missions.** By Jesse Page. 1s. 6d., post free.

**Missionary Heroines in Eastern Lands.** By Mrs. Pitman. 1s. 6d., post free.

Orders should be addressed to "The Lay Secretary," C.M.S., 16, Salisbury Square, London, E.C.